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FORMING A

COMPLETE COMMENTARY ON THE HOLY SCRIPTURES

ESPECIALLY DESIGNED FOR THE USE OF

MINISTERS, BIBLE STUDENTS, AND SUNDAY-SCHOOL TEACHERS

BY JAMES COMPER GRAY

AUTHOR OF "TOPICS FOR TEACHERS," "THE CLASS AND THE DESK," ETC.

REVISED

WITH ADDITIONS FROM THE LATER BIBLICAL LITERATURE

BY REV. GEORGE M. ADAMS, D.D.

THE NEW TESTAMENT

VOL. II

CONTAINING THE EPISTLES AND THE REVELATION

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THE EPISTLE TO THE ROMANS.

Introduction.

I. **Author,** PAUL (*Irenæus, Clem. Alex., Tertullian,* etc.). Universally believed to be his production (*Alford*). Date of b. at Tarsus in Cilicia, uncert. Conversion *ab.* A.D. 37. Damascus, *ab.* 37. To Jerus. and Tarsus, *ab.* 39. Tarsus, preaching in Syria and Cilicia, fr. *ab.* 40—43; Antioch, 43 or 44; Jerus. 44. First miss. journey, betw. 45 and 48; Jerus., 50. Second miss. journey (51—53). Troas, Athens, Corinth, 52 (*writes* 1 *Thess.*); Corinth, 53 (*writes* 2 *Thess.*); Jerus., Antioch, 53. Third miss. journey, Ephesus, autumn 54—spring 57 (*writes* 1 *Cor.*); Macedonia, 57 (*writes* 2 *Cor.*); Corinth, 57, 58 (58, *writes Gal.* and *Rom.*); Jerus., spring 58; Cæsarea, 58—60; Malta, winter 60; Rome, 61—63 (*writes Phil. Col. Eph. Phi.*); perhaps Spain, 64 or 65; travels and *writes* 1 *Tim.* and *Tit.*, 64; Rome, 65, *writes* 2 *Tim.*, and is martyred, prob. in the summer of 66. II. **Place,** CORINTH, fixed by foll. statements in the Ep. itself—1. He had never been to Ro. (i. 13, 15). 2. He was intending to go (xv. 23—28); and this was his purpose during his residence at Corinth (see Ac. xix. 21). 3. He was going to carry alms fr. Greece to Jerus. (xv. 26, 31); and this he did at close of three mos. in Corinth (see Ac. xxiv. 17). 4. Timotheus, Sosipater, Gaius, Erastus, were with him when he wrote it (xvi. 21, 23); the first three were with him at Corinth during those three mos. (see Ac. xx. 4); and Erastus, a Corinthian, had been sent fr. Ephesus (Ac. xix. 22), with Timotheus, on the way to Corinth (comp. 1 Co. xvi. 10, 11). 5. Phœbe, of the Corinthian port of Cenchreæ, carried the Epistle to Rome (*Wordsworth, Cony. and How.*). III. **Time,** spring of A.D. 58 (*Wordsworth, Alford, Cony. and How.*). IV. **Genuineness,** by some (*Marcion, Baur,* etc.) the last two chaps., or parts of them, have been rejected; but acc. to able critics (*Neander, De Wette, Tholuck, Olshausen,* etc.), without suff. reasons. There is some conflict of opinion on the doxology at the end of the Ep. (see *Alford, in loc.*, and *Davidson's Intro.* ii. 188 *ff.*). V. **Language,** GREEK. The Gk. tongue and habits were com. at R. (*Tacit. de Orat.* c. 29; *Mart. Epig.* xiv. 56; *Juven. Sat.* vi. 184—189). Numbers of the poorer classes were native Greeks (*Juven. Sat.* iii. 60—80). Ignatius, Diony. of Corinth, Irenæus, wrote in Gk., as did Clement, Bp. of R. VI. **Style,** harmonizes with character of P., marked by *power*, fullness, warmth, perspicuity (*Tholuck*). Frequent and complicated antitheses. Frequent play upon words. Accumulation of prepositions. Frequency and peculiarity of parenthetical passages (*Alford*). VII. **Design,** suggested by its chief theme, *the Doctrine of Justification by Faith*, one way of salvation for all—both Jew and Gentile. "Every part of Scripture is profitable, but the writings of P. have a particular use in this respect, that they lay open the whole system of Scripture, and give us, in one comprehensive view, the whole mind of God. Some things, indeed, both in them and in the other Scriptures, are '*hard* to be understood,' but not impossible" (*Milner, Serm. on* 2 Pe. iii. 15, 16). "If any one has thought P. was a loose writer, it was only bec. he was a loose reader. He that takes notice of P.'s design shall find that there is scarce a word or expression that he makes use of, but with relation and tendency to his present main purpose" (*J. Locke*).

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(1) After Olshausen :—(*Clark's Edition.*)

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(2) After Lyman Abbott.

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CHAPTER THE FIRST.

A. D. 58.

1—4. Paul, see intro. **servant,** *Gk.*, bondsman. **called . . Apostle,**[a] "specially called." **separated,**[b] "set apart and dedicated." **unto . . Gospel,** the advocacy of wh., by tongue and pen, the great aim, henceforth, of his life. **of God,**[c] fr. whom it is a message of reconciliation. **which . . Scriptures,**[d] *i.e.*, wh. Gospel. **concerning . . flesh,**[e] salvation by Christ the great subject of the Gospel. **declared,** *Gk.*, "marked out." **Son . . God,**[f] God manifest in the flesh. **power,** miraculous power, strength of evidence by wh. He was proved to be the Son of God. **Spirit . . holiness,**[g] the Holy Spirit as the Inspirer of the prophets. **by . . dead,**[h] the one decisive sign of His Sonship.

The Incarnation of God (*a sermon for Christmas day*).—I. Such an event as that can have nothing like it, or parallel to it, while this world lasts. God has unveiled Himself to us here, to be as man the restorer of mankind. Is it possible that such a thing could be, and not that all things else be changed by it? II. The Incarnation was the turning-point in the history of the world; and, as a matter of fact, we have before our eyes the consequences which have followed from it. For each man, as for the world, the Son of God was made man to enable each man to reach the perfection for which he was made.

III. We see in the Incarnation how God fulfils the promises He makes, and the hopes which He raises, in ways utterly unforeseen and utterly inconceivable beforehand; and, further, we see exemplified in it that widely prevailing law of His government, that in this stage of His dispensations with which we are acquainted—that which is the greatest must stoop to begin from what is humblest, the greatest strength must rise out of the poorest weakness, the greatest goodness start unrecognized and misunderstood. What can you learn for your own guidance from the mystery of His Incarnation? Is it not, surely, that we must begin our eternal work, as He was pleased to begin His, according to that law which He has laid down for the kingdom of God, by which those who are to reach the highest must have known and welcomed the humblest and the lowest.—*Dean Church.*

The inspired penman.—We must picture to ourselves, in reading this profound Epistle to the Romans, a man full of thought, his hands, perhaps, occupied at the moment in stitching at the tent-cloth, dictating one clause at a time to the obscure Tertius beside him, stopping only to give time for the writing, never looking it over, never, perhaps, hearing it read over, at last taking the style into his hand to add the last few words of affectionate benediction—and when we keep all this in mind, we shall cease to wonder if in one place we find καυχώμεθοι where we should expect καυχώμεθα, and in another stumble upon a superfluous letter which brings ruin into the flow of a magnificent closing doxology.—*Vaughan.*

5—7. whom, Christ in person.[i] **grace,**[j] special gifts. **Apostleship,** the office. **for . . name.**—Practically = **for His sake.** The "*Name*," in general Scripture usage, is *the Person, as revealed and known.* See Exod. xxxiv. 5—7; Matt. xxviii. 19—that through our preaching that obedience may be rendered to Him wh. results fr. believing in Him as King and Saviour. **among whom,** *i.e.*, the nations, **ye,** believers in Ro., **called . . Christ,**[k] by the Gospel[l] heard in men's hearts.[m] **all . . Rome,** *i.e.*, all Christians: descr. as "beloved," etc. The "call" here referred to, as almost always in the Epistles, is *the effectual call of Divine grace.* **peace,**[n] happy consciousness of grace.[o]

Peace from God our Father.—Peace—I. Between God and man. II. To the soul. Peace bestowed equally on all believers. III. To the world. Better days are coming. The vision tarries; but come it shall.—*Dr. T. Guthrie. Called to be saints.*—We are very apt to regard the Apostolic saints as though they were "saints" in a more especial manner than the other children of God. Their holiness is attainable even by us. I. They lived *with* Jesus. II. They lived *for* Jesus; and therefore—III. They grew *like* Jesus. Let us live by the same spirit as they did, "looking unto Jesus," and our saintship will soon be apparent.—*Spurgeon.*

The beginnings of grace.—Trace back any river to its source, and you will find its beginnings small. A little moisture oozing through the sand or dripping out of some unknown rock, a gentle gush from some far-away moun-

the preacher and his theme

a 2 Ti. i. 11; Ac. xxvi. 17, 18; Ep. iii. 7; Ro. xv. 16.
b Ga. i. 15.
c 1 Ti. i. 11.
d Ga. iii. 8; 2 Pe. i. 21; Ro. iii. 21; xvi. 26.
e Jo. i. 14; Ga. iv. 4; Ma. i. 6, 16.
f Lu. i. 32; 1 Ti. iii. 16; Ma. iii. 17; xvi. 16, 17; 1 Jo. iv. 14, 15.
g Ro. viii. 10, 11.
h Ac. xiii. 33.

A servant of Christ.—When the saintly George Herbert took possession of the humble parsonage to which strangers for his sake made pilgrimage, he is said by his biographer to have entered a resolution from that day forward always to speak of Jesus Christ with the added words "my Master"; and the appropriation seemed, it is added, to perfume his very life.—*Dean Vaughan*

"Christ acknowledges 'the Law and the Prophets,' as the two connecting parts of the existing moral revelation, which He 'came not to destroy,' but 'to complete' and establish forever."—*Davison.*

his office and his salutation

i Ps. lxviii. 18; Ep. iv. 8, 11.
j Ga. ii. 9; Ep. iii. 2; 1 Co. xv. 10.
k Ro. viii. 30; 1 Co. i. 9; 1 Th. ii. 12; 2 Th. ii. 13, 14; 2 Ti. i. 9; Re. xvii. 14.
l Ma. xxii. 14.
m 1 Co. i. 23 *ff.*; 2 Pe. i. 10.
n Jo. xiv. 27; Ro. v. 1; Ga. v. 22; Ph. iv. 7; 2 Th. iii. 16.
o "Grace releaseth sin, and peace maketh the conscience quiet."—*Luther.*

tain's foot, are the beginning of many a broad river, in whose waters tall merchantmen may anchor and gallant fleets may ride. For it widens and gets deeper, till it mingles with the ocean. So is the beginning of a Christian's or a nation's grace. It is first a tiny stream, then it swells into a river, then a sea. There is life and progression towards an ultimate perfection when God finds the beginning of grace in any man.—*J. J. Wray.*

"This faith is not only the grace of faith, by which we are united to Christ, as the Head of the Invisible Church, but the doctrine of faith, by which we relate to Him, as members of the visible Church, to which unity is required." —*Dr. Littleton.*

"Grace infuseth a spirit of activity into a person. Grace doth not lie dormant in the soul; it is not a sleepy habit, but it makes a Christian, like a seraphim, swift-winged in his heavenly motions. Grace is like fire: it makes one burn in love to God." —*T. Watson.*

"Grace pleaseth a believer so well, that he cannot but study to please God in all things ever after; the law of grace constrains him."—*Cole.*

his prayer for his friends in Rome

a 1 Th. v. 18.
b Jo. i. 51.
c Lu. ii. 1.
d Job xvi. 19.
e Is. xl. 30.
f Ez. xxvii. 9, 10.

"Their faith made Rome no less the metropolis of Christianity than of the world. The Roman faith and fortitude equally spread their fame. And as the Pagan Romans overcame the world by their fortitude, so did the Christians by their faith."—*Dr. South.*

"Methinks St. Paul reasons as solidly and acutely as Aristotle."—*Boyle.*

his desire to visit them

g 2 Th. iii. 3; 1 Pe. v. 10.
h He. xii. 1.
i Ro. xv. 20–22; 1 Th. ii. 18.

8—10. first, in order, in importance.[a] **thank,** gratitude not only acknowledges the past, but prepares for the future. **my God,** *my* God. Author of all good. **through . . Christ,**[b] as the Mediator. (See viii. 34.) The idea includes both His merit as opening the path of prayer, and His present agency in commending the suppliants. **for . . all,** ea. believer, whatever his station, experience, gifts, a subject for thanks. **faith,** Christian life and fidelity to truth. **world,** Rom. Empire;[c] everywhere. **witness,**[d] the best. **serve,** labors more abundant. **spirit,** heart, soul, mind. **in . . Son,** devoting all I have and am to it. **prayers,** the secret of his strength[e] and success.[f] **request,** this *special* prayer among others. **means,** the way was through the prison and shipwreck to Ro. **prosperous,** *R. V.* "may be prospered." Any journey would be prosperous that brought him *there.*

Paul's desire to see the Roman Christians.—Note—I. THE LONGING OF AN EARNEST MIND FOR ENGAGEMENT IN CHRIST'S SERVICE. Nothing is so injurious as selfishness; nothing so remunerative as benevolence. No prayer is so profitable as intercession for others; no Bible knowledge so rich as that derived from exposition to others. II. THE DELAYS OFTEN MET WITH IN THE ACCOMPLISHMENT OF OUR WORK. Do not suppose that because your motive is pure your end will be achieved at once. Paul planned long ago to visit Rome, but found his plans set aside by God. In all your undertakings do what he did—pray to, and then wait for, God to make the way plain. III. OUR DESIRE FOR EMPLOYMENT IN CHRIST'S WORK MAY BE REALIZED IN A WAY LEAST EXPECTED. The spirit, rather than the letter, of the prayer is answered. How little Paul thought that he would enter Rome a prisoner; but the sequel shows that God was right. What a rich experience Paul brought with him, and accumulated for the benefit of the Church of all ages.—*Pearsall.*

The experience of conviction.—When M. Monod and I attended the University of Geneva, there was a professor of divinity who confined himself to lecturing on the immortality of the soul, the existence of God, and similar topics. As to the Trinity he did not believe it. Instead of the Bible, he gave us quotations from Seneca and Plato. St. Seneca and St. Plato were the two saints whose writings he held up to admiration. But the Lord sent one of His servants to Geneva; and I well remember the visit of Robert Haldane. I heard of him first as an English or Scotch gentleman who spoke much about the Bible, which seemed a very strange thing to me and the other students, to whom it was a shut book. I afterwards met Mr. Haldane at a private house, along with some other friends, and heard him read from an English Bible a chapter from Romans, about the natural corruption of man—a doctrine of which I had never heard before; in fact, I was quite astonished to hear of men being corrupt by nature. I remember saying to Mr. Haldane, "Now, I see that doctrine in the Bible." "Yes," he replied; "but do you see it in your heart?" *That was a simple question; but it came home to my conscience.* It was the sword of the Spirit; and from that time I saw that my heart was corrupt, and knew from the Word of God that I could be saved by grace alone.—*D'Aubigné.*

11—13. long, intense desire. **that . . gift,** not to see the great city. Gift = increased knowledge, hope, strength, etc. **established,**[g] against *heathen,* who wish to bring you back to idolatry; and *Jews,* who would subject you to the Law. **comforted . . faith,** the faith of ea. (in its fruit) comforts all; helps to strengthen the confidence of the rest.[h] **ignorant,** the knowledge of a minister's love a comfort to his people. **oftentimes . . you,** this no new desire born of impulse. **let,** hindered.[i] **fruit,** in varied results of Christian toil. **other Gentiles,** this clause tends to show that the large majority of the Roman Christians were converts from paganism. The drift of the whole Epistle says the same.

Three great results of faithful preaching.—I. Christ satisfied. II. Souls saved. III. Jewels added to the preacher's own crown.—*The blessings on his labors, counted on by Paul.*—He was able to do so—I. From the preciousness of the Gospel which he preached; II. From the power of the Spirit promised to accompany it.—*Robinson.*

The joy of imparting joy.—Oh! you little know how much pleasure you would derive from the kindly endeavors to impart joy to others. I passed a brother yesterday whose eyes sparkled, and his cheerful face was lit up with smiles. Though I did not know the man, I seemed to read his character in his countenance. Surely, thought I, he is a busy one who is trying to dispense some blessings to the needy. Again this morning I fell in with him, and this time I made his acquaintance. His cordial greeting pleased me, and his lively manner induced me to ask on what good errand he had been. "Well," said he, "I have just been visiting some poor people, and talking with some sick ones, and I have had a sweet time with them." Yes; that is the way to get sweet times.—*Spurgeon. The communion of saints.*—As in the case of fire, if any one gather together many lights, it is a bright flame that he kindles; thus also does it naturally happen with the faithful. For when we be by ourselves, torn away from others, we are somehow in worse spirits. But when we see one another, and are entwined with the members of our own selves, great is the comfort we receive.—*Chrysostom.*

14—16. debtor,[a] the debt he owed to all nations was the obligation laid on him to preach the Gospel to them. **Greeks . . Barbarians,** *i.e.*, to all the world, philosophers and common people. *Barbarus* originally meant "a speaker of an unintelligible tongue"; then, in Greek, the speaker of a language *not Greek.* Thus the Romans were as much *barbari* as the Scythians. **so,** on the principle that all alike have a claim upon me. **Rome,** the capital and theatre of the whole world. **ashamed,**[b] perh. in ref. to greatness and glory of Ro. **gospel . . Christ,** though its origin be so mean, and its claims so vast. **power . . God,**[c] the gospel, which is the greatest example of the Power of God, Paul strikingly calls *that Power itself.—Alford.* **every one,** no respect to class, nation, character. **believeth,**[d] better, "to all that exercise faith." The word *faith* has unfortunately no corresponding verb in the English; hence the translators both of the Old and the New Version have used the word believe. But faith is never used by Paul as synonymous with believe; it never indicates a merely intellectual act, but always a spiritual one; nor is it here or elsewhere equivalent to *trust*, trust being a passive and faith an active exercise; nor is it choice, or an exercise of the will; the act of the will in turning to God is repentance, not faith. Faith is the power of spiritual perception, the looking on the things which are unseen and eternal, the exercise of that power which gives evidence of things unseen. The condition of salvation here indicated is the same indicated by Christ in Matt. vii. 7–10; it is asking and receiving, seeking and finding, knocking and having opened to the soul. The whole passage is illustrated by and parallel to John i. 12. The Gospel is not a new *law* coming as a substitute for the old and with a new sanction; it is not a new *doctrine* about God or the future, nor the old one coming with a new light thrown upon it; it is a new *power*, a power emanating from God, and filling with his spirit and life every soul that is open to receive his personal influence.—*L. Abbott.*

The Gospel a power unto salvation.—I. THE RELIGION OF THE BIBLE IS, THEN, CHARACTERISTICALLY A POWER-BESTOWING RELIGION. It is this which distinguishes it from all other religions. 1. All the significance of the miracles of the Old Testament and the New Testament lies in this, that they are witnesses to a help that lies beyond humanity, but which is extended to humanity. The entire Old Testament is the history of a power not belonging to humanity, and yet working for the benefit of Israel. 2. The old doctrine that power belongeth unto God, and that God bestows this power upon His children, reappears in the New Testament, but in a new form. It is now the spiritual helpfulness of God that comes to the front. We speak as though a man's power had greatly increased our power during the past few centuries; but all the power of civilization is a power that is not our own. And I will not go to an orthodox authority, but I will ask Herbert Spencer what this power is in that famous definition: "Amid the mysteries which become the more mysterious the more they are thought about, there will remain the absolute certainty that we are ever in the presence of an Infinite and Eternal Energy from whom all things proceed." What is this but the old Hebrew Psalmist's "Power belongeth unto God"? And what is the result of all modern science but this: a skill to lay hold on this power that is not our own, and to make it our own by obedience to its laws? 3. Now, the New Testament, as a spiritual appendix to the Old, confirmed by modern science, adds the declaration that there are powers not our own that make for human helpfulness and lift

"The tent-maker overturned all Greece and Barbaria."—*Chrysostom.*

"There are many things necessary or convenient for us, which we have not of ourselves; and therefore, for a supply of them, must necessarily fly to the assistance of others."—*Bp. Smalridge.*

"Men of the noblest dispositions think themselves happiest, when others share with them in their happiness."—*Bp. J. Taylor.*

he is not ashamed of the Gospel

a 1 Co. ix. 16, 17.

Faith is the belt by which we fasten our else still and silent wheels to the great engine, and the power then begins to drive.

There is an old story about the conqueror of Rome, who dashed his sword down into the scales when the ransom was being paid; and Christ flings His two-edged sword into the scale when we are weighing resources, and the other scale kicks the beam. Only make sure that your hand grips His, and then nothing can withstand you.

b Ps. xl. 9, 10; cxix. 46; 2 Ti. 1, 8; Ps. xxxi. 17; Mk. viii. 38.
c Ps. cx. 2; 1 Co. i. 18, 23, 24; ii. 4, 5; 2 Co. x. 4, 5; Je. xxiii. 29.
d Mk. xvi. 16.

If the subject of the epistle is to be stated in few words these should be chosen: THE GOSPEL THE POWER OF GOD UNTO SALVATION TO EVERYONE THAT BELIEVETH.—*Alford.*

us up in the spiritual realm. The power that is of God is a power unto spiritual salvation. As there is a power to help man in the material and physical world, so there is a power to help him in the realm of virtue and truth. II. SALVATION IS NOT SOMETHING YOU ARE TO GET IN HEAVEN BY AND BY, ON CONDITION THAT YOU DO BELIEVE, THINK, OR EXPERIENCE SOMETHING HERE ON EARTH NOW. That man will be saved from future punishment through faith in Christ is true, but it is not the burden of the Bible declaration. The great good news of the Bible is this: men are saved from the burdens of their present life; from the darkness of their scepticism; from the bondage of their superstition; from inhumanity, weakness of will, and sin, here and now. This universe is stored with great spiritual powers. No man can take the fruits of civilization unless he lays hold on powers other than his own; and no man can take the fruit of Divine culture unless he reaches out and lays hold of powers that are not his own, that make for righteousness. III. FAITH IS NOT BELIEF. Faith in Christ is an appreciation of the quality that is in Christ, a sense of His worth, a desire to be like Him, a resolute purpose to follow after Him.—*Lyman Abbott.*

The distinguishing features of Christianity.—Whether religion in general has any rational ground or not, it is certain that human society in the long run is quite impossible without religion. You have heard of the ten great religions of the world. Of these only three have been expansive and conquering religions—Buddhism, Mohammedanism, and Christianity. To these three the struggle is narrowed down. And as between the three, whether legitimately or illegitimately, the hard, historic fact is, that Christianity is certainly carrying the day. I. I name as the first distinctive feature of Christianity, THE INCARNATION OF GOD IN CHRIST. History teaches that human nature cannot endure a bald spiritual theism. We have two thoughts of God equally necessary. We think of Him as an Infinite Spirit, wholly separate from matter and superior to it—wise, just, awful in holiness. But human weakness, and, above all, human depravity necessitate another conception of God. The human heart, yearning for sympathy in its weakness, and stricken with terror in its defilement, cries out passionately for an Incarnate God. Call it reason and conscience, or call it finite limitation and guilty fear, this uniform importunate demand for an Incarnate God is answered only by our God in Christ. II. The second distinctive feature of Christianity is ATONEMENT. Both Testaments are full of it. III. The third distinctive feature of Christianity is REGENERATION. Confession of sin is not confined to Christendom. Universal sacrifice is universal confession. Christianity begins its curative work by a better diagnosis of the disease. It sets in clear light the original rectitude of man, discloses the tempter, and proclaims the fall.—*R. D. Hitchcock.*

I am debtor both to the Greeks, etc.—Because all are the children of God, and because in all Christ is represented (Matt xxv. 40, 45). Christian life owes to all whatever Christian service it can render them, because it owes all to Christ (Gal. vi. 10). It is on this ground that Christian missions must stand, not on the debt which Christians owe to humanity; nor on the peril of eternal death in which the heathen stand; but on the debt which the children of God owe to those whom God hath made and for whom Christ hath died. —*L. Abbott.*

"The obstinate have nothing to do with God; the title of all converts is, A willing people."—*Bishop Hall.*

"The great hindrance to compliance with the Gospel invitation is perhaps not so much a desire of things unlawful, as an unlawful desire of things that, in their proper place, may be good for us to possess."

the Gospel reveals the righteousness of God

17—19. therein, in the Gospel. **righteousness of God,**[a] not simply the method of Justification, but that r. wh. is both imputed and imparted to believers.—*Wordsworth.* On the whole it is most consistent with most passages to explain it of the "righteousness imputed by God" to the believer. It is "*God's* righteousness," as being provided by Him and availing with Him.—*Camb. Bib.* "The righteousness *which avails with God*," is Luther's paraphrase. **revealed,** is in process of unveiling. **faith . . faith,**[b] "faith growing;" "beginning and ending with faith." **live,**[c] shall have life, spiritual and eternal. **wrath,** the truth of God's wrath can no more be eliminated from Scripture without unravelling its whole texture than can the truth of His love. They are indeed the light and shade of the same quality in Him. Love has its wrath, and the intensity of the indignation against evil and falsehood, will and must be exactly proportioned to the intensity of the love for goodness and truth.—*L. Abbott.* **revealed,** in conscience, and in the consequences wh. He has made to follow sin. **ungodliness,** sin against God. **unrighteousness,**[d] sin ag. men. **hold . . unrighteousness,**[e] "who hold down the truth by living in unrighteousness." "The Truth" (of the awful Majesty of God) is, as it were, *buried* under sinful acts, though still *alive*, still needing to be "held down," if sin is to rule. **known . . God,** His Being and character. **in them,** mind, conscience.

The revelation of God's wrath.—When M. Arnold affirms that "there is an eternal Power, not ourselves, which makes for righteousness"; and when the Psalmist exclaims that "the face of the Lord is against them that do evil," they but set forth, in varied form, the truth that "the wrath of God is revealed from heaven." The wrath of God is being perpetually revealed—1. In the

a Ro. iii. 21, 22; Phi. iii. 9.
b Ps. lxxxiv. 7; Jo. i. 16; 2 Co. iii. 18.
c Hab. ii. 4, LXX.; Ga. iii. 11.
d 2 Pe. ii. 9.
e Ga. iii. 10; 2 Th. ii. 12.

"Righteousness,

human conscience. What but the manifested power of conscience, as an actual revealer of the wrath of God from heaven, gave occasion to the Proverbs, that "the wicked trembleth at the shaking of a leaf," and "fleeth when no man pursueth"? Why fled our first parents, but that conscience had already revealed a coming wrath? Why that whispering, pallid terror in those ten bronzed Bedouins in the Egyptian treasure-city? (Gen. xlii. 21, 12). Why does that agitated man in the temple treasury so vehemently press those officials to take from him his thirty pieces of silver? And why, when he finds that it cannot be recalled, does he hasten away to hang himself? Who knows not that conscience has compelled many a man to reveal secrets of iniquity, from whom no rack or torture could have extorted the disclosure? 2. In the general moral sentiments of mankind—those sentiments as they are exercised in reference to those who invade human rights. And hence the penal laws and all the instruments of punishment are but so many mediums, through which the wrath of God is revealed against all ungodliness and unrighteousness of men. 3. In the general course of providence, or of God's own administration of the universe in reference to men.—*Tyson.*

The limit of nature's revelation.—Nature proclaims the existence of a God; but concerning what that God is to us, nature is altogether silent. Nature tells us that there is a God, possessed of boundless wisdom and of vast benevolence; but nature's oracles do not announce that that God will pardon sin. It gives us intimations from our conscience that He is just; it gives us intimations from the mechanism of our frames that He is infinitely wise; it whispers to us from the broad surface of the world we gaze on that He is a benevolent God; but conscience, while it tells us that God is holy, tells us, too, in the tones of a despair that it cannot dissipate, that man is a fallen, guilty, miserable sinner. I ask philosophy, How shall God be just while He justifies the ungodly? I ask of physiology, with all its bright and brilliant announcements, Will God forgive me my sins? I ask of astronomy, as it discloses world piled on world, if amid the brightness and the glory of those stars, if amid the splendor of those ten thousand lamps, it has discovered that there is "a just God and yet a Saviour"? And all nature is dumb; astronomy is dumb; the mechanism of a man's frame is dumb. Still the great proposition that must be solved before my dying pillow can be peace remains unexplicated, unreconciled, unknown.—*Cumming.*

20, 21. invisible . . him,[a] "His eternal power and Godhead." **seen,** "creation the mirror of God." **understood,** inferred, reasonable deductions. **things . . made,**[b] the visible creation. **Godhead,**[c] Divinity. **when . . God,** knew what was knowable of Him, and in this way. **glorified,** did not worship and obey. **as God,**[c] a personal Being to whom they were individually related. **thankful,** attributing to luck, chance, etc., or to their own reason and skill, what they should have traced to God. **vain,**[d] foolish. **imaginations,** speculations, conclusions. **foolish,**[e] wayward. **heart,** understanding, affections. **darkened.** Man, conscious of guilt before the Eternal, shrinks from *direct* worship. But the result is inevitable; the God unworshipped rapidly becomes unknown. Only the wise—

> "With filial confidence inspired,
> Can lift to heaven an unpresumptuous eye,
> And smiling say, 'My Father made them all.'"

Gratitude.—Has thankfulness to God been in any proportion to the benefits received? I. Let us look at man's own organization, and inquire in what way he is wont to receive that as a comprehensive and complex gift of God. II. Look at the gifts of God expressed in the human mind and disposition. III. Consider our social advantages. IV. Our relations to the gifts of God in nature and in human society. V. Consider the work of God in providences towards every one of us. VI. God's spiritual dealings with us: 1. The gift of Christ; 2. The ministration of angels; 3. The gift of the Holy Ghost; 4. God's tenderness, and matchless delicacy in dealing with us, taking no advantage of power or position.—*Beecher.*

God in Nature.—Among the associates of the Baron d'Holbach, Diderot one day proposed that they should select an advocate to plead the cause of the Deity, and the abbé Galiani was chosen. He took his seat and commenced as follows:—"One day at Naples, a certain person in our presence put six dice into a box, and offered a wager that he would throw sixes with the

in a moral sense, may be supposed to import all those Divine and moral virtues which are required by the Christian law, consisting of the whole duty of man to God, himself, and his neighbor." — *J. Norris.*

"There is no book upon which we can rest in a dying moment but the Bible."—*Selden.*

"A stream where alike the elephant may swim and the lamb may wade."—*Gregory the Great.*

the heathen world without excuse

a Ex. xxxiii. 20; Jo. i. 18; vi. 46; 1 Ti. vi. 16.

"Thyself invisible or dimly seen but through Thy works."—*Milton.*

b Ps. xix. 1—3.

c "His supreme perfections in essence and action."—*Bengel.* "Divinity."—*Ellicott.* "Divine goodness."—*Tholuck.* "Totality of Divine attributes."—*Meyer, De Wette.*

"The landscape has its praise, but not its Author."—*Cowper.*

d 2 K. xvii. 15; Ep. iv. 17, 18; Jo. iii. 19.

e "Nothing so absurd but has been maintained by a philosopher."—*Cicero.*

"Thus Paul traces immorality to godlessness, and godlessness to willful rejection of God, not to innocent ignorance of him."

whole set. I said that the chance was possible. He threw the dice in this way twice in succession ; and I still observed that possibly he had succeeded by chance. He put back the dice into the box for the third, fourth, and fifth time, and invariably threw sixes with the whole set. 'By the blood of Bacchus,' I exclaimed, 'The dice are loaded!' and so they were.—Philosophers, when I look at the order of nature, that is constantly reproduced, its fixed laws, its successive changes invariably producing the same effect ; when I consider that there is but one chance which can preserve the universe in the state in which we now see it, and that this always happens in spite of a hundred millions of other possible chances of perturbation and destruction, I cry out, 'Surely nature's dice are also loaded.'"—*North American Review.*

"How calmly may we commit ourselves to the hands of Him who bears up the world—of Him who has created, and who provides for the joys even of insects, as carefully as if He were their father!"—*Richter.*

22, 23. professing . . wise,—[a] vain conceit.[b] **fools,** intelligence no safeguard against superstition. **glory,** manifestation of excellence. **uncorruptible,** immaterial, not subject to change. **image,** representation. **man,**[c] thus, statue of Jupiter by Phidias. **birds,** ibis and hawk worshipped in Egypt. **beasts,** ox, dog, cat, etc., worshipped in Egypt. **and . . things,**[d] serpents, beetles, etc.

The idolatry of the Gentiles.—I. Its inward cause. The plain truth of the being of God would not content them ; thinking themselves above that, they fell. II. Its outward acts : 1. Making images of God ; 2. Giving Divine honor to the creature. III. The judgments of God upon them for this sin,—He "gave them up." 1. By whom ; 2. To what, they were given up.—*Henry.*

The corruption of Roman society.—Paul's picture of the moral state of heathendom is not a whit overwrought. Its truth is confirmed by the most celebrated and earnest-minded heathen writers. Wherever Tacitus, the greatest of Roman historians, looks, whether to heaven or upon earth, he sees nothing but black night and deeds of cruelty. Seneca says :—"All is full of crime and vice ; there is more committed than can be healed by punishment. A monstrous prize-contest of wickedness is going on. The desire to sin increases, and shame decreases day by day. Vice is no longer practised secretly, but in open view. Vileness gains in every street and in every breast to such an extent that conscience has become not only rare but extinct."

the folly of heathenism

a Philosopher, "lover of wisdom," a title first adopted, in humility, by Pythagoras.
b 1 Co. iii. 18–20 ; 1 Co. i. 20, 21 ; Je. viii. 9.
c Socrates in his time wondered when he observed statuaries, how careful they were, and how industrious to make stones like men, and men in the meantime turning themselves into very blocks and stones.
d De. iv. 16–18 ; Ps. cvi. 20 ; Ez. viii. 10 ; Ac. xvii. 29.

"Infinite lust will breed infinite occasions ; and infinite occasions will require infinite wealth, and infinite wit, and infinite strength, and infinite instruments to bring them about."—*Bp. Reynolds.*

the heathen judicially abandoned to their own folly

e Ps. lxxxi. 12 ; Ep. iv. 18, 19 ; 1 Th. iv. 4.
f Is. xliv. 20 ; Je. x. 14.

"Practising vice against nature, and that, in such strange and abominable instances of sin, that nothing could equal the corruption of their manners but the delusion of their judg-

24, 25. Wherefore, *etc.*,[e] judicial consequences of sin. "They *dishonored God* by vile corporeal representations of Him, and He punished them by corporeal debasements of themselves." The dignity and sanctity of the body is a main and peculiar truth of Revelation. **truth . . God,** true idea of God. **lie,**[f] idol, false God. **worshipped,** religious homage. **served,** conduct corresponding with their notion of the god they served. Hence worship of Venus led to lasciviousness. **creature,** things made. **more than,** *R. V.* "rather than." **Creator,** the Maker of all. **blessed,** *Gk.*, a word app. only to God. **Amen,** *Heb.* word= truth, or truly.

> "They trifle with the truth, until, at last,
> Delusions strong as hell shall bind them fast."—*Cowper.*

A lie.—I. An idol a lie ; 1. As professing to be what it is not ; 2. As deceiving him who trusts in it. II. Everything opposed to God a lie. III. Everything a lie which—1. Disappoints man's hopes ; 2. Fails to satisfy the cravings of his immortal soul. IV. That life a lie which is not—1. According to God's will ; 2. Directed to His glory ; 3. The realization of His enjoyment.—*T. Robinson.*

The Goddess of Reason.—In the Paris papers of August 1, 1817, we find among the obituaries the following announcement :—"Died, within these few days, in the hospital of pauper lunatics of Salpêtrière, where she had lived unpitied and unknown for many years, the famous Theroigne de Mericourt (the Goddess of Reason), the most remarkable of the heroines of the Revolution." This female (nearly in a state of nudity) was seated on a throne by Fouché and Carnot, in the Champs de Mars, and hailed alternately as the Goddess of Reason and Liberty. There was something remarkable in the history of the latter days of this poor creature, and her life is not without its moral. She who was taught publicly to blaspheme her Creator, and dishonor her sex, was for the last twenty years of her miserable life subject to the greatest of human calamities—the deprivation of her *reason.* She repented severely of her horrible crimes, and her few lucid intervals were filled up by the most heartrending lamentations. She died at the age of fifty-seven.—*Cheever.*

26—28. vile affections, base passions.[a] **women . . nature,** dark picture of heathenism, fully verified fr. writings of what has been called the most brilliant age of most intellectual nations of the world.[b] **and . . men,** *etc.*,[c] **and . . knowledge,** these crimes traced to Atheism.[d] Recognition of God, conserving principle of morality. **convenient,** befitting rational creatures. "Not agreeable to nature or reason."

Recompense of their error.—I. In the lusts themselves. II. In their effects: —1. Health impaired and bodily frame debilitated; 2. Mental faculties enfeebled; 3. Conscience seared and moral sense weakened and degraded; 4. Finer feelings and delicate sensibilities blunted and extinguished; 5. Incapacity to appreciate the natural affections; 6. Insensibility to the noble and good, the beautiful and true.—*T. Robinson.*

With and without the gospel.—The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in the "amusement of going without religion," may be thankful that they live in the lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcases like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted—a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard; when sceptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.—*J. R. Lowell.*

29—32. unrighteousness,[e] sin and injustice. **fornication,** *R. V. omits.* **covetousness,**[f] love of money. **maliciousness,**[g] leading to injury and revenge. **envy,**[g] regret at another's prosperity. **debate,**[h] strife, quarrels. **deceit,**[i] falsehood. **malignity,** hatred concealed by a smile. **whisperers,** private circulators of evil reports. **backbiters,** slanderers.[j] Observe how the crime of slander, so often condoned by modern society, and even by modern church society, is classed with lying, lust, and murder. **Haters of God,** *R. V.* "hateful to God." **boasters,**[k] vain-glorious. **inventors,** plotters. **without.** etc., of spiritual and moral things. **covenant,** etc., regardless of promises. **without . . affection,** "Mothers who exposed their children, emperors or satraps who put their brothers to death."—In modern society parents also resign the care of their children into other hands, that they may give themselves up to society and sensuous enjoyments. **unmerciful,** illustrated by the gladiatorial combats which became such monstrous exhibitions of cruelty under Nero. **not . . same,**[g] themselves, in defiance of God. **but . . them,** approve them, lend their countenance to the evil done by others.

Hatred of God.—Enemies of God in heart and work (Rom. viii. 7). Hatred of God is the essence of sin, as the love of God is the essence of holiness. Hatred to God is shown in dislike—1. To His character as just and holy. 2. To His government as opposed to evil-doers. 3. To His laws as forbidding what is sinful. 4. To His people as bearing His image. Hatred of God is the cause of men's rejection of Christ (John xv. 21–24). Written in characters of blood in times of persecution (Psa. lxxix. 2, 3). Shows the intense wickedness and madness of the human heart.

The guardian angel, conscience.—The persons charged in the text are such "as knew the judgment of God, that they who committed such things were worthy of death," such as broke through all bounds of law, and laughed at the sword of vengeance, which Divine justice brandished in their faces. For God has set a flaming sword not only before paradise, but before hell; and conscience is the angel into whose hand this sword is put. But if now the

ments; both of them the true and proper causes of one another."—*Dr. South.*

a Ep. v. 12; Jude 10.

b Wordsworth, who names in proof of this *Aristophanes, Catullus, Horace, Sallust, Suetonius, Tacitus, Juvenal,* and *Martial.*

c 1 Co. vi. 9, 10; Jude 7.

d See Robt. Hall's Serm. on Infidelity.

Any kind of evil in a man's character may be fitly compared to the silently, gradually, surely working leaven. The cancer spreads; the fungus creeps steadily through the rotting timber; the smallest hidden speck of evil in a man's nature has in it a demoniacal transforming and assimilating power which works underground, unconsciously even to the man himself, until some strain of temptation and stress of trial comes; and lo! he finds that what he thought was solid timber is all eaten out in the heart of it, and has no strength to resist or to bear.

the character of God—abandoned men

e 2 Pe. ii. 15; Jo. xii. 6; Lu. xvi. 14.

f Ju. i. 7.

g Ma. xxvii. 18.

h Is. lviii. 4.

i Tit. i. 12.

j Proud of excellence really possessed, and *boasters* of what is unreal.

k Ps. x. 3; xxxi. 23; 2 Ti. iii. 1—4; Ro. viii. 7; De. vii. 10; Pr. viii. 36; Je. iv. 22.

sinner shall not only wrestle with this angel, but throw him too, his heart lies open, like a broad road, for all the sin in the world freely to pass through. —*South.*

"Base envy withers at another's joy, and hates the excellence it cannot reach."—*Thomson.*

"When once infidelity can persuade men that they shall *die like beasts*, they will soon be brought to *live like beasts* also." —*South.*

CHAPTER THE SECOND.

the Jew also is without excuse.

1—3. therefore, bec. of this judgment of God (i. 32). **man,** having charged the Gentiles with these sins, the writer now turns to the Jews, whom he is (see *v.* 17) now addressing. **judgest,**[a] the less excusable thyself bec. thou judgest others. **thou . . thyself,**[b] self-condemned by the judgment passed on others. **judgest . . things,**[c] and must know the wrongness of acts for wh. others are censured. **we . . sure,** *Gk.*, we know: *i.e.*, fr. character of God. **judgment,** decision, opinion. **and . . this,** *Gk.*, dost thou calculate (upon impunity).[d] In his characteristic, dramatic method, Paul argues with an imaginary opponent who stands before him, and whose unexpressed objections or most secret thoughts, he either answers or expresses, in some cases allowing the mere expression to convey the answer.

Judging others.—I. THIS SIN IS TO BE AVOIDED, because—1. We are incapable of judging accurately. 2. We are not invested with the office of judge (chap. xiv. 4; James iv. 12). 3. Judging others is generally the effect of uncharitableness; and—4. Is expressly forbidden by Christ. II. IN ORDER TO AVOID THIS SIN—1. Be slow to judge, and do not condemn without evidence. 2. While different motives are possible, do not ascribe an action to the worst. 3. When there is just ground for doubt, suspend your judgment. 4. When you are obliged to condemn, do it with regret. 5. Listen calmly to apology, and readily admit every explanation. 6. Confound not in one general censure all of a party or sect. 7. View men's actions in the sunshine of charity, not in the shade of moroseness.—*T. Robinson.*

The justice of God.—Slow goes the hand of justice, like the shadow on the sun-dial; ever moving, yet creeping slowly on, with a motion all but imperceptible. Still stand in awe. The hand of justice has not stopped. Although imperceptible, it steadily advances; by-and-by it reaches the tenth, eleventh and twelfth hour. And now the bell strikes. Then unless you have fled to Christ, the blow, which was so slow to fall, shall descend over the head of impenitence with accumulated force.—*Guthrie. The sure judgment of God.*—Said Anne of Austria, the Queen of France, to her implacable enemy, Cardinal Richelieu, "My lord cardinal, there is one fact which you seem to have entirely forgotten. God is a sure paymaster. He may not pay at the end of every week or month or year; but I charge you, remember that He pays in the end."

a 2 Sa. xii. 5, 7. *b* Ma. vii. 1, 2. *c* Jo. viii. 9. *d* Is. xxviii. 15; Ps. l. 21.

"All power, even the most despotic, rests ultimately on opinion."—*Hume.*

the design of the Divine forbearance

4. despisest, thinkest scorn. **riches,**[e] preciousness, abundance. **goodness,** kindness,[f] gentleness.[g] **forbearance,**[h] patience. **long-suffering,** punishment long deferred. **not knowing,** not acknowledging, or considering, wilful ignorance. **leadeth,** drawing, not driving. Is designed to lead. **repentance,**[i] while God purposes a new life, man takes advantage of His mercy to live in sin.

Divine goodness, a motive to repentance.—Contemplate the goodness of God.—I. As beheld in the same view with the deserts of man: 1. God's constant provision; 2. His watchful protection; 3. His compassionate care of weakness. II. In the same view with the manifestation of His mind against sin. III. As being contemporary with each sin in our long succession of offences. IV. By supposing it to be withdrawn. V. In its character of patience and long-suffering. Application:—(1) Would you not desire to be in unity with such goodness? (2) Would you not deem that which has kept you from it your most fatal enemy?—*I. Foster.*

Omnipotence in pardoning.—When I think on the difference between God's creating a world and God's pardoning a sin—the one done without effort, the other demanding an instrumentality terribly sublime; the one effected by a word, the other wrought out in agony and blood on a quaking earth and beneath a darkened heaven—the one is as nothing beside the other. That God can pardon is at the very summit of what is wonderful; and therefore then, O Lord, do I most know Thee as the Omnipotent when I behold in Thee the longsuffering.—*H. Melvill.*

e Ro. xi. 33; ix. 23; Ep. i. 7; ii. 7; iii. 8. *f* 2 Co. vi. 6; Col. iii. 12; Tit. iii. 4. *g* Ga. v. 22; *cf* Ro. xi. 22. *h* Ro. iii. 25; Ma. xvii. 17; *cf.* Ps. xcv. 10; Ac. xiii. 18. *i* Ec. viii. 11; Ro. vi. 1, 2; Job xxxiii. 27—30; Ps. lxxviii. 38; Is. lxiii. 7—10; Ho. xi. 4; Ex. xxxiv. 6; Is. xxx. 18; 2 Pe. iii. 9, 15.

"God is all to thee; if thou be hungry, He is bread; if thirsty, He is water; if darkness, He is light; if naked, He is a robe of immortality." —*Quarles.*

5, 6. but, instead of falling in with God's purpose. **after,** acc. to, foll. the

rule and law of. **hardness,**[a] obduracy (rocky, stony ground). **treasurest,**[b] gradual increase. **wrath,**[c] the future inheritance of the wicked. **day . . wrath,**[d] day of wh. wrath will be the great feature, as mercy is of this. **revelation,**[e] unveiling, as now mercy is unveiled. **righteous . . God,** the "wrath" is as pure, just, and Divine as the mercy. Its "*revelation*" will be only the revelation of the absolute equity of "the JUDGE of all the earth." This deep righteousness of the Divine anger is its most awful element.—*Camb. B.* **render,** give back, repay what is judicially due. **to . . man,**[f] without exception.

God's goodness and man's conduct in relation to it.—I. Divine goodness, in its relation to man, is very extraordinary. In its—1. Plenitude; 2. Form; 3. Design. II. Man's conduct, in relation to it, is very depraved. Seen in his—1. Inconsideration; 2. Insensibility of heart; 3. Self-destructiveness. III. The day of judgment will be very awful in relation to such conduct. The judgment will be—1. Righteous; 2. Universal.—*Thomas.*

Hardening the heart.—On a winter evening, when the frost is setting in with growing intensity, and when the sun is now far past the meridian, and gradually sinking in the western sky, there is a double reason why the ground grows every moment harder and more impenetrable to the plough. On the one hand, the frost of evening, with ever increasing intensity, is indurating the stiffening clods: on the other hand, the genial rays which alone can soften them are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted, you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls; and the Sun of Righteousness, with westering wheel, is hastening to set upon you for evermore. If, then, the plough of grace cannot force its way into your ice-bound heart to-day, what likelihood is there that it will enter to-morrow?—*McCheyne.*

7—9. by . . continuance,[g] unflagging perseverance. **glory,** highest state of grace and perfection to be attained. "Glory *from, with,* and *in* God." **immortality,** incorruptibility. **eternal life,**[h] the ruling idea of ἀιώνιος (eternal) is *duration unending in respect of the period referred to.* If used *e. g.* with regard to the present world, or a human lifetime, it naturally means unending while that world, or lifetime, lasts. When applied to the unseen and ultimate world, it appears equally naturally to mean unending while that world lasts.—*Camb. B.* "To those who act fr. a principle of factious and self-seeking resistance to God." **obey,** the Gr. is sometimes rendered, "disbelieve." In all cases, however, the resistance of the *will* is implied in it; the element of *disobedience* in *unbelief* towards God. See, for a suggestive example, Heb. iv. 6, compared with the history there referred to. **truth,** the moral law.[i] **indignation,** the feeling fr. wh. wrath proceeds. **wrath,** the expression of indignation. **tribulation,** "painful pressure," rising into **anguish,** it is remarkable that the antithesis here to "eternal life" is the *conscious experience* of the effects of Divine anger. **Jew first,** as the chief in knowledge, and first to reject or pervert mercy. **also . . Gentile,**[j] who, with less knowledge, is yet without excuse.

The Christian's great aim.—I. The object of the Christian's pursuits. He seeks—1. A glorious position; 2. The highest praise; 3. To hold this position and praise in perpetual possession. II. The means employed in order to obtain this object. There is—1. The performance; 2. The patient performance; 3. Perseverance in the performance of good works. III. The object obtained by the means employed—eternal life. This life is—1. Pure; 2. Progressive; 3. Permanent.—*Dunlop.*

Patience.—O, impatient ones! Did the leaves say nothing to you as they murmured, when you came hither to-day? They were not created this spring, but months ago; and the summer, just begun, will fashion others for another year. At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long; and next season it will unfold. So God is working for you, and carrying forward to the perfect development all the processes of your lives.—*Beecher.*

But think not thou, by one wild bound, to clear
The numberless ascensions, more and more,
Of starry stairs that must be climbed, before
Thou comest to the Father's likeness near.
—*George Macdonald.*

man's perversion of Divine mercy

a Pr. xxix. 1; Da. v. 20; Ze. vii. 11, 12; He. iii. 13, 15.
b Ja. v. 3; De. xxxii. 34, 35.
c Pr. i. 18, LXX.
d Job xxi. 20, 30; 2 Pe. ii. 9; Re. vi. 17.
e 2 Th. i. 6—8.
f Ps. lxii. 12; Je. xvii. 10; 1 Co. iii. 8; Ma. xvi. 27; 2 Co. v. 10; Re. ii. 23; xx. 12; xxii. 12.

"A falling drop at last will cave a stone." — *Lucretius.*

eternal life, for whom?

g 2 Co. iv. 16—18.
h Jo. xii. 25, 26; 1 Co. xv. 53, 54.

"A perpetuity of bliss is bliss." —*Young.*

"In vain they try to end my life, that can but end my woe."—*Coleridge.*

i Ps. cxix. 142.
j 1 Pe. iv. 17; Ma. xi. 22.

"No virtue is acquired in an instant, but by degrees, step by step; from the seeds of right instruction and good resolution it springs up, and goes forward by a continual progress of customary practice. 'Tis a child of patience, a fruit of perseverance, and, consequently, a work of time; for enduring implies a good space of time."—*Dr. Barrow.*

"By their patience and perseverance God's children are truly known from hypocrites and dissemblers." — *Augustine.*

Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.
—*J. G. Holland.*

"Fortune is like the market—if you wait a little, the price will fall."

10, 11. peace,[a] instead of anguish. **worketh good,** as the fruit of faith.[b] **no . . persons,** *i.e.*, no partiality. **with God,** before God, *i.e.*, in the judgment of God.

No respect of persons with God.—I. A terrible truth for all the ungodly among the great. II. A comfortable truth for all the pious among the poor. —*Who is rewarded by God?*—He who—I. Fears Him in humble penitence; II. Trusts Him in filial faith; III. Does righteousness in grateful love.—*Gerok.*

human equality in the sight of God

a Pr. iii. 2, 17. *b* Ja. ii. 17; Ga. v. 5, 6; 1 Pe. i. 7.

"Every sin, when newly committed, amazes and terrifies the soul, though the sense of it soon wears off. How shall we be able to bear the anguish of all our sins together, when conscience, which forgets and extenuates none, brings them to our remembrance?"—*Adam.*

The Divine impartiality.—This was a bold and startling declaration to make at Rome, to a community whether of Romans or of Jews; for these two nations were each, above all others at that moment, convinced that such a respect did actually exist in their special favor. The Roman deemed his own the favored race, and regarded the extent of his dominion as a conclusive proof of it. The Jew, with no less complacency, maintained that the Divine preference of himself was intimated by the spiritual advantages he manifestly enjoyed, and the glorious hopes proclaimed to him. To require the Jew and the Roman each to surrender the assurance on which he relied, and admit the other to an equal footing in Divine favor, was indeed a bold undertaking. The Greek, too, had a pride of his own, a pride in his intellectual culture; and he looked down from his own point of view with equal scorn on both the Roman and the Jew. He, too, would despise, if he dared not resent, the apostolic declaration of a universal equality of the races. —*Dean Merivale.* *No partiality with God:*—A little black girl, eight years old, was setting the table, when a boy in the room said to her, "Mollie, do you pray?" The suddenness of the question confused her a little, but she said, "Yes, every night." "Do you think God hears you?" the boy asked. She answered promptly, "I know He does." "But do you think," said he, trying to puzzle her, "that He hears your prayers as readily as those of white children?" For full three minutes the child kept on with her work; then she slowly said, "Master George, I pray into God's ears, and not His eyes. My voice is just like any other little girl's, and if I say what I ought to say, God does not stop to look at my skin."

"The torture of a bad conscience is the hell of a living soul."—*Calvin.*

12, 13. sinned . . law,[c] the context here shows that the word means "in the absence of a law;" and that this means "in the absence of an explicit, revealed law;" other law than the law of conscience. **shall . . law,** *i.e.*, without the *written* law acc., that is, to the code of conscience and reason[d]—"the common law of the world." **perish,** "be doomed to death;" lose the soul. The Gr. word, which some have held to imply *annihilation of being,* by no means does so. Its true import is rather ruin and loss in regard of condition. **as many . . law,** having a knowledge of the revealed will of God. **hearers . . law,** whether it be written or not. **doers,**[e] a law calls for practical obedience, not mere assent.

justice of the Divine administration

c Ro. iv. 15; v. 13, 20; 1 Co. xv. 56. *d* 2 Co. iii. 3.

The responsibility of man.—I. The text divides the race into two classes—those who have sinned without law and those who have sinned in the law. II. The text next affirms a certain amount of obligation connected with each division; III. Human responsibility seems to arise from the relation in which both classes stand to God. The law revealed to the Gentiles is the law of nature, that to the Jews is the law of the Word of God. Now if both are in substance the same, then we must admit that the responsibility resting on man in a state of nature is as decidedly proved as that resting on him when under revelation. Are there not intimations in nature that we owe to God an acknowledgment of His being and a veneration for His character? Are there not, *e.g.*, feelings that indicate to us the duty of children to respect their parents? Well, surely we are as much bound to honor the Universal as the particular parent; and so we further establish the responsibility of man, which, when we come to Scripture, is confirmed beyond question. Conclusion: Let us acknowledge our responsibility. This will lead us to ask for and to secure power to discharge it, and to find in its discharge peace of conscience in this life and an eternal reward in the life to come.—*J. Burnet.*

e Ma. vii. 21; Ja. i. 22, 25; 1 Jo. iii. 7.

See *Dr. Paley, Serm. pt.* iv. *on* Ro. vi. 1.

"There is no sparkle in our nature which may not be improved, and fixed at last, as a star in the firmament of our souls."—*Farindon.*

The office of conscience.—How beautifully was its office set forth in the

ring which, according to an Eastern tale, a great magician presented to his prince! The gift was of inestimable value, not for the diamonds and rubies and pearls that gemmed it, but for a rare and mystic property in the metal. It sat easily enough in ordinary circumstances, but so soon as its wearer formed a bad thought or wish, designed or concocted a bad action, the ring became a monitor. Suddenly contracting, it pressed painfully on the finger, warning him of sin. The ring of that fable is just that conscience which is the voice of God within us, which is His law written on the fleshly tablets of the heart.—*Guthrie.*

"Remorse of conscience is like an old wound; a man is in no condition to fight under such circumstances. The pain abates his vigor and takes up too much of his attention."—*Jeremy Collier.*

14—16. for, while the Jews hear and do not. **Gentiles,** some of whom obey a law they cannot hear. **nature,** reason and conscience. **things . . law,** things enjoined in revelation. **these . . law,** without the external revelation. **are . . themselves,** and will be judged by that law of nature. **work . . law,** distinc. betw. vice and virtue. **meanwhile,** *Gk.*, betw. ea. other. **secrets,** *even* the secrets; and how much more other things!

Thoughts accusing, or else excusing.—Of this accusing and excusing or defending, pagan literature affords many examples. An insight into this interior judgment-throne set up in every soul is afforded by Plato in the Republic, Book I: 331, "And when one finds that the sum of his transgressions is great, he will many a time, like a child, start up in his sleep for fear, and he is filled with dark forebodings. But he who is conscious of no sin has in age a sweet hope which, as Pindar says, is a kind nurse to him."

The voice of conscience.—Even when they wallow in sin as swine in the mire, there is a conscience within men which convicts of guilt and warns of judgment. Dethroned, but not exiled, she still asserts her claims, and fights for her kingdom in the soul; and resuming her lofty seat, with no more respect for sovereigns than beggars, she summons them to the bar, and thunders on their heads. Felix trembles; Herod turns pale, dreading in Christ the apparition of the Baptist; while Cain, fleeing from his brother's grave, wanders away conscience-stricken into the gloomy depths of the solitudes of the unpeopled world. Like the ghost of a murdered man, conscience haunts the house that was once her dwelling, making her ominous voice heard at times even by the most hardened in iniquity. In her the rudest savage carries a God within him, who warns the guilty, and echoes those words of Scripture, "Depart from evil and do good."—*T. Guthrie.*

"Conscience" is not merely that wh. I know, but that wh. I know *with some other*; that other being God, who makes His law and His presence felt and acknowledged in the heart."—*Trench.*

"The voice wh. pronounces, for ea. man, the distinc. betw. right and wrong."—*Whewill.*

17—20. Behold, *better*, "But if," The framework of the sentence is thus somewhat altered: "But if thou art a Jew, and dost glory in the name and privilege,—say, dost thou act up to thy light?" **called,** *Gk.*, surnamed, **restest . . law,** , reposest upon the dignity, etc., of possessing a special revelation. **boast . . God,**[a] He, the object of thy worship; ye, the people of His special care. **and . . will,** fr. His Word. **and . . excellent,** being able to discriminate. **instructed,**[b] *Gk.*, repeated oral instruction. **and . . guide,** not only boasting thy privileges, but setting thyself up as a teacher. **them . . darkness,** heathen. **babes,** the ignorant, low, spiritual attainments.[c] **which . . law,**[d] bec. thou hast, etc.

the confidence of the Jew

The nominal Christian—I. What he boasts (vers. 17—20). II. What he does (vers. 21—24). III. What is the result. He is condemned—1. By his own principles. 2. By the upright heathen. 3. By the gospel law.—*J. Lyth.* *The professor:*—1. His exalted privilege. 2. His honorable calling. 3. His faithless conduct.—*Ibid.*

Grace, more than gifts.—It may be worth knowing, as a geographical fact, that there is no water in the Kidron valley save after a shower; it may be important to learn, as a historic fact, that Capernaum was located at Khan Minyeh; but this is not what is going to save souls. We must embody truth in life, and reduce vague information to vital and available help. Mere intellectual gift sometimes even hinders grace. "Christ," said Legh Richmond, "may be crucified between classics and mathematics." It is not our want of aptitudes for doing good which stands in our way, half so much as it is our want of communion with God. Scholarship is only a means to an end. The gospel light is much like the solar light; its beauty is not its efficiency. You may divide the sunbeam into seven beautiful colors, and not one alone nor all together will imprint an image on a daguerreotype plate. Just outside the spectrum, in the dark, there is one entirely invisible ray, called the chemical ray, which does all the work. No man ever saw it, no man ever felt it; and yet this it is which bleaches and blackens a dull surface into figures of loveliness and life. I care not how luminous a man's personal or

Calvin's seal-motto was a hand holding a heart on fire, with the legend, "I give thee all, I hold back nothing!"

a Ma. iii. 9; xix. 20; Ro. ix. 31, 32; Is. xlv. 25; xlviii. 2; Jo. viii. 41.

b κατηχεῖν, to sound or din in one's ears, is the origin of the forms catechumen, catechetical, etc.

c 1 Co. i. 27; He. v. 12, 13.

d Ro. vi. 17; 2 Ti. i. 13; iii. 5.

intellectual qualities may be; if he lacks amid the showy beams that are shining, this one which is viewless—this efficient but inconspicuous beam of spiritual experience—all his endeavors will surely prove inoperative for good.—*C. S. Robinson.*

21—23. therefore. "In this and the following verses St. Paul does not charge every individual Rabbinist with immorality. He exposes the spirit and principles of Rabbinism, as evinced and proved only too abundantly in multitudes of lives." **which . . thyself?** etc., do you practise what you preach? does your character harmonize with your assumptions?[a] **dost . . sacrilege?**[b] if the special thought of *robbery* is kept (as is certainly more natural, with the derivation and usage of the Greek word in view), the reference probably is to Jewish thefts from pagan temples, where meanwhile the strict Jew professed not to dare to set his foot for fear of pollution. Scruple broke down before thievish avarice.—*Camb. B.* **boast . . law,** *i.e.*, of knowing and having it.[c]

Example better than precept.—I. It is much easier to instruct and teach others than to be instructed and receive instruction ourselves. II. It is both sinful and shameful to teach others the right way, and yet to go in the wrong ourselves. III. The word of God suffers most of all because of those who preach but do not practise.—*Burkitt.*

Obedience and boasting.—Mr. Brainerd informs us, that when among the American Indians, at one place, where there was a great number, he halted, and offered to instruct them in the truths of Christianity. "Why," said one of them, "should you desire the Indians to become Christians, seeing the Christians are so much worse than the Indians? The Christians lie, steal, and drink, worse than the Indians. They first taught the Indians to be drunk. They steal to that degree, that their rulers are obliged to hang them for it; and that is not enough to deter others from the practice. But none of the Indians were ever hanged for stealing; and yet they do not steal half so much. We will not consent, therefore, to become Christians, lest we should be as bad as they. We will live as our fathers lived, and go where our fathers are when we die." Notwithstanding Mr. B. did all he could to explain to them that these were not Christians in heart, and that he did not want them to become such as these, he could not prevail, but left them, mortified at the thought that the wickedness of some called Christians should engender such prejudices.

24—27. Gentiles, who naturally dishonor a Deity whose chosen people—having His written law—treat it with disrespect. **written,**[d] I say this not on my authority merely. **keep . . law,** to wh. you are bound by this covenant relation.[e] The reference, probably, is not to *absolute* righteousness (q. d., "if thou act with sinless obedience"), but to practical sincere piety, as contrasted with neglectful or wilful disobedience.—*Camb. B.* **therefore . . keep,** etc.[f] Here again, practical piety, the will to do God's revealed will, is in view; not sinless obedience. Cornelius (Acts x. 35) is a case exactly in point. He was not sinless; he needed "*saving*" (a significant word there); but he "feared God, and worked righteousness," and the Divine welcome was his.—*Camb. B.* **uncircumcision . . nature,**[g] men who have neither the written law, nor the token. **if . . law,** the keeping of wh. is the chief thing.

The rite of circumcision.—It belonged to Israel as to no other nation that practised it. From—I. Its Divine institution; II. The privileges connected with it; III. Its obligation on all the nation; IV. The strict regulation by which it is enforced.

The force of conscience.—Dr. Lawson of Selkirk, when preaching on the eighth commandment, insisted strongly on the duty of restitution. Next morning, a family from whose house a pair of shoes had been stolen some years before, found the price of them lying on the sill of the window, placed there by the unknown offender. Ministers draw the bow at a venture, but God directs the arrow to the heart.

28, 29. he. . outwardly,[h] mere circumcision does not make an Israelite indeed. **neither . . flesh,**[i] wh. was but the outward sign of the true cutting off of sin; as baptism is only the visible sign of a needful inward cleansing. **Jew,** really, and truly. **inwardly,** in his inner life. **and . . heart,**[j] of wh. all else, so-called, is but the symbol. **spirit . . letter,**[k] not in form, but in spirit. **men,** who only see the sign. **God,** who knoweth the heart.[l]

The praise of true religion.—I. MEN DO NOT PRAISE IT. 1. They have a difficulty in understanding it. It consists so much of feelings and experiences

the character of the Jew

a Ps. l. 16; Ma. xxiii. 3.

b "Thou who abhorrest idols, dost thou rob the temples of the tithes destined for the support of the worshlp of God? as if impiety were criminal in heathens, but pardonable in thee!" —*Macknight.*

c 1 Co. iv. 7. "If it is charity to build an ark for our neighbor, it is madness not to enter it ourselves."—*Bp. Heber.*

how far circumcision profits a Jew

d Is. lii. 5; Ec. xxxvi. 20, 23; 2 Sa. xii. 14.
e Ga. v. 3.
f Ac. x. 34, 35; 1 Co. vii. 18, 19.
g Ma. xii. 41, 42.

"The eclipse of the Church is their splendor. They are united by our divisions, justified by our mutual reproaches; our scandals and schisms objected, proclaimed by ourselves, are their renowned gloried victories and triumphs." —*Bp. Thomas.*

"Conscience, that viceregent of God in the human heart, whose 'still small voice' the loudest revelry cannot drown." —*Harrison.*

a Jew in form and in reality

h Ma. iii. 9; Jo. viii. 39; Je. ix. 25, 26; Ro. ix. 6, 7.
i Ga. vi. 15; 1 Pe. iii. 21; Re. ii. 9.
j Phi. iii. 3; Col. ii. 11.
k 2 Co. iii. 6.
l 1 S. xvi. 7; De. x. 16; xxx. 6; Ro. iv. 11, 12; 2 Co. x. 18; 1 Th. ii. 4.

with which they have no sympathy. 2. They fail to appreciate what they cannot understand. Surely it is enough to do good, and harm nobody, and there can be no need for so much praying, crying, and love. II. ITS PRAISE IS OF GOD. 1. Why does He commend it? Because—(1) Of its intrinsic excellence. There is an inherent worth about humility, goodness, devotedness to God, self-surrender to Him, the entire circumcision of the heart. (2) It is the produce of His own grace and power. Wherever spiritual religion exists it has been imparted supernaturally by the power of the Holy Ghost. (3) It reflects His own image and character. God must approve Himself, and therefore He must admire all that resembles Himself.—*Horton.*

Outside and inside.—Many have clean hands but unclean hearts. They wash the outside of the cup and platter when all is filthy within. Now, the former without the latter profits a man no more than it profited Pilate,—who condemned Christ,—to wash his hands in the presence of the people; he washed his hands of the blood of Christ, and yet had a hand in the death of Christ. The Egyptian temples were beautiful on the outside, but within you shall find nothing but some serpent or crocodile. "He is not a Jew, which is one outwardly." Judas was a saint without, but a sinner within; openly a disciple, but secretly a devil.—*Mede.*

"The Jewish circumcision would be an absurd and unreasonable thing, did it not intimate and pre-figure the circumcision of the heart."—*Dr. Donne.*

Outward and inward religion:—Would the washing of the windows of a house make the inhabitants thereof clean? Yea, does the painting and ornamenting of the exterior of a mansion make the dwellers in it healthier or holier men? *Spurgeon.*

CHAPTER THE THIRD.

the chief advantage of the Jew

1, 2. [The Apostle now replies to some supposed objections.] **what . . Jew?** a very natural question of the Jew is here anticipated. **much . . way,**[a] (see Ro. ix. 4. 5). **chiefly,** as relating to the present discussion. **committed,** as a sacred trust, to obey and teach. **oracles,**[b] true utterances, sayings, words. **God,** the prime Teacher of the spirit and letter of religion.

Christians' advantages above the heathen.—I. What advantages we, as Christians, have above the heathen: 1. A guide for our faith; 2. A warrant for our hope; 3. A rule for our conduct. II. The improvement we should make of them: 1. Study the Scriptures; 2. Conform ourselves to them; 3. Promote the knowledge of them in the world.—*Simeon.*

Use of the Bible.—The Rev. E. T. Taylor, commonly known as Father Taylor, addressing a number of sailors, said, "I say, shipmates, now look me full in the face. What should we say of the man aboard ship who was always talking about his compass, and never using it? What should you think of the man who, when the storm is gathering, night at hand, moon and stars shut, on a lee shore, breakers ahead, then first begins to remember his compass, and says, 'Oh, what a nice compass I have got on board,' if before that time he has never looked at it? Where is it that you keep your compass? Do you stow it away in the hold? Do you clap it into the fore-peak?" . . . "Now, then, brethren, listen to me. Believe not what the scoffer and the infidel say. The Bible, the Bible is the compass of life. Keep it always at hand. Steadily, steadily fix your eye on it. Study your bearing by it. Make yourself acquainted with all its points. It will serve you in calm and in storm, in the brightness of noonday, and amid the blackness of night; it will carry you over every sea, in every clime, and navigate you, at last, into the harbor of eternal rest."

a De. iv. 7, 8; Ps. cxlvii. 19, 20; Ro. xi. 28.
b Ac. vii. 38. Objection put into the mouth of a Jew. *Henry, Macknight.* Asked by the Apostle himself.—*Alford.*

"We should read the Bible with all diligence, that, as being good exchangers, we may know the true coin from that which is counterfeit."—*Jerome.*

God is faithful though man be false

3, 4. for what, etc, (this, the Jew again may object). **some,** having these oracles. **did not believe?**[c] *R. V.* "were without faith." **shall . . effect?**[d] must not God keep His covenant with His people even though they ignore it? **God forbid,** that I should charge Him with breach of faith (the Apostle's reply). **yea . . true,**[e] "If there is failure, it is safer and truer to believe the truest man false, than 'God who cannot lie.'" *written.*[f]

Verses 3—8 form a passage of much difficulty in detail, though clear as a whole. The argument best be given in a paraphrase:—

Ver. 3. (*The Jewish Opponent.*) "You say the Jew has advantage. He has indeed: God's veracity (truth, faithfulness) is pledged to give him eternal life. For can we think that the unfaithfulness of some Jews to God annuls His faithfulness to the race? Will He fail in His purpose?"

Ver. 4. (*The Apostle.*) "God forbid! Rather should we admit any charge of untruth against man, than the least against God. So David saw, and wrote, in his confession of his own sin; his main thought was (Ps. li. 4) that he would even own the very worst against himself, that God might be seen to punish him justly."

c Ro. x. 16; He. iv. 2.
d Nu. xxiii. 19; 2 Ti. ii. 13; Ps. xxxvi. 5.
e Jo. iii. 33.
f Ps. li. 4.

"One great cause of Atheism is superstitious misapprehensions concerning God, wh., though they are lodged in the mind, yet are most commonly exhaled from the affections that, like impure fogs, generally breathe up all these

Ver. 5. (*The Opponent.*) "But hear me further. The sinful unbelief of some Jews, as you own, cannot change His purpose. May I not say more? does it not, by bringing His faithfulness into contrast, glorify Him? and if so, will He punish it? What say you of His justice or injustice in visiting even wicked Jews with wrath?"

Vv. 6, 7, 8. (*The Apostle.*) "I say, God forbid the thought that He will *not* punish them. For, on such a principle, how shall God be the universal Judge at all? I too, be I Jew, or Gentile, might say, as well as you, 'I choose to tell a lie; somehow or other this will illustrate God's truth, *e. g.* by *contrast;* therefore I ought to be acquitted; I ought to be allowed to act on the principle of evil for the sake of good;'—a principle with which we Christians are charged, but which we utterly condemn."—*Camb. Bible.*

Trusting the promises.—When a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied, "Ah! massa, I always lays flat down on de *promises*, and den I pray straight up to my hebenly Father." Humble, happy soul! he was not the first man who has eased an aching head by laying it upon God's pillows; or the first man who has risen up the stronger from a repose on the unchangeable word of God's love. Spiritually that man was a Crœsus, for all his soul's wealth was in the currency of heaven. The solvency of a bank or of a Government gives the value to its notes. So it is the everlasting faithfulness of God that makes a Bible-promise "exceeding great and precious."—*Spurgeon.*

meteors, that darken and disturb the region above. Indeed, most of our ill apprehensions of God are copied and transcribed from our affections."—*Dr. J. Scott.*

"The unfaithfulness of men, in neglecting to do their part (as in not making a good use of the Scriptures) doth no way prejudice, but rather commend the fidelity of God, in allowing them these mercies, which they make so ill use of."—*Dr. Hammond.*

5, 6. commend,[a] or establish, or prove. "If our sin sets forth in a clear light the righteousness of God." **who . . vengeance,** *R. V.* "who visiteth with wrath." **I . . man,** "I speak as men speak; not in my own name, still less as an Apostle." **how . . world?** if God be not perfectly righteous?[b] The emphasis is on "Judge" not on "world."

the judgment of God is righteous

a Ro. v. 8, 20, 21. *b* Ge. xviii. 25; Job viii. 3; xxxiv. 17; Ma. x. 15.

The rectitude of God.—As sure as God liveth, as sure as the Holy One of Israel is the Lord of Hosts, the Almighty, Right is Might, and ever was, and ever shall be so. Holiness is might: Meekness is might: Patience is might: Humility is might: Self-denial and Self-sacrifice are might: Faith is might: Love is might: every gift of the Spirit is might. The cross was two pieces of dead wood; and a helpless, unresisting Man was nailed to it: yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed or word, or thought. On the other hand, might that which the children of earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted and self-consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and they who do not have heard from their fathers, how the mightiest man on earth, he who had girt himself with all might except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in it mightier than all the armies of Attila or Napoleon?—*Hare.*

"God is a light that is never darkened; an unwearied life that cannot die; a fountain always flowing; a garden of life; a seminary of wisdom; a radical beginning of all goodness."—*Quarles.*

7, 8. truth, veracity. **abounded,** was enhanced. **lie,** unfaithfulness, sin. **judged,** condemned, punished. **sinner,** case supposed is this, that bec. good has been brought out of evil, the evil-doer should not be punished. **do . . come?**[c] if we do good, good will come of it: if we do evil, good is brought out of it: therefore it matters not what we do, since all will come right in the end. **damnation,** *R. V.* "judgment." **just,** just must be the condemnation of all who act on such a principle, and talk in such a way.

doing evil that good may come

c Ro. vi. 1, 15.

Doing evil that good may come.—I. Almighty God can and often doth overrule evil actions to His own glory, and cause bad means to conduce to a good end. That Being who seeth all things at one view, who discerneth the tendency and consequence of every action, and who hath all power in His hands, can easily outwit and overreach the craftiest of men, and dispose their designs to other purposes. II. Notwithstanding all this, it is a detestable principle, that unlawful means may be used in order to the bringing about an end that is good. You see with what abhorrence the apostle in the text disclaims it: It is such an open defiance to God and goodness; such a flat contradiction to truth and reason, as well as to Christianity, that it very well became him thus to express himself. It is a slanderous, and therefore an unjust and detestable practice, to charge this principle upon those who not only

God overruled the unbelief of the Jews for good. Scripture furnishes many instances of the like kind. The book of Esther seems to have been written to declare the wisdom and goodness of God, in overruling the pride and malice of a wicked man to His own glory, and the good of His Church. The greatest sin that ever was committed, the crucifying the Son of God, was by the Divine wisdom and goodness overruled, to be-

disown it, but who give no just occasion for such an imputation.—*Bp. Bradford.*

Right should not connive with wrong.—Yield to no established rules if they involve a lie. Do not do evil that good may come of it. "Consequences!"—this is the devil's argument. Leave consequences to God; but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but, like the anvil, endure all blows until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. Finally, be just and fear not; "corruption wins not more than honesty"; truth lives and reigns when falsehood dies and rots.—*Guthrie.*

9–12. what . . then? inquires the Jew. **we,** Jews. **they,** Gentiles. **that . . sin,**[a] all need to be saved; and in the same way. **written,** *vv.* 10—18 are fr. var. parts of O. T.[b] chiefly fr. Ps. **righteous,**[c] perfectly so, in heart and life. **understandeth,**[d] himself, the world, duty, God. **seeketh . . God,**[e] as the soul's chief good. **gone . . way,**[f] universal apostasy. **unprofitable,** in the highest sense; to God, and man. **doeth,** habitually. **good,** no admixture of evil.

Human depravity.—I. The subject to which this representation refers—the doctrine of human depravity. 1. The prominence given to it in the Word of God; 2. The light in which we regard our moral disease will materially influence our views of the nature and necessity of the required remedy. II. The persons whom it embraces. III. The grounds on which it rests. 1. The testimony of God's Word; 2. The fact of universal history.

Two hearts.—An African heathen, after having heard the missionaries for some time, declared seriously to one that he had now got two hearts within him. The one heart said, Do good; the other said, Do evil. Many, besides this heathen, feel within them two opposing principles. *Restraining grace.*—The rev. and pious Dr. Ives, whose house was on Oxford-road, and by which the criminals were carried weekly in carts to Tyburn, used to stand at his window and say to any young friends who might be near him, pointing out any of the most notorious malefactors, "There goes *Dr. Ives!*" If an explanation was asked, he took occasion to expound the innate corruption of the heart; and appealed to the *experience* of his auditors, "whether they had not often felt the movements of those very passions, errors, prejudices, lusts, revenge, covetousness, etc., whose direct tendency was to produce the crimes for which these offenders satisfied the claims of public justice, and which were solely prevented from carrying them to the same dreadful fate by the restraining grace of God.

13–18. throat . . sepulchre,[g] "The sinner's words the putrid exhalations of a dead soul." **tongues,** speech the glory of man.[h] **poison . . lips,** evil speech corrupting, polluting. **full,** no room for good. **bitterness,** uncharitable, censorious, reproachful. **feet,** evil in *deed,* as well as *word.* **swift,** eagerness. **shed blood,** not shrinking fr. worst forms of evil. **destruction,** ruin, breaking up of life. **misery,**[i] of heart and mind. **ways,** for themselves and those who follow them. **way . . known,**[j] not practised, or approved, or considered. **fear . . God,**[k] as the final judge.

The dignity of human nature shown from its ruins.—I. The ruin as it is: 1. The false religions of the world; 2. The wars of the world; 3. The persecutions of the good; 4. The great characters of the world. II. The contents of human nature, and the internal ruin by which they are displayed: 1. The sublime vehemence of the passions; 2. The wild mixture of thought both in the waking life and the dreams of mankind; 3. The significance of remorse; 4. The dissonance and obstinacy of man's evil will; 5. The religious aspirations, and capacities of religious attraction in man.—*Bushnell.*

The forgiveness of sin.—"It was but the other night," says a pious gentleman, "that I wandered across the bleak and barren mountains, at the foot of which stands the little cottage where I was born; and, O delightful thought, born again! Seeing a cottage at a distance, I walked up to it, entered, and told the inmates the cause of my being there. I was most kindly received. Seven sweet children were stationed around the homely board; yet, sadness seemed to pervade the whole circle. On asking the cause, the mother informed me that one of the children had been telling a falsehood; upon this a little girl was instantly covered with blushes, and a tear started from her

come a means of the greatest good.

all men are sinners

a Ga. iii. 22. The awful charges of vv. 10—18 are specially pointed at the Jews: see ver. 19. The passages quoted are descriptive of Israelites, some of them of Israelites of the best days of Israel. What *at least* they establish is that the root of sin was vigorous in Jewish hearts, and that its fruits in Jewish lives were abominable in the sight of God.

b Ps. xiv. 3; liii. 1—3; cxl. 3; Is. lix. 7, 8.
c Ecc. vii. 20.
d Ho. iv. 6; Je. iv. 22; Ma. xiii. 13—15.
e Is. ix. 13.
f Is. liii. 6.

There is nothing so effectual to obtain grace, to retain grace, and to regain grace, as always to be found before God, not over wise, but to fear. Happy art thou, if thy heart be replenished with three fears: a fear for received grace, a greater fear for lost grace, a greatest fear to recover grace."—*Quarles.*

their depravity is universal

a Ps. v. 9; Ma. xv. 18, 19.
b Ps. xxx. 12.
c Ps. xxxii. 10; ix. 17; lv. 23.
d Is. lvii. 21; lix. 8.
e Ma. x. 28; Pr. viii. 13; He. xii. 28, 29.

"Each of the attributes of God is proper to raise a suitable fear in every considerate mind. His majesty a fear, lest we affront it by being irrever-

ent; His holiness a fear, lest we offend it by being carnal; His justice a fear, lest we provoke it by being presumptuous; and His goodness a fear, lest we lose it by being unthankful."—*Young.*

"Sinful corruption is a poison so subtle, that it pierces into all the powers of the soul; so contagious, that it infects all the actions; so obstinate, that only Omnipotent grace can heal it."—*Dr. Bates.*

eye. 'Robert,' said the father, 'bring the Bible, and show your sister who it is she has offended.' The little boy, younger than herself, read the ninth commandment, and the first eleven verses of the fifth chapter of Acts. This being done, every member of the family brought a proof from Scripture of the sin and danger of lying. The father, then, with much affection, showed them that this was as offensive to God now, as it was when He struck Ananias and Sapphira dead; and that it was of the Lord's mercies we were not consumed. He then prayed with his children most devoutly. On rising from prayer the offending girl wept bitterly. She approached her father with pensive looks, begged him to forgive the offence, and withdrew, that she might pray alone to God for *His* forgiveness."

19, 20. law, here not the Pentateuch, but the O. T. as a whole. **under . . law,** *i.e.*, Jews. We must remember that the Apostle has had in view the Pharisaic prejudice that the only really endangered sinners were the "sinners of the Gentiles." **guilty,**[a] *Gk.*, liable to judgment. **deeds . . law,**[b] "*any* works done in obedience to *any* law." **justified,** "pronounced free fr. guilt and entitled to reward." **by . . law,** wh. declares what one should do. **knowledge,** recognition. **sin,** wh. is the transgression of the law.

Human depravity.—I. UNIVERSAL. Jew and Gentile. None righteous, wise, faithful. II. TOTAL. In—1. Word; 2. Deed; 3. Thought; 4. Purpose. III. RUINOUS. All—1. Guilty; 2. Condemned; 3. Without hope.—*J. Lyth.*

Voltaire's confession.—One day that D'Alembert and Condorcet were dining with Voltaire, they proposed to converse of Atheism, but Voltaire stopped them at once. "Wait," said he, "till my servants have withdrawn; I do not wish have my throat cut to-night."

The office of the law.—The wife of a drunkard once found her husband in a filthy condition, with torn clothes, matted hair, bruised face, asleep in the kitchen, having come home from a drunken revel. She sent for a photographer, and had a portrait of him taken in all his wretched appearance, and placed it on the mantel beside another portrait taken at the time of his marriage, which showed him handsome and well dressed, as he had been in other days. When he became sober he saw the two pictures, and awakened to a consciousness of his condition, from which he arose to a better life. Now, the office of the law is not to save men, but to show them their true state as compared with the Divine standard. It is like a glass, in which one seeth "what manner of man he is."—*Moody.*

the province of law

a Ro. ii. 2.
b Ps. cxliii. 2; Ac. xiii. 39; Ga. ii. 16; iii. 11; Ep. ii. 8, 9; Tit. iii. 5.

Strong, indeed, is the language of this verse, but no conscience that ever really awoke to the holiness of God thought it at last too strong.

"Man's natural desire would be to scale the heavens by his own excellence; it is the will of God that he should first stoop, even to the very dust from whence he was taken."—*J. Miller.*

21, 22. [Here the great argument of Pardon and Salvation begins, to close with the triumphant words of viii. 37-39.] **now,** "in these days of Christ and the Gospel." **righteousness.** [See note on i. 17.] Here, and through the rest of this argument, it means the divinely-granted, and righteous, acceptance of believers. **without,** apart fr. the law. **manifested,**[c] clearly shown. **law . . prophets,**[d] Old Test. Scriptures. **faith . . Christ,**[e] *R. V.* "through faith in Jesus Christ." **unto . . upon,** extending to, and resting upon. **difference,**[f] *R. V.* "distinction" betw. one man and another as to the offer, need, efficacy of this righteousness wh. is by faith.

Faith.—I. What it implies: 1. Knowledge; 2. Assent; 3. Cordial trust. II. On what it reposes. On Christ Himself. III. To what, as the condition of salvation, it is suitable. To—1. Man's state as guilty and helpless; 2. His nature as a rational creature; 3. God's free grace.—*T. Robinson.*

Salvation by grace.—A poor man who had spent a life of ignorance and sin was found lately by a London clergyman apparently dying in a miserable garret. He was in great anxiety of mind from an apparently accidental cause. A stray leaf torn from a Testament had caught his eye. It was part of Rom. iii. He had read the vivid description of the ungodly man which that chapter contains, and saw its application to his own case. But where was the remedy, and where the Gospel? Alas! the paper was torn off in the middle of the 21st verse, "But now the righteousness of God without the law is . . ." "Is what?" said the anxious man. "Do the next words give any hope for such a sinner as I am?" The remainder of the chapter was read and explained simply to him, and the good news of the Gospel was "as cold water to a thirsty soul."

imputed righteousness

c Ac. xv. 11; Phi. iii. 9.
d Ac. xxvi. 22; Ro. i. 2; 1 Pe. i. 10.
e Col. iii. 11; Ga. v. 6.
f Ro. x. 12.

"Righteousness, not devised by man for himself, but by God for man, has now been made manifest in the Gospel."—*Wordsworth.*

23, 24. short . . God,[g] glory in the future enjoyed, with God; or "the praise or approbation of God." **freely.** The word here expresses with all the force possible the entire absence of human merit in the matter of justi-

justification is of grace

g Ro. xi. 32; Ga. iii. 22; Ro. v. 2.

fication. **grace,**[a] unmerited favor, and good will. **redemption,**[b] deliverance of a captive by payment of a ransom.

Justification.—I. The benefit spoken of—Justification. In this there is—1. The forgiveness of sins. 2. A restoration to God's favor. 3. A treatment of the pardoned and accepted person as righteous. II. Its original spring, or first moving cause. 1. By God's grace, which excludes all merit. 2. Freely, which excludes all conceit. III. Its meritorious or procuring cause. "The redemption that is in Jesus Christ." IV. The ordination of God about it. He hath "set Christ forth to be a propitiation." 1. He set Him forth beforehand, in the promises, types, and prophecies (ver. 21; John v. 46; Acts x. 43). He is now set forth as a propitiation in the clear discoveries which are made of Him in the Gospel (1 Pet. i. 20; Rom. iii. 21; Gal. iii. 1). V. The way in which we are made partakers of this benefit—"through faith in His blood." Conclusion: 1. Here is no room for any to encourage themselves with hopes of pardon and acceptance with God while they go on in sin. 2. Here is a blessed ground of relief for poor convinced sinners who are discouraged with fears, as if there could be no pardon for their sins.—*J. Guyse.*

Justification by grace.—Rowland Hill at a fair noticed the chapmen selling their wares by auction; so he said, "I am going to hold an auction too, to sell wine and milk, without money and without price. My friends over there find a great difficulty to get you up to their price; my difficulty is to bring you down to mine." So it is with men. If I could preach justification to be bought, or to be had by walking a hundred miles, or by some torture, who would not seek it? But when it is offered freely men turn away. But may I not say, "Lord, justify me because I am not so bad as others"; or "because I go to church twice a day"; or "because I mean to be better"? No; it is "by His grace." You insult God by bringing your counterfeit coin to pay for His treasures. What poor ideas men have of the value of Christ's gospel if they think they can buy it! A rich man, when he was dying, thought he could buy a place in heaven by building a row of almshouses. A good man said, "How much are you going to leave?" "Twenty thousand pounds." Said he, "That would not buy enough for your foot to stand on in heaven; for the streets are made of gold there, and therefore of what value can your gold be; it would be accounted nothing of, when the very streets are paved with it.—*Spurgeon.*

25, 26. propitiation.[c] The context is strongly in favor of the sense "an expiatory offering." He *becomes* "a propitiation" to the soul "*through faith in His blood;*" an expression which naturally points to the Victim, not the Mercy-seat, as the type in view.—*Camb. Bible.* **for the remission,** etc., *R. V.* "because of the passing over of the sins done aforetime." The pardon of sinners under the O. T., being (in a certain sense) unexplained, *demanded* such a *display* at last of the Righteousness of Pardon as was made in the Cross.

Justification by faith.—I. The sinner stands condemned at the bar of justice. Against him are—1. Memory; 2. Conscience; 3. Reason. II. No circumstances sufficiently excuse his guilt, and no goodness of his can atone for it. III. The law of God demands some reparation for its violation, and that reparation the sinner himself cannot make. IV. Jesus, the Son of God, takes the sinner's place, and voluntarily offers to die in his stead. V. Upon the sinner accepting joyfully this substitution, and trusting in it as sufficient, the Law has no more hold upon him, and he goes forth free.

Propitiation.—Cowper, the poet, speaking of his religious experience, says, "But the happy period which was to shake off my fetters, and afford me a clear opening of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the 25th of the third of Romans: 'Whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past, through the forbearance of God.' Immediately I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement He had made, my pardon sealed in His blood, and all the fulness and completeness of His justification. In a moment I believed, and received the Gospel."

27, 28. boasting,[d] of Jews in their privileges. **excluded,** shut out, abolished. **nay,**[e] for if that law were kept, there is no merit in obedience. **law,** method, plan. **faith,** wh. transfers all merit to another. **conclude,** *R. V.*

a Ro. iv. 16; Ep. ii. 8; Tit. iii. 5, 7.
b Ma. xx. 28; Ep. i. 7; He. ix. 12; 1 Pe. i. 18, 19; 1 Co. vii. 23.

"As in the law of Moses there were three kinds of sacrifice—Immolations, Libations, and Victims;—Immolations, which were made of the fruits of the earth; Libations, of liquors, as oil and wine; Victims, of living creatures; so, likewise, God requires that we give Him our actions for fruits, our affections for liquors, and ourselves for victims."—*N. Coussin.*

Christ our propitiation

c Ex. xxv. 17, LXX.; Le. xvi. 15; 1 Jo. ii. 2; iv. 10; He. ix. 5. Note the dignity of the victim. The eternal Son of God condescended to become man; lived a life of suffering, and at last died a death of agony. If you will but think of the wondrous person Jesus was, you will see that in his sufferings the law received a greater vindication than it could have done even in the sufferings of the whole race. There is such dignity in the Godhead that all it does is infinite in its merit; and when He stooped to suffer, the law received greater honor than if a whole universe had become a sacrifice.—*Spurgeon.*

faith excludes boasting

d 1 Co. i. 29, 31.
e Ep. ii. 8, 9.

"reckon." **man,** Jew or Gentile. **justified,** accepted as righteous bef. God. **without . . law,** apart fr. works of the law.

Justification.—I. The means of justification here rejected. II. The means acknowledged and exhibited—by faith. Faith—1. In what? 2. In what sense? 3. To what extent? Learn—(1) Guilt does not of itself prevent justification; (2) No circumstances of any kind in the case of those who hear the Gospel constitute an exception to the mode of justification; (3) It is within reach of all who can believe.—*Martin.*

The very gate which shuts out boasting shuts in hope for the worst of sinners.—You say, "I never attend the house of God, and up to this time I have been a thief and a drunkard." Well, you stand to-day on the same level as the most moral sinner and the most honest unbeliever in the matter of salvation. They are lost, since they believe not, and so are you. When we come to God the best can bring nothing, and the worst can bring no less. I know some will say, "Then what is the good of morality?" I will tell you. Suppose I were an army surgeon. There is one man there—he is a captain, and a brave man—and he is bleeding out his life from a terrible gash. By his side there lies a private, and a great coward too, wounded in the same way. I say to them, "You are both in the same condition, and I can heal you both." But if the captain should say, "I do not want you; I am a captain, go and see to that poor dog yonder." Would his courage and rank save his life? No; they are good things, but not saving things. So it is with good works.—*Spurgeon.*

"Fix the eye of faith on Christ, cry to Him, 'Lord, I believe; help Thou mine unbelief,' and the life rises in the springs. Good works will flow from you as summer fruits from the sunny earth, music from a harp full strung, or light from the fountain of day. And they are beautiful to Him, for He creates them; what glory is in them, the newborn lay as tribute at His feet." —*J. B. Brown.*

29—31. God . . only? [a] as some, even of the Gentiles, may have thought. **not . . Gentiles?** wh. Jews did not practically acknowledge. **it . . one,** one and only one. **by faith,** "of (as the outgrowth of) faith." **through faith,** "through (by means of) faith." [b] **make . . law,** abolish, destroy. **God forbid,** Gospel does not weaken moral obligations. **the law.** [c] It has been much doubted what exact reference the word bears here. But the previous context seems to fix it to the moral law, and primarily as embodied in the O. T.

yet does not make void the law.

a Ro. x. 12, 13; Ga. iii. 8, 28.
b *Vaughan.*
c Ma. v. 17, 18; He. x. 16; Ja. ii. 26.

The law of works established through the faith of the Gospel.—I. What the law is, which is here said to be established by the Gospel: 1. It has various acceptations in the Scriptures. 2. Here, however, it strictly means the moral law. II. What is meant by this Gospel: 1. Sometimes is meant the doctrine of Christ and His Apostles; 2. Strictly, however, it is the doctrine of redemption through Christ. III. The truth of the observation here made (v. 31). The Gospel assures us that: 1. Christ has fulfilled the law as a surety; 2. By the law the sinner is convinced of his need of a Saviour; 3. We shall have grace to enable us to obey the law as a rule of righteousness.—*Anon.*

"Too much stress must not be laid on the dif. of the two prepositions." — *Alford.* "ἐκ, indicating the ground or foundation of justification; διὰ, the means or instrument." — *De Wette.*

God's favors not to be limited to a single people.—But, clearly, such a gospel as this was not meant for one or two men, or for a company of men, or for a favorite nation, or for a race. "Is He the God of the Jews only?" was St. Paul's indignant question, addressed to those who would have limited His favors down to a single people. Like the natural sun in the heavens, the Incarnate Son of Righteousness is the property—we may dare to use the word—He is the property of all the members of the human family. All have a right to the light and to the warmth which radiate from His sacred person and from His redeeming Cross; and this explains St. Paul's sense of the justice of proclaiming the good news of the reconciliation of earth and heaven by faith in Christ to all members of the human family. Every man, as such, has a right to his share in the gospel, just as every man has a right to air, and to water, and to freedom, and at least to sufficient food to preserve bodily life; and not to preach the gospel, and treat it as if it were the luxury of a small clique like any one of the old philosophies, like a rare book in a library, like a family portrait, was to offend against the sense of natural justice. *Canon Liddon.*

"An irony in the change of preposition; as much dif. in the way of justifying Jews and Gentiles as lies betw. ἐκ and διὰ, namely, none at all."—*Calvin.*

"The whole new Covenant consists in these two words, Christ and faith—Christ, bestowed on God's part; faith, required on ours—Christ, the matter; faith, the condition of the Covenant." — *Dr. Hammond.*

CHAPTER THE FOURTH.

1—5. pertaining . . flesh, [d] according to the flesh; by natural descent. **found?** *i.e.*, in the way of acceptance and privilege. **hath . . glory,** *i.e.*, boast. **not . . God,** wh. is the great matter, but only bef. men, which could not affect his justification. **it . . counted,** [e] *i.e.*, his faith; the fact of his believing. See by all means Gen. xv. 5, 6, as a leading illustration of what

the case of Abraham

d Ma. iii. 9; Phi. iii. 3—6.
e Gen. xv. 5, 6; Ja. ii. 23.

faith is in St. Paul's sense; personal trust in God; acceptance of His word absolutely, because it is His. **worketh.** A general principle and fact, instanced here with special reference to human obedience to the law of God. The terms of the Law are tacitly compared to a human contract, with definite pay for definite work. **grace,** a question of favor. **debt,**[a] justly due, claimed by right. **him . . not,** to win or earn a reward. **believeth . . Him,**[b] confidently trusts in the promise of God concerning the Person and work of Christ. **ungodly,** a very strong word—*the impious man.* Same word as ch. v. 6; 2 Pet. ii. 5; Jude 4, etc. Here St. Paul leaves the special features of Abraham's case, to enforce the principle of Justification by an *extreme* case. He contemplates a man so emphatically "without works" as to be an open sinner; now, *this* man is justified, is declared to be accepted as righteous, on the sole condition of faith in the Justifier. **counted for,** reckoned in the place of, as a ground of justification.

What saith the Scripture?—I. As a revelation. On some subjects it is the sole authority. Without it man has no light whatever, or only the dimmest light, on the nature of God, His relations to man, the method of reconcilation, immortality. II. As a counsellor. Man is a traveller in an unknown way, and needs a guide, or the chances are that he will go astray. The Scripture alone is infallible; it displays every step of the way, so that a wayfaring man, if he accepts its guidance, though a fool, will not err. III. As a standard. The Scripture is the authoritative standard of faith and practice, and to it all teaching is to be referred. IV. As a Judge. The Scripture will judge those to whom it has been given at the last day. The Books will be opened, and this amongst them. It will be in vain then for man to plead that he has consulted the Church, human opinion, etc. What will Scripture say then? "Come ye blessed," or, "Depart, ye cursed."—*J. W. Burn.*

Believing God.—Abraham was the head of a wandering tribe, with probably only such small ambitions as were common to his station; a man of purer life, of higher purposes, perhaps, than his neighbor chiefs, and yet with nothing very marked to distinguish him from them. God calls this man, instructs him, leads him, and as he hears, believes, obeys, he becomes quite another man. In this is the whole source of Abraham's greatness. It was not in his natural gifts that he was distinguished above all other men of his day; others may have been as intelligent and as forceful as he. Nor was it in his great opportunities that he excelled. There is nothing very wonderful in his history, if you take away from it his faith and its influence on his life. He wandered farther than many of the men of his day; but they were all wanderers. He fought his petty battles; so did they. But the one thing which raised him above them all, the thing which makes us know that there was such a man at all, is only this, that he believed God.—*Chris. World Pulpit.*

[a] Ro. xi. 6.
[b] Ro. v. 6, 8—10.

"Our Apostle confirms in this chapter the doctrine which he delivered in the former, namely, that a man is not justified by the works of the law, but freely, by grace through faith; and this he proves by two reasons especially: 1. From David's testimony; 2. From Abraham's example."—*Dean Boys.*

"Man is much like a silkworm, he is a spinner and weaver by nature. Arobe of righteousness is wrought out for him, but he will not have it; he will spin for himself, and like the silkworm, he spins and spins, and he only spins himself a shroud. All the righteousness that a sinner can make will only be a shroud in which to wrap up his soul."—*Spurgeon.*

the testimony of David

6—8. **David,** whose account of pardon agrees with the Gospel idea. **describeth,** etc. *R. V.*, "pronounceth blessings upon." **imputeth,** reckoneth. **iniquities,**[e] *Gk.*, lawlessness. **forgiven,** *Gk.*, sent away. *Heb.*, lifted up. **covered,** concealed, hidden, never more to be found.[d] **blessed,** happy, now and forever. **not . . sin,** does not place it to his account.[e]

The pardoning of sin.—I. To pardon sin is God's prerogative. II. Pardon of sin is a covering of sin. III. God's act in pardoning sin is—1. Extensive; 2. Perfect; 3. Full and final. IV. The great blessedness of those whose iniquity is pardoned.—*Burkitt.*

The pleading of poverty in order to salvation.—There is a legal process in which a person pleads before the court in what is called *in forma pauperis*, that is, he pleads as a poor man, he pleads his poverty; and there are certain privileges allowed to those who thus plead *in forma pauperis* which are not accorded to the wealthiest persons in the land. This is the only successful way in which to plead with God: we must come as paupers, having nothing of our own; giving up every pretence of right or claim of deserving. We must cry, "Lord, I am lost! I am lost! I am lost! but Thou hast lived and Thou hast died; Thy life, Thy sufferings, Thy griefs, Thy groans, Thy death, all these were for those who needed such a sin-atoning sacrifice, and on that sacrifice by blood I rest; I cast myself, lost and ruined, upon the work which Jesus Christ has done for me!"—*Spurgeon.*

[c] Ps. xxxii. 1, 2.
[d] "If covered, not noticed; if noticed, not punished."—*Augustine.*

[e] Lord Jesus, Thou art my righteousness, and I am Thy sin; Thou hast taken what was mine, and given me what was Thine."—*Luther.*

the blessedness of pardon for all who believe.

9—12. **blessedness,** described *vv.* 1—8; justification by faith, **we say,** etc., *v.* 3. **how . . reckoned?** under what circumstances? **not . . circumcision,** Abraham not circum. till he was 99 yrs. old:[f] when Ishmael was 13

[f] Ge. xvii. 24.

yrs. old.[a] **but . . uncircumcision** bef. Ishmael was born, Abraham had his faith counted to him for righteousness.[b] **seal,**[c] a seal is that wh. authenticates. All. to custom of affixing seals to written covenants, to render them firm. **father . . believe,** whether Jews or Gentiles.[d] **steps,** traces. "The *traces* of faith are opp. to the *traces* of outward circum.; the path is not trodden by many, but there are foot traces in it; it is, however, an open way."—*Bengel.*

The rite of circumcision.—I. The nature of sacraments in general. They are—1. Signs, to represent and instruct,—signs of absolute grace and favor; 2. Seals, to ratify and confirm—(1) Seals of the conditional promises; (2) Mutual seals. II. The nature of circumcision in particular: 1. A sign prefiguring baptism, which comes in the place of circumcision; 2. A seal of the covenant of grace, particularly of justification by faith.—*M. Henry.*

Imputed righteousness.—Christ's righteousness, imputed to us by faith, justifies us, and this is the believer's title to heaven; from sanctification arises our meetness for it. A king's son is heir-apparent to his father's crown; now, we will suppose the young prince to be educated with all the advantages, and to be possessor of all the attainments that are necessary to constitute a complete monarch, his accomplishments, however, do not entitle him to the kingdom, they only qualify him for it; so the holiness and obedience of the saints are no part of that right on which their claim to heaven is founded, but only a part of that spiritual education whereby they are made meet to inherit the kingdom of heaven: thus we may see plainly the difference between justification and sanctification.—*Madan.*

a Ge. xvii. 25.
b *Cf.* Ge. xv. 6, with Ge. xvi. 16.

"It is evident, therefore, that A. was justified in uncircum. more than thirteen yrs. bef. he and his fam. were made the visible church and people of God by circum. Heathen, therefore, who believe and obey the true God, as A. did, will, like him, have their faith counted to them for righteousness, though no members of any visible Church." —*Macknight.*

13—15. promise . . law, for the promise was given bef. the law.[e] **but . . faith,** wh. preceded the law, and its seal. The promise was not the reward of obedience, but a free gift. **if . . heirs,** of the world, is promised to Abraham. **faith,** wh. apprehends those blessings in all their fulness. **is void,** is of no consequence. **promise,** *i.e.*, "that he" (Abraham, in his seed) "should be heir of the world." In other words, that Messiah, the Son of Abraham (and thereby His "Israel"), should enjoy a sacred victory and dominion.— *Camb. B.* **law . . wrath,** brings condemnation, punishment, banishment, not inheritance. **transgression,** the act of overstepping a prohibition.

The faith of Abraham.—I. A simple, child-like dependence on the naked word of God. II. An acceptance of, and trust in, God's promised Saviour. III. A renouncing of his own works as meritorious. IV. A faith that wrought by love making him the friend of God. V. One that overcame the world, leading him to seek a better country. VI. One that evinced its reality by a self-denying obedience.—*Rev. T. Robinson.*

The effects of faith.—"The secret of our tranquillity shall lie in that which gave courage to a royal favorite when arraigned before his country for a most flagrant crime. Men wondered at his strange serenity, and how, amid circumstances so trying to the strongest nerves, he could bear himself so calmly. They saw him pass on to the bar without a cloud upon his brow, or an expression of anxiety in his eye, as he gazed around him on judges, accusers, the crowd of anxious spectators. The trial began. As it proceeded, his case grow darker and darker,—not so his aspect. Witness after witness bore crushing evidence against him, yet the keen eyes of his enemies could detect no quiver on his lip or shade upon his brow. Long after hope had expired in the breast of anxious friends, and they looked upon him as a doomed man, there he was, looking round serenely on that terrible array. His pulse beat calm, nor started suddenly, but went on with a stately march. Peace, like innocence, sat enthroned upon his placid brow. At length, amid the silence of the hushed assembly, the verdict of 'Guilty' is pronounced. He rises. Erect in attitude, in demeanor calm, he stands, not to receive a sentence, which was already trembling on the judge's lip, but to reveal the secret of this strange peace and self-possession. He thrusts his hand into his bosom, and lays on the table a pardon—a full free pardon—for his crimes, sealed with the royal signet."—*Guthrie.*

ground of the promise made to Abraham

c 1 K. xxi. 8, LXX; 2 Ti. ii. 19; Re. vii. 2, 3; ix. 4; *cf.* Jo. vi. 27; 2 Co. i. 22; Ep. i. 13; iv. 30.

e Ge. xvii. 4—8; Ga. iii. 29; 1 Co. iii. 21—23; He. i. 2.

"Ultimate lordship over the whole world, wh. Abraham, as fa. of faithful in all peoples, and Christ, as the seed of promise, should possess."—*Alford.* "Should inherit a seed out of all nations."—*Doddridge.* "Have a spiritual seed co-extensive with the world."—*Stuart.* "Political government of the world promised."—*Rosenmüller.* "Spiritual benefits pertaining to righteousness."—*Bloomfield.*

16—18. faith . . grace,[f] of free unmerited favor. **sure,** being the result of the Divine promise; not of human obedience. **all . . seed,**[g] all true believers. **written,**[h] Scripture warranty. **nations,** not of *one* nation—the Jews—only. **before him,** *i. e.*, in the judgment of the God whom he believed. The clause is connected with "who is the father of us all." *Q. d.*, "little as *man* may see in Abraham the forefather of believing Greeks and Scythians, *God* both

the reason of faith

f Ro. iii. 24; Ga. iii. 22.
g Ro. ix. 8.
h Ge. xvii. 5.

ordained and acts upon such fatherhood." **quickeneth**, *i.e.* (as always in Bible-English), maketh alive. This noble description of Omnipotence has immediate reference to the miracle of the birth of Isaac in the childless old age of Abraham and Sarah. (See ver. 19, and cp. Heb. xi. 11, 12). **calleth . . were**, all time being *present* with the great *I Am.*[a] **against hope**, when there was no human ground for hope. **believed**, that the promise would be fulfilled.[b] **in hope**, the hope inspired by the promise. **So shall thy seed be** (Gen. xv. 5). This is interesting, as an example of *allusive* quotation. St. Paul takes it for granted that the reader *knows the context*, and thus understands the force of the "so." We have here a significant note of the Apostle's encouragement of minute study of the O. T. among his *Gentile* converts.

God's promise to Abraham.—1. Its grandeur and importance. 1. A spiritual seed; 2. A world-wide blessing. II. The power by which it must be accomplished. 1. Almighty; 2. Life-giving; 3. Creative. III. The means by which that power is enjoyed—faith.—*J. Lyth.*

Salvation by grace.—In a period of religious awakening, Sammy thought himself a subject of the work, and, with others, presented himself for admission to the Church. The office-bearers hesitated, on the ground that he might not have sufficient capacity to comprehend the doctrines of the gospel and the evidences of conversion. They concluded, however, to examine him, and began with the subject of regeneration. "Do you think, Sammy," said the pastor, "that you have been born again?" "I think I have," was the answer. "Well, if so, whose work is that?" "Oh! God did a part, and I did a part." "Ah! what part did you do, Sammy?" "Why, I opposed God all I could; and He did the rest." The result of the examination was, that, so far as they could judge, the Holy Spirit had been Sammy's theological teacher, and had indeed created him anew in Christ, "not of works, lest any man should boast."—*Christian Treas.*

19—22, he . . dead, took no acc. of circumstances at wh. mere reason would have staggered.[c] **staggered**, *R.V.* "wavered." **unbelief**, wh. physical circumstances might have suggested. **giving . . God**, recognizing the power and faithfulness of God. **able . . perform**,[d] as He can do all things, however unlikely or impossible they may seem to man. We have here a fuller account than anywhere else of the nature of Faith as essentially Trust; not mere historic belief, nor mental assent, but personal Trust; reposed on the Divine Promiser as such.—*Camb. B.* **therefore**, bec. he gave glory to God. **it**, this act of believing.

Strong faith.—I. STRONG FAITH IS SUPPORTED BY ABUNDANT REASONS. All the reasons which justify our believing in God at all justify our believing in Him most firmly. II. STRONG FAITH PRODUCES THE MOST DESIRABLE RESULTS. We can only dwell upon the one mentioned here, "giving glory to God." III. STRONG FAITH WHICH GIVES GLORY TO GOD MAY BE EXERCISED BY PERSONS WHO ARE OTHERWISE EXCEEDINGLY WEAK. What a joy this is to you who are sufferers in body! You cannot do apostolic work and range a continent, but you may exhibit a placid patience, a sweet resignation, a sacred hopefulness as to the future, a Divine disdain as to the fear of death. So you may have few talents, and yet you may have strong faith. IV. STRONG FAITH IS ESPECIALLY TO BE EXPECTED IN CERTAIN QUARTERS. 1. In those who know God. "They that know Thy name will put their trust in Thee, for Thou, Lord, hast not forsaken them that seek Thee." 2. Those who have had a long experience of Him. Speak well of the bridge which has carried you over. Let those of us who have been twenty-five years in the ways of God put aside our childish doubts. 3. Those who are getting near to heaven. Do not let it be among the last memories of earth that you doubted your Beloved.—*Spurgeon.*

The rope of faith.—"Brethren, I am now going to show you how a poor sinner is saved by *grace;* and I am sure many of you have been so saved. Let us take the case of a miserable man in the pains of conviction. He is, we will suppose, down at the bottom of the pit of despair. Now let us ask him how he got there, and how he means to get up." Then leaning over the pulpit, the preacher spoke aloud this imaginary colloquy, as if from the surface down through the pit shaft, after the manner of the "banksman" at the colliery:—"Hallo! hallo! who's down there?" "O, minister, a poor sinner; a miserable sinner." "How came you there, my poor brother? how came you there?" "My load of sins weighed me down, and I fell deeper and deeper."

a Ac. xv. 18; Ro. viii. 29.
b Ge. xv. 5.

"The salvation of believers is so much the more sure by how much it has its foundation in the Divine covenant of grace."—*Howe.*

"Faith the foundation of salvation; Hope, the rising edifice; Charity, the topstone and perfection."—*Origen.*

"The confession of evil works is the first beginning of good works."—*Augustine.*

Celsus objected against Christianity that it was a sanctuary for men of a licentious life. Origen answered him that it was not a sanctuary to shelter them only, but a hospital to cure them.

the faith of Abraham

c Ge. xviii. 11. He. xi. 11, 12.
d Ps. cxv. 3; Ge. xviii. 14; Lu. i. 37, 45; He. xi. 19.

"Skilful swimmers are not afraid to go beyond their depth; whereas, young learners feel for the ground, and are loth to go far from the bank-side. Strong faith fears not, when God carries the creature beyond the depth of his reason."—*Gurnall.*

"Faith is plainly made the instrument of inward sanctification, wrought, not by our own works, but the grace and Spirit of Christ. Whence we may well conclude, that the true object of the Christian faith is, not only the blood of Christ, shed upon the

"O wretched man that you are, how do you mean to get up?" "I never shall get up. I am lost! lost forever! I've been trying ever so long to climb up by the side of the shaft, but I cannot; I fall down again." "You cannot succeed of yourself. I'll send you down the *rope of faith*." (Imitating the paying out of a rope.) "Now, then, it must be down to you. Lay hold 'of the only hope set before you.' Have you got hold now?" "I'm so feeble I can hardly grasp it; but I *think* I have got a good grip now." "Then pull-a-hoy, lads! Let us help this poor sinner up. O how heavy he is! Why, what have you got besides yourself hanging on the rope?" "Only a few good works of my own." "*Good works! good works!* Throw them down—down with them, or they will break the rope." "Well, if I must, I must; but sure they would do me some good." The preacher continued to represent the lifting, but suddenly stopped, as if his arms had received a check, exclaiming to the imaginary ascendant: "Why, what is the matter *now?* What are you struggling with?" "Doubts and fears, sir. I am afraid I cannot hold on." "Lay firmer hold of the rope. Doubts and fears are nothing to strong faith. But, what now? Trembling again! What is it now?" "A great fight of afflictions, master, and I cannot hold on." "Hold on, sinner; hold on; you will come out of the afflictions. But, what is this? shaking again? What can be the matter now?" "Strong temptation, master. O I shall fall! I'm falling! O help me! O help me!" "So we will. But what dreadful thing has happened now? The weight is *three times* as great. What a horrible noise. What have you got there?" "It is the devil himself has gripped me! He is gripping me hard! O, minister, I'm lost! I'm lost!" "Now, lads, let us *pray* and pull together. This poor sinner is in great danger; but Satan cannot long buffet him. The great Captain is with us, and He is too strong for demon or devil!" Straining and lifting the imaginary load, the preacher greatly excited himself as well as his hearers. Finally he appeared to bring the imperilled and hard-gripped penitent to the surface. Then, with great effort, he muttered the words, "Lads, he's safe! he is saved! There he is! The *rope of faith* never broke yet, and I knew it wouldn't break now."—*From A Collier's Sermon.*

cross for the remission of sin, but also the renewing Spirit of Christ, for the inward conquering and mortifying of sin, and for the quickening or raising of us to an heavenly life."—*Cudworth.*

Abraham's righteousness

a Ro. xv. 4; 1 Co. x. 6, 11.
b Ac. xiii. 30.
c Is. lxiii. 6, 12, LXX.; Ro. viii. 32; Ac. ii. 23.
d 2 Co. v. 21; Ga. i. 4; 1 Pe. ii. 24; 1 Pe. iii. 18; He. ix. 28.
e 1 Co. xv. 17.
f Ma. xx. 19.
g Ac. xiii. 30.
h Jo. xiv. 19.

"Faith flows from the resurrection of Christ, and so also does justification (Col. ii. 12; 1 Pe. i. 21). The ground on which our belief in God rests, is, that He has raised Jesus Christ from the dead. Yet this ground of belief does not impair the truth, that the obedience of Jesus Christ, and His own blood, is the source of our justification."—*Bengel.*

consequences of Christ's redemption to those who believe

peace and hope

i Is. xxxii. 17; 2 Co. v. 18; Ep. ii. 14; Col. i. 20.
j Ro. viii. 1; Jo. x. 9; xiv. 6; Ep. ii. 18; iii. 12; He. x. 19.
k Ep. i. 6.
l Ro. viii. 30; Ps.

23—25. for . . alone,[a] as if he had an exclusive right to faith and its blessings. **for . . also,** to teach us God's method of justification. **it . . imputed,** *i.e.*, that righteousness wh. is by faith. **raised . . dead**[b] (*cf. v.* 17), the central object of *our* faith, as the raising up of the promised seed fr. one "as good as dead" was, of Abraham. **delivered,**[c] up to death in our stead. **for . . offences,**[d] not for his own. **raised again,** the Divine recognition of the death of Christ as our atonement. **for . . justification.**[e] Resurr. of Christ necessary—(1) To vindication of His veracity;[f] (2) To Divine attestation of His Messiahship;[g] (3) To his power to save.[h]

Raised for our justification.—The separation from my God and Saviour is ended by the forgiveness of sins in the blood of Jesus; the union betw. me and my God is restored by Christ the Risen One.—*A. Caspers.* I doubt whether any doctrinal stress can be laid upon Paul's antithesis here, though it recurs more than once in his writings. The incarnation, the passion, the resurrection, are all treated by him as integral parts of the one great spiritual force by which humanity is ransomed from the death of sin and raised unto newness of life.—*L. Abbott.*

Sitting for a portrait.—The late Mr. Reynolds of Bristol, being importuned by a friend to sit for his portrait, at last consented. "How would you like to be painted?" "Sitting among books." "Any book in particular?" "The Bible." "Open at any part?" "At the fifth chapter of the Romans; the first verse to be legible: 'Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.'"

CHAPTER THE FIFTH.

1, 2. peace,[i] reconciliation. The whole previous argument shows that His reconciliation to us, not ours to Him, is the main point; in other words, the *justice of forgiveness* on God's part, not the *yielding of the will* on man's part, which latter, though an all-important thing, is not directly in view *now.—Camb. B.* **with God,** hence in nature and fruit a most desirable peace. **whom,** Jesus Christ.[j] **access,** *Gk.*, introduction. **grace,**[k] state of favor and friendship. **glory . . God,**[l] "The eternal bliss of the justified is called 'the glory *of God*' because it is a state of joy, love, majesty, and holiness,

bestowed by God; in the presence of God; and being in its essence the Vision of God, and likeness to Him."

Justification by faith.—I. Its nature: 1. It includes—(1) Freedom from guilt, (2) Divine acceptance; 2. It is always grounded on obedience to the law; 3. It rests either on the ground of personal obedience, or of another in our place—(1) Personal obedience justifies unfallen angels, (2) The obedience and suffering of Christ, accepted in our place, justifies the sinner. II. The instrument of justification—faith. III. The result—peace with God: 1. The state before justification is either one of indifference or unhappiness; 2. Reconciliation with God—(1) Satisfies conscience, (2) Removes the dread of vengeance, (3) Awakens loving gratitude; 3. Lasting peace is to be found in no other way.—*I. C. Jones.*

Peace desired.—I once knew a young lady very rich in earthly gifts; she had youth, beauty, wealth; but she had not the best gifts, the "peace" that Jesus gives. She was not in the habit of visiting the poor, but one day she went with a friend to see an old woman who had been confined to bed for thirty years, suffering from a painful complaint, and was apparently near death. While the young lady stood pitying by, she was struck by hearing no word of repining or impatience. The aged Christian spoke of happiness and peace, the mercies she had experienced, the joys she was so soon to know. The contrast was great between these two—the one in the flush of youth, health, prosperity, the other so different. But the young lady turned to her friend, and said, "I would gladly change places with that poor creature to have her peace." The saint went to her rest, but the lesson was not lost; the young lady sought for peace in Jesus, and found it. She is now a bright example of a consistent Christian, and treading in that path "which shineth more and more unto the perfect day."—*Teacher's Treasury.*

3, 4. not . . so, the future is not the *only* thing we glory in. **tribulations,**[a] these trials of the present. **knowing,** fr. God's Word, and our relation to Him. **worketh,** supplies the occasion. **patience,**[b] needful to perfection of Christian character. **experience,** tried and proved character. "The state of one who has stood a trial." "The quality of him who is approved." **hope,**[c] or hopefulness. Hope of eternal life.

The blessing of trials.—"Tribulation worketh patience." 1. Naturally it worketh impatience, and impatience misses the fruit of experience, and sours into hopelessness. When the heart is renewed by the Holy Spirit, but not till then, tribulation worketh patience. Patience is a pearl which is only found in the deep seas of affliction; and only grace can find it, bring it to the surface, and adorn the neck of faith therewith. 2. This patience worketh in us experience: *i.e.*, the more we endure, the more we test the faithfulness of God, the more we prove His love, and the more we perceive His wisdom. He that hath never endured may believe in the sustaining power of grace, but he has never had experience of it. You must put to sea to know the skill of the Divine Pilot, and be buffeted with tempest before you can know His power over winds and waves. What better wealth can a man have than to be rich in experience? 3. Experience works hope. How wonderfully does Divine alchemy fetch fine gold out of baser metal! The Lord in His grace spreads a couch for His own on the threshing-floor of tribulation, and there we take our rest. He sets to music the roar of the water-floods of trouble. Out of the foam of the sea of sorrow He causeth to arise the bright spirit of hope that maketh not ashamed.—*Spurgeon.*

Tribulations: how to meet them.—We should brave trouble as the New England boy braves winter. The school is a mile away over the snowy hill, yet he lingers not by the fire; but with his books slung over his shoulder, and his cap tied closely under his chin, he sets out to face the storm. And when he reaches the topmost ridge, where the powdered snow lies in drifts, and the north wind comes keen and biting, does he shrink and cower down beneath the fences, or run into the nearest house to warm himself? No: he buttons up his coat, and rejoices to defy the blast, and tosses the snow-wreaths with his foot; and so erect and fearless, with strong heart and ruddy cheek, he goes on to his place at school.—*Beecher.*

5. hope . . ashamed,[d] does not put to shame, or disappoint. **because,** the best reason for being confident of realizing the hope is that we have now the pledge or earnest.[e] **love of God,** His love to us. **in our hearts,**[f] this, the dawn of eternal life. **by . . Ghost,**[g] hence the sense of God's love is not

xvi. 9—11; He. vi. 18,19; Ro. viii. 17, 18; xii. 12; xv. 13; 1 Pe. i. 3—8; 2 Co. iii. 18.

"Peace is only the first link of a golden chain which binds us to the throne of God. It is the first gem out of heaven's cabinet, the first fruit of the tree of life, the first taste of the water of life. Peace comes to the forgiven sinner like a radiant angel from the skies; but she brings along with her a happy troop of young sisters, every one of whom is his constant companion from the wicket-gate to the crystal battlements."—*T. G. Horton.*

the outcome of tribulation

a Ma. v. 11, 12; Ac. v. 41; Ja. i. 2, 12.

b Ja. i. 3; Ro. ii. 7; He. xii. 11; Ps. xl. 1—3; Ro. viii. 31, 35—37; 2 Co. iv. 17.

c Hos. ii. 15; Lam. iii. 29; 2 Co. i. 5; 1 Pe. i. 7.

"It was a saying of the Rabbis that 'Providence produces alacrity; alacrity, innocence; innocence, purity; purity, abstinence; abstinence, sanctification; sanctification, reverence; reverence, fear of wickedness; fear of wickedness, piety; piety, the Holy Spirit; the Holy Spirit, the resurrection of the dead.'"

the boldness of hope

d Is. xlix. 23; i. Ti. i. 12; Ps. xxxi. 17.

e 2 Co. i. 22; Ep. i. 13, 14; 2 Th. ii. 16.

f Ga. v. 22.

g Ro. viii. 14—17, 28.

a human fancy, but a Divine communication. **given . . us,** to reveal God's love to us, seal it on our hearts, inflame our love to Him.[a]

Hope.—I. How hope preserves from shame—that is, the hope of the Christian. Hope may cause shame by—1. The insufficiency of its object—this is the hope of the worldling; 2. The weakness of its foundation—the hope of the Pharisee; 3. The falseness of its warrant—the hope of the Antinomian. II. The connection of hope with the love of God: 1. This love is the blessed proof of the Divine regard; 2. It characterizes the persons for whom eternal happiness is reserved; 3. It qualifies us for the glory which shall be revealed; 4. It is indeed the beginning and the foretaste of eternal happiness.—*Jay.*

A foretaste of heaven.—Mr. Golding, who died in the 24th year of his age, a little before his death, when his brother said to him, "You seem to enjoy foretastes of heaven," replied, "Oh, this is no longer a foretaste, this is heaven. I not only feel the climate, but I breathe the fine ambrosial air of heaven, and soon shall enjoy the company." The last words which he was heard to utter were, "Glory, glory, glory!"

6, 7. strength, (1) To serve God, (2) To save ourselves; powerless to obey or please God. **due time,** at the fit,[b] and appointed[c] time. Divine plans not precipitated. **ungodly,** all men. **scarcely,** can *hardly* be persuaded to do so. **righteous,** just, reputed upright. **peradventure,** it might happen now and then: an exceptional case. **good,** benevolent; an embodiment of moral goodness. The connection is somewhat thus: "He died for the godless: a proof of unequalled love; for hardly will you find any one die for a just, a good man; you may find such a case, but it will be rare." Probably no marked distinction is meant between "*just*" and "*good.*"—*Camb. B.* **dare,** have the hardihood, venture.[d]

A weak world made strong.—I. The moral prostration of humanity—"When we were yet without strength." Without strength to—1. Effect the deliverance of self; 2. Render acceptable service to the Creator; 3. Face the future with calmness. II. The re-invigorating power of Christ's death. It enables man to—1. Deliver himself; 2. Serve God acceptably; 3. Face the future calmly. III. The seasonable period of the Redeemer's mission. It was at a time—1. When the world was prepared to appreciate it; 2. Appointed by heaven; 3. Most favorable for the universal diffusion of the fact.—*Thomas.*

Love begets gratitude.—"During a sea voyage, a few years since," says Dr. Parker, of the United States, in his interesting book, *Invitation to True Happiness*, "I was conversing with the mate of the vessel on this topic, when he concurred in the view presented, and observed that it called to mind one of the most thrilling scenes he had ever beheld. With this he related the following story:—'I was at sea, on the broad Atlantic, as we now are. It was just such a bright moonlight night as this, and the sea was quite as rough. The captain had turned in, and I was upon watch, when suddenly there was a cry of a man overboard. To go out in a boat was exceedingly dangerous. I could hardly make up my mind to command the hands to expose themselves. I volunteered to go myself, if two more would accompany me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a most frightful sea. As we rose upon a mountain wave we discovered the man upon a distant billow. We heard his cry, and responded, "Coming." As we descended into the trough of the sea, we lost sight of the man, and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him, and distinctly heard his call. We gave him another word of encouragement, and pulled with all our strength. At the top of each successive wave we saw and heard him, and our hearts were filled with encouragement. As often, in the trough of the sea, we almost abandoned the hope of success. The time seemed long, and the struggle was such as men never make but for life. We reached him just as he was ready to sink with exhaustion. When we had drawn him into the boat, he was helpless and speechless. Our minds were now turned towards the ship. She had rounded to. But, exhausted as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat, and consigned us all to a watery grave. Yet we reached the vessel, and were drawn safely upon the deck. We were all exhausted, but the rescued man could neither speak nor walk; yet he had a full sense of his condition. He clasped our feet, and began to kiss them. We disengaged ourselves from his

[a] 1 Jo. iv. 19; Ps. xviii. 1; cxlvi. 8.

"Teach me, O God by Thy Spirit, the art of love! Love me, not only so as to convince me that I have abundant cause to love Thee above all, but love me so as to constrain me to it, by the attractive power of Thy goodness, and the insuperable operations of Thy omnipotent love!"—*Baxter.*

Christ died for the ungodly

[b] Ga. iv. 4.

[c] 1 Ti. ii. 6.

[d] "Have perhaps the boldness."—*Bengel.* "Might undertake."—*De Wette.* "Implies difficulty and boldness, the extreme degree of self-sacrifice."—*Olshausen.*

"As to what Homer said, that a god breathed strength into some heroes; love furnishes this, producing from himself all lovers. Moreover, to die for another, lovers alone are ready, not only men, but also women."—*Plato.*

"Saving faith brings glory to God, because it brings nothing to him but poverty, want, and emptiness; other graces bring something. Love brings fire; repentance brings tears; obedience brings works; but poor faith brings nothing but a bare hand, and an empty vessel. The poorer any come to God, the more they glorify Him."—*Erskine.*

"Faith is the root of all good works. A root that produces

embrace. He then crawled after us, and, as we stepped back to avoid him, he followed us, looking up at one moment with smiles and tears, and then patting our wet footprints with his hand, he kissed them with an eager fondness. I never witnessed such a scene in my life. I suppose if he had been our greatest enemy he would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining part of the voyage he showed the deepest gratitude, and when we reached the port, he loaded us with presents.'"

8. commendeth, proves, establishes, makes known.[a] **while . . yet,** in the very time of our rebellion, and showing no repentance. **sinners,** opp. to "righteous" and "good." **Christ died,** not "scarcely": without a "peradventure": died cheerfully, voluntarily, and of a set purpose. **for us,**[b] though sinners.

The best thing.—I. THE BEST THING COMMENDED. Not God's wisdom, power, holiness, or wealth, but His love, unsolicited, unmerited, free, unparalleled, towards us, the most undeserving of His creatures. II. The best thing commended BY THE BEST JUDGE. "God." "God only knows the love of God." A man may know the love of man, an angel may know the love of an angel, but only the Infinite can gauge the Infinite. III. The best thing commended by the best Judge IN THE BEST POSSIBLE WAY. "In that, while we were yet sinners, Christ died for us." While we were at the worst He did the best for us. IV. The best thing commended by the best Judge in the best possible way FOR THE BEST PURPOSE. That we might be "justified by His blood"; "saved from wrath"; "reconciled to God by the death of His Son," and "saved by His life"; yea, "joy in God through our Lord Jesus Christ"; in a word, have everlasting life.—*D. Brotchie.*

The love of God commended.—Some years ago a young English lady, moving in the highest circles of fashion in Paris, happened one day to be slightly indisposed, when her sisters came into the room in a state of great merriment, and said to her, "There is a mad fellow come over here from England—a revival preacher. They say it is the greatest joke in the world; he goes ranting away in English, and one of the French pasteurs does his best to interpret what he says into French. All the world is going, and we are going, too," and off they went. They had no sooner gone than this girl, as she lay in her bed, felt an indescribable desire to hear him too. She rang the bell for her maid, and said, "I want to hear this revival preacher; dress me and order a carriage." Her servant expostulated with her: "You really should not think of it, ma'am; I am sure you are not fit to go." But she would not be put off. So she went and was shown to a seat in front of the platform, and there sat directly in front of the preacher. By the time the hymn was sung and the prayer over I suppose she began to feel somewhat solemnized. Then came the sermon, and the preacher stepped right to the front of the platform, and looked her full in the face with a keen, searching glance, and said, "Poor sinner, God loves you!" "I do not know what other words he may have spoken," she afterwards said. "All I know is that I sat there before him with my head buried in my hands, sobbing, sobbing as if my heart would break. My whole life passed in review before me. These words kept re-echoing over and over again through my mind, Poor sinner, God loves thee! I do not know how I found my way home. The next thing I remember is that I was lying upon my face before God, the tears still streaming from my eyes, as I lifted up my heart to God, and said, 'It is true, it is true. Thou hast been loving me all the time, and now Thy love hath triumphed. O mighty Love, Thou hast won my poor heart! Great God, from this moment forward I am thine.'"—*W. Hay Aitkin.*

9—11. much . . then,[c] since the great work of redemption is finished. **blood,**[d] *Gk.*, "in His blood." **wrath,**[e] wrath to come, penalty due to sin. **through him,** the living Saviour, who lives to bring in all the fruit of His death. **enemies . . death,**[f] His *death* saved the *enemy*. **were reconciled,** here the idea of the *conciliation of man's will to God* (as a result of the Propitiation revealed) is suggested. But even here it is scarcely the main idea. The language, carefully weighed, points more to God's acceptance of the sinner than to the sinner's acceptance of God.—*Camb. B.* **reconciled . . life,** much more will the living Saviour preserve the friend. **not . . so,** not only have we *hope* of future glory; we have *joy* in present sorrow. **joy . . God,**[g] joy in the possession of Him, and in our relation to Him. **through . . Christ,** the channel of all covenant blessings. **atonement, the reconnothing is dead."—*Bishop Wilson.*

God's love in the death of Christ

a "Renders conspicuous."—*Hodge.*
b Jo. xv. 13; 1 Pe. iii. 18; 1 Jo. iii. 16; 1 Jo. iv. 9, 10.

The Cross reveals the place we have in the heart of God. There are times when we feel the want of a perfect love. We all prize human love, but we spoil our enjoyment of it by exacting more than it can give us. This is the immortal spirit within crying out for God. Our little lives seem but as motes dancing in the sunbeam. On what ground can we hope that the infinite Ruler of all will have towards us any special interest or affection? The grand corrective to this is the sacrifice of Christ. For that sacrifice makes us feel that we are not so insignificant as we thought; there is an Infinite One who cares for us, and in the Cross is the measure of His care. There is one heart beating for us with tireless love, and that is the heart of God.—*G. McHardy.*

"The power of love, in all ages, creates angels."—*Longfellow.*

our relation to the death and life of Christ

c Ro. iii. 20—28.
d Ro. iii. 25; Ep. ii. 13; He. ix. 14; 1 Jo. i. 7.
e Ro. i. 18; 1 Th. i. 10.
f Ro. viii. 32; 2 Co. v. 18, 19; Ep. ii. 16; Col. i. 20, 21; He. vii. 25.
g Hab. iii. 18; 1 Pe. i. 3—9.

"Love incomprehensible! It swalloweth up the sense and understanding of men and angels; fitter to be admired and adored with silence than blemished with any of our weak expressions!"—*Bp. Sanderson.*

"O, blessed Jesus, let us judge of Thy love by Thy sufferings; and of both by the impossibility of comprehending either."—*Bishop Horne.*

all men subject to death bec. of sin

a Ge. iii. 6; ii. 17; Ro. vi. 23; 1 Co. xv. 21; Ps. li. 5; xiv. 1.

"If evil had never been permitted, the wisdom of God could not have appeared in over-ruling it, nor His justice in punishing it, nor His mercy in pardoning it, nor His power in subduing it."—*Dr. Gifford.*

the offence and the free gift

b Ex. xx. 5; Ro. iv. 15; 1 Jo. iii. 4.

"Imputation not personal, but general."—*Olshausen.*

"Death which has come upon no sinners guilty of transgression of law, cannot be derived from their own sin."—*Meyer.*

c Ge. vii. 22; xix. 25; Ex. xii. 29.

d 1 Co. xv. 21, 22, 45; Ma. xx. 28; Jo. iii. 16; Ro. vi. 23.

ciliation; the cognate noun to the verb in ver. 10. According to the explanation there, it here means the grant of "peace with God through our Lord Jesus Christ," in virtue of His propitiation. The *Gk.* noun occurs elsewhere in N. T. only xi. 15, and 2 Cor. v. 18, 19.

Enemies to God.—I. In what respect unregenerate men are enemies to God. In—1. Their esteem of Him; 2. The natural relish of their souls; 3. Their wills; 4. Their affections; 5. Practice. II. To how great a degree: 1. They have no love; 2. Their every faculty is subject to this enmity; 3. It is insuperable by any finite power; 4. They are greater enemies to Him than to any other being. III. The reasons for this: 1. God is opposed to their idolatries; 2. They are condemned because of them.—*Pres. Edwards.*

A father reconciled to his son.—A mother in New York whose son had got into dissipated and abandoned habits, after repeated remonstrances and threats, was turned out of doors by his father, and he left vowing he would never return unless his father asked him, which the father said would never be. Grief over her son soon laid the mother on her dying bed, and when her husband asked if there was nothing he could do for her ere she departed this life, she said, "Yes, you can send for my boy." The father was at first unwilling, but at length, seeing her so near her end, he sent for his son. The young man came, and as he entered the sick-room his father turned his back upon him. As the mother was sinking rapidly, the two stood on opposite sides of her bed, all love and sorrow for her, but not exchanging a word with each other. She asked the father to forgive the boy; no, he wouldn't until the son asked it. Turning to him, she begged of him to ask his father's forgiveness; no, his proud heart would not let him take the first step. After repeated attempts she failed, but as she was just expiring, with one last effort she got hold of the father's hand in one hand, and her son's in the other, and exerting all her feeble strength, she joined their hands, and, with one last appealing look, she was gone. Over her dead body they were reconciled, but it took the mother's death to bring it about. So, has not God made a great sacrifice that we might be reconciled—even the death of His own dear Son?—*D. L. Moody.*

12. death,[a] "That the death here represented is primarily physical death, is evident from ver. 14." **passed . . men,** passed throughout, went about, came everywhere, spread abroad. **all . . sinned,** fr. Adam to Moses, no law. Yet there was sin bec. there was death.

Human depravity.—It is—I. Total in its influence over the mind. Over—1. The understanding; 2. The conscience; 3. The will; 4. The affections. II. Universal in its prevalence among mankind. It exists in all—1. Ages; 2. Countries; 3. Communities; 4. Families; 5. Individuals. III. Inherent in our nature in consequence of the fall: 1. The origin of sin is in the creature, not in the Creator; 2. Accordingly, man was created pure and holy; 3. But almost the first thing recorded of him is his fall; 4. The results of the fall—the degradation of man—pass from one generation to another.—*Raffles.*

Death appointed for all.—Cyrus, the Emperor of Persia, after he had long been attended by armies and vast trains of courtiers, ordered this inscription to be engraved on his tomb, as an admonition to all men of the approach of death, and the desolation that follows it; namely, "O man, whatsoever thou art, and whencesever thou comest, I know thou wilt come to the same condition in which I now am. I am Cyrus, who brought the empire to the Persians; do not envy me, I beseech thee, this little piece of ground which covereth my body."—*The strength of old Adam.*—When Melanchthon was first converted, he thought it impossible for his hearers to withstand the evidence of the truth in the ministry of the Gospel. But after preaching awhile he complained that, "old Adam was too hard for young Melanchthon."

13—17. until . . the law, in the period between Adam and Moses. **sin . . world,**[b] evident fr. the presence of death, and practices of men. **not . . law,** not put to account so as to bring penalty. **death,**[c] penalty of sin. **reigned,** king of terrors. **after . . trangression,** the *special* law he transgressed ceased when he left Eden. **figure . . come,** Adam like Christ, in that he involved his descendants in the consequences of his act. **but . . gift,** the involved consequences dif. in ea. case—*i.e.*, *death* fr. Adam, *life* fr. Christ.[d] **and not . . gift,** etc., the sin wh. wrought the *ruin* was *one;* the sins wh. caused the *redemption* were *many.* **reigned . . one,** reigned over all men by one sinner. **reign,** corresponds to "reigned" in same verse. If

death reigned there must be a reign of life. **by . . Christ,** who is not only innocent, but Divine.

"*Much more.*"—If from the fall of Adam such great results flow, greater results must flow from the grace of God which is by Jesus Christ. By the great transgression of Adam we lost our life in him; but in Christ we live again with a higher and nobler life. The Lord Jesus has also brought us into a nearer relationship to God than we could have possessed by any other means. We were God's creatures, but now we are His sons. We have lost paradise, but we shall possess that of which the earthly garden was but a lowly type; we might have eaten of the luscious fruits of Eden, but now we eat of the bread which came down from heaven; we might have heard the voice of the Lord God walking in the garden in the cool of the day, but now, like Enoch, we may walk with God after a nobler and closer fashion. We are now capable of a joy which unfallen spirits could not have known—the bliss of pardoned sin. The bonds which bind redeemed ones to their God are the strongest which exist.—*Spurgeon.*

The wonderful love of Christ.—A man in the East Indies said one day to a friend, "Well, Krishna, you have left off all the customs of your ancestors: what is the reason?" He replied, "Only have patience, and I will tell you. I am a great sinner. I tried the Hindoo worship, but got no good. After awhile I heard of Jesus; that He was incarnate, labored much, and at last laid down His life for sinners. I thought, What love is this! and here I make my resting-place." He then spoke of the great difference between Christ and the idols of his countrymen. "Now," said he, "say if anything like this love was ever shown by any of your gods? Did Doorga, or Kalee, or Krishna die for sinners? You know that they only sought their own ease, and had no love for any one."

18—19. offence . . one, *R. V.* "through one trespass." Adam's disobedience. **judgment,** sentence. **came,** in its effects. **by . . one.**[a] *R. V.* "through one act of righteousness," *i.e.*, of Christ, the second Adam. **justification . . life,** condemnation brings death; justification, life. Dean Alford translates the verse—"As through one trespass the issue was unto all men to condemnation; even so through one righteous act, the issue was unto all men to justification of life." **obedience,**[b] perfect, and complete. **made righteous,**[c] constituted just in the sight of God.

The contrast between a state of condemnation and grace.—I. IN THEIR ORIGIN. 1. The one originates in sin; 2. The other in the righteousness of Christ. II. IN THEIR EVIDENCES. 1. The one is distinguished by disobedience; 2. The other by the obedience of faith. III. IN THEIR RELATION TO THE LAW. 1. The law exposes sin, and increases condemnation; 2. Grace removes both yet magnifies the law. IV. IN THEIR RESULTS. 1. Condemnation brings death temporal, eternal; 2. Grace confers a new life on earth and a glorious and blissful life in the world to come.—*J. Lyth.*

Adam had all his children in one ship to carry them to Immanuel's land; by his negligence he dashed the ship on a rock, and broke it all in pieces; and so he and his lay foundering in a sea of guilt. Jesus Christ lets out the second covenant as a rope to draw them to the shore. Adam for himself lays hold on it, while others hold by the broken boards of the ship till they be by the power of grace enabled to quit them too, as he was.—*Boston.*

20—21. the law, the Mosaic law. **entered,** came in by the way. **offence . . abound,**[d] *i.e.*, that the disease might be brought to the surface. **grace . . abound,**[e] "sin conquered man, grace conquered sin; therefore the power of grace is greatest." **reigned unto death,**[f] *R. V.* "in death," *i.e.*, physical death. Death was the expression of its power. **so . . reign,** with as wide a sway and sovereign power. **through righteousness,** in harmony with justice, bestowing the righteousness of faith. **unto . . life,** the end proposed by a God of grace, for the believer who is prepared for that life by the grace of God. **by . . Lord,**[g] the administrator of the Father's will in the kingdom of grace.

THE SUPERIOR AND MORE SPLENDID TRIUMPHS OF DIVINE GRACE. 1. In the full and spontaneous forgiveness which it bestows. 2. In the character of those operations which it secures. It not merely justifies the person, but renovates the nature, implants new principles, induces new feelings, inspires love to prayer, and communicates that strength and consolation which we require while residents in this world. 3. In the inheritance which it assigns. The possession of a glorious and an enduring kingdom, and the promise of an

"The Fall is a greater mystery than the Redemption. He who has had experience of the one may well accept the revelation of the other."—*Dr. C. Vaughan.*

our relation to Adam and to Christ

a 1 Ti. iv. 10; Ga. ii. 20; 1 Jo. v. 12. *b* Phi. ii. 8. *c* Je. xxiii. 5, 6; Ac. xiii. 39.

"Fix this simple idea in your mind, that justification is the opposite of condemnation; for things are sometimes easily and impressively learnt by their contraries."—*J. A. James.*

"We become worse for God's mercy, and think it will be always holiday, and are like the crystal of Arabia, hardened not by cold, but made crusty and stubborn by the warmth of the Divine fire, by its refreshments and mercies."—*Bp. Taylor.*

"So far as any are under the power of sin, they are under the power of madness."—*Dr. Owen.*

the purpose of the law explained

d Ro. iii. 20; iv. 15. *e* 1 Ti. i. 14; Ep. i. 7, 8; Tit. iii. 3—7. *f* Ro. vi. 21. *g* Jo. i. 17.

"The law makes sin abound, for it exasperates, and repels the will."—*Luther.*

Sin is said to

unfading and immortal crown. 4. In the complete and glorious resurrection of the body for which it provides. 5. In the eventual number of the redeemed. They shall embrace every age, country, condition, class. A number, which no man can enumerate, shall be rescued from sin, delivered from the grave, and advanced to the bliss and glory of heaven.—*I. Leifchild.*

Reigning grace.—There in the prison-house of conviction sits a miserable wretch. Ask him why, and his answer is, "I have sinned; within me there is an accusing conscience, the foretaste of the wrath to come." Come, ye sons of mirth, and see what ye can do for this poor prisoner. Come, ye that are masters of the art of consolation, see what ye can do. In vain even the minister himself, knowing the blessings of the gospel, sets before the man the riches of Christ's love. But now grace comes bearing in his hand the Cross, crying, "Look hither," and when the prisoner lifts his eyes he sees a Saviour bleeding on the tree, and in a moment a smile takes the place of his sorrow. "Rise," saith grace, "thou art free; shake thyself from the dust." Oh! grace Divine, thou art indeed triumphant, where despair itself had triumphed.—*Cuyler.*

"reign," and that unto death. It not only "abounds," it tyrannizes. Was there ever despot like sin? Was there ever taskmaster like Satan, plying his drudges with a whip of scorpions, and ever saying to them, as Pharaoh did to the Hebrews. "get you to your burdens"?—*Guthrie.*

CHAPTER THE SIXTH.

shall we sin that grace may abound?

a Ro. iii. 8; vi. 15.

b *Vaughan.* "Live no more in it; renounce it; be dead to its influence."—*Stuart.* "Dead in its condemning power."—*Haldane.* "Died, not figuratively, though spiritually and peculiarly; in Christ's death all believers died with Him."—*Olshausen.* "A man dies not only when the soul leaves the body, but when, though yet in the body, it puts off bodily passions."—*Philo.* "To kill the passions is to die with them."—*Porphyry.*

1, 2. what . . then? in view of this glorious doctrine of grace? **shall . . sin,**[a] as though sin were unimportant, bec. the sinner is so graciously pardoned. **grace . . abound?** that the grace of God may be magnified by the pardon of multiplied offences? **dead . . sin,** *etc., R. V.* "who died to sin." "When Christ died, you died. A dead man cannot sin. And you are dead; dead as to that life over wh. alone sin has power, the life of flesh and sense and time: how then can you sin? To sin is to forfeit just that wh. is your glory—just that wh. makes your Christianity—a present union with Christ in His life after death in heaven."[b]

The Gospel secures the practice of holiness.—I. The supposed tendency of the Gospel to encourage sin: 1. The Gospel certainly, when stated as Paul stated it, has, to a superficial observer, this aspect; 2. Hence men, in every age, have characterized it as licentious. II. The security it gives for the practice of universal holiness: 1. What a man professes at his first entrance into Christ's Church; 2. What effect this profession must have on all his future life.—*Simeon.*

A parable.—Early one summer morning I came upon an orchard. The trees were beautiful, and fruit was abundant. I wandered on until I came upon a tree having neither bloom nor fruit. I said, "You poor, lost tree, what can you be doing here? I marvel you are not removed." Upon which this tree replied, tartly, "You are in a great mistake. I am neither poor nor lost." "Well," I said, "you have neither leaves nor fruit, and, I should judge, no sap." "What has that to do with it?" it broke out. "You seem not to know that a great savior of trees has been down here, and I have believed his gospel, and am saved by grace. I have accepted salvation as a free gift, and, though I have neither leaves nor fruit, I am saved all the same." I looked at it with pity and said, "You are a poor deluded tree; you are not saved at all. You are dead and good for nothing, despite all your talk about grace and redemption. Life, that is salvation. When I see you laden with fruit, I shall say, 'Ah! that poor tree is saved at last; it has received the gospel and is saved by grace.'" As I turned away, I heard it saying, "You are not sound: you do not understand the gospel." And I thought, so it is, as with trees so with men.—*W. Hubbard.*

baptized into the death of Christ

c Ga. iii. 27; 1 Co. x. 2; Col. iii. 3.

3, 4. that . . death?[c] "sealed with the seal of heaven; and, as it were, formally entered and articled, to all the *benefits* and all the *obligations* of Christian discipleship in general, and of His *death* in particular." **therefore . . life,** "our baptism was a sort of funeral; a solemn act of consigning us to that death of Christ in wh. we are made one with Him. And with this object: not that we might remain dead, but that we might rise with Him fr. death, experience (even in this world) the power of His resurrection, and live the life wh. we now live in the flesh as men who have already died and risen again."—*Vaughan. Burial* is the final token of death, and so the strongest expression of death as a fact. Perhaps there is an allusion to the immersion of baptism, as a quasi-burial. (The only parallel passage is Col. ii. 12.) But the significance of the rite would not depend on such a form of it: the essen-

The real question to ask about any form of religious belief is, "Does it kindle the fire of love?" Does it make the

tial is that every true baptism is the ratification of covenant connection with Christ and *His Death.—Camb. B.*

The Divine life of Christian believers.—I. Union with Christ is a new Divine life in respect of—1. The principle from which it proceeds; 2. The rule by which it is directed; 3. Its end and scope. II. Our duty to walk before God in newness of life. This life is the most—1. Honorable; 2. Easy; 3. Comfortable and delectable; 4. Safe.

Newness of life.—A man must be ignorant indeed if he does not know how Christianity changed the life and character of the whole civilized pagan world. What need have I to tell you how it rescued the gladiator, how it emancipated the slave, how it elevated womanhood, how it flung over childhood the ægis of its protection, how it converted the wild, fierce tribes from the icy steppes and broad rivers of the North, how it built from the shattered fragments of the Roman empire a new created world, how it saved learning, how it baptized and recreated art, how it inspired music, how it placed the poor and the sick under the angel wings of mercy, and entrusted to the two great archangels of reason and conscience the guidance of the young? And is not Christianity exactly what it ever was? Is her force spent? Where is the Lord God of Elijah? Is His hand shortened that it cannot save, or His ears heavy that they cannot hear?

If Christianity does not prosper, it is only because the vast majority of us are Christians in name alone. We no longer feel that newness of life. . . . If Amos were alive in these days would he not cry, "Thus saith the Lord, For three transgressions of Russia, and for four, I will not turn away the punishment thereof, because her church is torpid, and her upper classes unbelieving. For three transgressions of Germany, and for four, will I not turn away the punishment thereof, because she has the spirit of militarism, and is grasping and insolent. For three transgressions of France, and for four, I will not turn away the punishment thereof, because she still suffers her sons to flood Europe with filthy literature, and has erased from her statute-book the name of God"? "Thus saith the Lord, For three transgressions of England, and for four, I will not turn away the punishment thereof." Is not Christ sold for filthy lucre? Are not thousands ruined by gambling? Are there not streets as full as Sodom of youths who have poisoned their own blood and the blood of generations yet to come? Is it no crime that drink should continue to be the potent curse which has folded this nation round and round in its serpent coils? Dare we say otherwise than that Christian nations are not walking in newness of life?—*Archd. Farrar.*

5—7. planted together, *R. V.* "have become united with him." **likeness . . death,** having a deadness to the influence of sense and sin. **in . . resurrection,** old life past, with its deeds and maxims, etc.; new life entered.[a] **old man,** old carnal nature. **crucified,**[b] in Christ our substitute. **body . . sin,** sinful nature. The body regarded as the special seat and stronghold of sin. (Cp. 1 Cor. ix. 27; and below, *vv.* 12, 13.) In connections like the present it nearly = "the flesh." **we . . sin,**[c] *R. V.* "we should no longer be in bondage to sin," bec. raised fr. death of sin to a *new* life. **dead . . sin,** power of sinning lost at death.

The Christian should not serve sin.—I. It has cost him enough already. Sin never yields—1. Real pleasure; 2. Solid satisfaction. II. It is contrary to the designs of eternal love. III. The punishment for sin is very great. Transgression—1. Destroys peace of mind; 2. Obscures fellowship with Jesus; 3. Hinders prayer; 4. Brings darkness over the soul. IV. Remember that each time you "serve sin," you have "crucified the Lord afresh, and put Him to an open shame." Can you bear *that* thought? Turn thee to Jesus anew: He has not forgotten His love to thee. His grace is still the same. Come to Him with weeping and penitence, and thou shalt be once more received into His heart.—*Spurgeon.*

Carthage must be destroyed.—It is reported of Cato that he never spake in the senate upon public business, but he ended his speech by inculcating the necessity of destroying Carthage; his well-known maxim was: "*Delenda est Carthago.*" The believers' motto is, "The old man must be crucified."—*J. Lee.*

8, 9. dead, *Gk.*, have died with Him, *i.e.*, as to sin. **live . . him,**[d] in newness of life. **Christ . . more,** and believers raised fr. death of sin, die no more; and raised fr. the tomb, they will die no more in any sense what-

life stronger, sweeter, more noble? Does it run through society like a cleansing flame? There is no error more fatal than the notion that correct belief or church membership are of any value whatever in comparison with righteousness of life. Just as a living dog is better than a dead lion, so a good heretic or a righteous schismatic may be immeasurably dearer to God and nearer to heaven than is, or can be, a bad Christian.—*Farrar.*

the dead are freed from sin

a v. 11, Phi. iii. 10, 11.
b Ga. ii. 20; v. 24; vi. 14.
c Ep. iv. 22; Col. iii. 5—9; ii. 11.

Planted: "Grafted."—*Calvin.* "United, grown together."—*Grotius.* "Made partakers."—*Erasmus, Beza.* "Grafted into Christ."—*Hammond, Bp. Hall.* "Homogeneous."—*Stuart.*

Every new man is two men; he is what he was and not what he was: the old nature and the new exist in each regenerate individual. Hence a warfare is set up within the believer's bosom; the new life struggles against the old death, as the house of David against the house of Saul, or as Israel against the Canaanites.—*Spurgeon.*

relation of the believer to death and life of Christ

d 2 Ti. ii. 11; Jo. xiv. 19; Ga. ii. 20; Ro. vi. 5; Jo. i.

ever. **death . . him,**[a] nor over the believer through his union with Christ.

Dead and alive with Christ.—I. Dead with Christ. Crucified with Him: 1. Judicially, as to sin's penalty; 2. Spiritually, as to sin itself. II. Living with Christ. 1. Judicially—absolved from death by God's own sentence; 2. Spiritually—through His own nature communicated to us; 3. Experimentally—in the enjoyment of God with Him forever.—*T. Robinson.*

My brethren.—While Mr. Thomas Boston was walking up and down in his closet one evening, in heaviness, his little daughter, whom he had laid in bed, suddenly raising up herself, said to him, she would tell him a note, and thus expressed herself:—"Mary Magdalene went to the sepulchre. She went back again with them to the sepulchre; but they would not believe that Christ was risen till Mary Magdalene met Him; and He said to her, 'Tell My brethren, they are My brethren yet.'" "This," says Mr. Boston, "she pronounced with a certain air of sweetness. It took me by the heart. 'His brethren yet' (thought I); and may I think that Christ will own me as one of His brethren yet? It was to me as life from the dead."

10, 11. for . . died,[b] *Gk.*, for that wh. He died,—*i.e.*, that death wh. He died. **unto sin,** *i.e.*, as the previous argument shows, "with reference to the *claim* of sin," to meet and cancel it; and therefore so as now to be out of reach of its doom. **once,** once for all: effectually, decisively. **liveth,**[c] *Gk.*, the life which He liveth He liveth to God. **likewise,** thus, on this principle. **reckon,**[d] etc., regard yourselves as included in Christ in His death and in His life.

Reckon yourselves dead unto sin.—How may we be sure that this reckoning is no mere feat of imagination or figure of speech, but a solid fact? There is but one way by which our actual condition may be made to correspond with our ideal; "through Jesus Christ our Lord." 1. It is because we are united to Him that we may reckon ourselves dead to sin. 2. It is because He to whom we are united is "our Lord," that we have confidence that that which He bids us to be we may be. The more we realize that He is Lord of our inmost being, just so far will He bring it unto subjection to Himself, and mould it after His own pattern. Is not all power given to Him? Has He not therefore power to make us indeed dead to sin and alive unto God? Believe it. Trust Him.—*Canon Vernon Hutton.*

The transfer of life to God.—In the days of King John of England the dignity of the English crown was brought to its lowest. King John submitting to the Pope as a vassal, and before the Pope's legate, taking off his crown, he handed it to the legate, who took it, put it down for a moment to show his possession of it, then handed it back to John to be held by him as a vassal of Rome. But this incident illustrates how we Christians can die to ourselves, yet be living for Christ. We take our life in our hands, and hand it over to God. But see, He lifts it again and holds it out towards us, saying, "Take this life and use it for Me, as My vassal, My servant."—*J. Hamilton.*

12, 13. reign . . body, have dominion or kingly power. **thereof,** *i.e.*, of the body. **members,**[e] bodily organs. **instruments,** *Gk.*, denotes military weapons;[f] applied to any instrument of action. "The fig. is that of furnishing arms for military service." **yield,** present: placing of servants in presence of the master: hence *present* and *weapons* conjoined suggest the idea of sin as a tyrant (*v.* 12) surrounded with his guards. **God,** the rightful King. **unto God,** to advance His glory extend His Kingdom.

Instruments of righteousness.—I. How they are formed: 1. In the text they are described as those that are "alive from the dead;" 2. The command to yield indicates that resistance is expected; 3. We are saved by Christ, and then used as instruments for saving lost men. II. How they are used. In coarser operations Christ uses coarser instruments; for the finishing touch He grasps a more delicate tool.—*W. Arnot.*

Extent of regeneration.—The work of regeneration doth also reach to the body. The strong castle of the soul being taken and sanctified, the tower of the body commanded by it presently yieldeth. When Satan sat on the throne of the soul as king, the members of the body (which the Holy Ghost termed in unregenerate persons "weapons of unrighteousness," Rom. vi. 13), were his militia, and employed to defend his unjust title, to execute his ungodly designs, to perform his hellish pleasure,—the head to plot, the hand to act, the feet to run, the eyes to see, the ears to hear, the tongue to speak for him. But as, when an enemy is conquered and a magazine in war is taken,

alive to God through Jesus Christ

a Re. i. 18.

"Will nothing cheaper than the grace of God serve to make a cloak for sin? O, vile abuse! Did Christ shed His blood to expiate our guilt, and dare we make that a plea to extenuate our guilt? God forbid!"—*Flavel.*

b He. ix. 28.

c Ep. i. 22; Phi. ii. 11.

d Ga. ii. 19; Phi. i. 11; 1 Pe. ii. 5.

"Christians are dead to sin by profession, by obligation, and by their relation to Christ, who died for them."—*Flavel.*

"Many flowers open to the sun, but only one follows him constantly. Be thou, my heart, like the sunflower, not only open to God's blessings, but constant in looking to Him."—*Anon.*

sin is not to reign in us

e 1 Co. vi. 15; Ja. iii. 5, 6; 1 Co. vi. 20; Ro. xii. 1; 2 Co. x. 5.

f Jo. xviii. 3.

"Antinomianism sets up the grace of God in opposition to His government."—*R. Cecil.*

"The habitual ascendancy of vice as certainly determines the choice as even a total depravity. A decided majority in Parliament carries every measure with as much certainty as if there were no minority."—*A. Fuller.*

the general maketh use of those arms and the ammunition for his service, which before were employed against him; so the strong man Satan, being beaten out of his strongholds by Christ, the stronger than he, the members of the body which before were "instruments of unrighteousness" unto sin, are now "instruments of righteousness unto God."—*Swinnock.*

we are not under law, but under grace

14—16. dominion, *Gk.*, lord it over you: all, master and slave: absolutely tyrannical government. **but . . grace.**[a] wh. helps to subdue sin. **what then? . . grace?**[b] (*vv.* 1, 2). **know . . not.**[c] Know ye not, as a self-evident truth, that bond-service, once accepted, becomes binding. The clauses to the end of ver. 18 may be thus summarized:—"All bond-service, once accepted, is binding, and forbids divided servitude;—this is as true of the obligations of Pardon as of those of Condemnation; of Justification as of Death. And you, thank God, have now passed from the latter to the former. Remember, then, that in the very act of leaving the bond-service of sin you entered that of Pardon as taught in the Gospel, and are thus bound to *obey* as much as ever, though in the opposite direction."—*Camb. B.* **servants,** slaves, bound to obey. **whether,** *etc.*,[d] the master is known by the service you render. **obedience.** This is here the personified Master, the antithesis of Sin. The context (*v.* 17) and x. 3 (see also 1 Pet. i. 2) show its meaning here to be *the act of submission to the Divine terms of pardon.*

The doctrines of grace do not lead to sin.—I. The salvation which it brings is salvation from the power of sin. II. Its principle of love has been found to possess very great power over men. The Lord knows that bad as men are the key of their hearts hangs on the nail of love. III. Its operations are connected with a special revelation of the evil of sin. Iniquity is made to be exceeding bitter before or when it is forgiven. IV. It makes a man a new creature in Christ Jesus. V. It provides cleansing through atonement. The sinner learns that his free pardon cost the life of his best Friend. What! live in the sin which slew Jesus? Impossible! VI. It secures daily helps from God's Holy Spirit, who deigns to dwell in every man whom God has saved by His grace. VII. It elevates the entire man. New hopes come crowding on him. His immortal spirit enjoys glimpses of the endless. As God has loved him in time he believes that the like love will bless him in eternity.—*Spurgeon.*

The wages of sin.—The tale of the goblet, which the genius of a heathen fashioned, taught a moral of which many a death-bed furnishes the melancholy illustration. Having made the model of a serpent, he fixed it in the bottom of the cup. Coiled for the spring, a pair of gleaming eyes in its head, and in its open mouth fangs raised to strike, it lay beneath the ruby wine. Nor did he who raised that golden cup to quench his thirst and quaff the delicious draught suspect what lay below, till, as he reached the dregs, that dreadful head rose up, and glistened before his eyes. So, when life's cup is nearly emptied, and sin's last pleasure quaffed, and unwilling lips are draining the bitter dregs, shall rise the ghastly terrors of remorse, and death, and judgment upon the despairing soul. Be assured, a serpent lurks at the bottom of guilt's sweetest pleasure.—*Guthrie.*

servants of righteousness

17—19. that . . were. *i.e.*, *although* ye were. **form,**[e] mould, type. "Believers take the impression of Gospel truth as fr. a mould." **I . . men,**[f] using familiar figures and illustrations; here, *slavery, emancipation.* **because . . flesh,**[g] dulness of spiritual apprehension. **to iniquity,** lawlessness. **unto iniquity,** to practical violations of law. **holiness,** sanctification.

The strictness of the law of Christ.—I. The religion of the world. This is the man whom the world counts as religious: 1. One who makes a practice of going to Church, but who will stay away once perhaps now and then; 2. Who is strictly honest in his dealings, but, when hard pressed, does not mind resorting to a lie; 3. Who *generally* curbs his temper; 4. Who is ordinarily sober and temperate. If he goes wrong, it is but *once in a way.* Are such men joined to Christ? II. The religion of Christ. It is not loose, like that of the world; true Christians go not wrong once in a way. Its laws must be strictly obeyed.—*J. H. Newman.*

Christ did what the law could not do.—I desire you, in the reverence of God, to bear away this one sentence which I will now speak unto you, for it shall be a good stay for you against the temptations of the devil. The sentence is this, "That which the law could not do" (for it was hindered by the flesh). But what can the law do when it hath no hindrance? It can justify

a Ga. v. 18; Ro. x. 5; Ga. iii. 11, 12; Ro. iv. 16; Jo. i. 17; viii. 34, 36.

b 1 Co. ix. 21.

c 1 Co. iii. 16; v. 6; vi. 2, 3, 9, 15, 16, 19; ix. 13, 24; Ja. iv. 4.

d Ma. vi. 24; Jo. viii. 34; xii. 26; Is. liv. 17.

"There is none other more common nor more troublesome guest than sin This our Hagar will abide many strokes, ere she be turned out of doors. She shall go at last; and the seed of the promise shall inherit alone."—*Bp. Hall.*

e 1 S. xvi. 7; Ep. vi. 5—7; 2 Ti. i. 13; 2 Co. x. 5.

f Ga. iii. 15.

g 1 Co. iii. 1.

"It is the work and business of religion and of our lives to reconcile the temper of our spirit to the rule of righteousness, and to incorporate the principles of our religion into the complexion of our minds."—*Dr. Whichcote.*

—that is to say, "by the infirmity of the flesh" man was not able to do it, the lack was in us; for we are wicked, and the law is holy and good. Now, that which we lacked, that same has God fulfilled and supplied; for He hath sent His Son to supply that which man's works could not do, and with His fulfilling of the law, and painful death, He merited that as many as believe in Him, though they had done all the sins of the world, yet should they not be damned, but they are righteous before the face of God, believing in Christ; so that remission of sins and everlasting life may be sought nowhere else but only in Christ. "He that spared not His only Son, but gave Him for us, why should He not with Him give us all things also?"—*Latimer.*

"Reader, whose servant are you? If you are still a servant of sin, quit its work, cast off its badges. Stay not to finish one unfinished job; at once strike, and offer yourself to the better Master."—*W. D. Ingham.*

servants of sin, and servants of God

a Ez. xxxvi. 26, 31, 32; xvi. 63; Je. xxxi. 19.

b Ro. vi. 23.

c He. xii. 14.

d Re. xxii. 3, 5.

20—22. servants . . free, when bondmen to sin, ye were free men in relation to righteousness. **fruit,** advantage. **things,** sinful acts and service. **ashamed?** [a] having discovered them to be unworthy of you as men, and of God your Maker and Saviour. **end,** result, consequences. **death,** [b] spiritual and eternal. **free . . sin,** fr. its power and punishment. **fruit,** now, in *holiness;* [c] hereafter, in *life everlasting.* [d]

The blessed state of believers.—I. Believers are free from sin: 1. The accumulated guilt; 2. The tyranny; 3. The love; 4. The defilement, of sin. II. They are the servants of God. They are—1. Governed by His will; 2. Supported by His grace; 3. Interested in His cause. III. Their fruit is unto holiness. The fruit of their—1. Hearts; 2. Lips; 3. Lives. IV. Their end is everlasting life. A state of—1. Uninterrupted and eternal union with Christ; 2. Active and delightful employment; 3. The highest enjoyment.

The slavery of sin unlawful—a ground of hope to the sinner.—Luther's domestic, Elizabeth, in a fit of displeasure, left his service without notice. She subsequently fell into sin and became dangerously ill. Luther visited her, and, taking his seat by her bedside, she said, "I have given my soul to Satan." "Why," rejoined Luther, "that's of no consequence. What else?" "I have," continued she, "done many wicked things; but this is what most oppresses me, that I have deliberately sold my poor soul to the devil, and how can such a crime ever find mercy?" "Elizabeth, listen to me," rejoined the man of God. "Suppose, while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer have been lawful and binding?" "Oh no," said the deeply humbled girl, "for I had no right to do that." "Very well, you had still less right to give your soul to the arch-enemy; it no more belongs to you than my children do. It is the exclusive property of the Lord Jesus Christ; He made it, and when lost also redeemed it, it is His, with all its powers and faculties, and you can't give away and sell what is not yours; if you have attempted it, the whole transaction was unlawful, and entirely void. Now, do you go to the Lord, confess your guilt with a broken heart and a contrite spirit, and entreat Him to pardon you, and take back again what is wholly His own. And as for the sin of attempting to alienate His rightful property, throw that back upon the devil, for that, and that alone is his." The girl obeyed, was converted, and died full of hope.

"The wages that sin *bargains* for with the sinner are life, pleasure, and profit; but the wages it *pays* him are death, torment and destruction. He that would understand the falsehood and deceit of sin must compare its promises and payments together."—*South.*

"No man can be stark naught at once. Let us stop the progress of sin in our soul at the first stage; for the farther it goes the faster it will increase."—*Thomas Fuller.*

the wages of sin, and the gift of God

e Jo. vi. 39, 40; xvii. 2, 3; 1 Jo. v. 11; Ro. ii. 7; 1 Pe. i. 4; Ro. v. 17, 21.

f "Estius thinks the word may be translated a *donative;* bec. being freely bestowed, it may be compared to the *donatives* wh. the Rom. generals, of their own good-will, bestowed on their soldiers as a mark of their favor."—*Macknight.*

23. wages, given by sin to its slaves: the ruin that follows a life of sin is fairly *earned.* The word ὀψώνια sig. the food and pay given to soldiers. "The word is full of pregnant truth. Death, in its most awful sense, is no more than the reward and result of sin; and sin is nothing less than a conflict against God." **gift,** [e] not called wages, bec. not merited as death is. [f]

The wages of sin and the rewards of grace.—I. The masters in whose service men engage. II. The rewards which these masters give to those who serve them: 1. Sin gives eternal death; 2. God gives eternal life—reunion to Himself. III. The quality of these rewards. Learn: 1. How disgraceful a master is sin; 2. What remorse it causes; 3. What punishment it inflicts. —*Michel le-Faucheur.*

The gift of God.—I was out on the Pacific coast, in California, two or three years ago, and I was the guest of a man that had a large vineyard and a large orchard. One day he said to me, "Moody, whilst you are my guest, I want you to make yourself perfectly happy, and if there is anything in the orchard or in the vineyard you would like, help yourself." Well, when I wanted an orange, I did not go to an orange-tree and pray the oranges to fall into my pocket, but I walked up to a tree, reached out my hand, and took the oranges. He said, "Take," and I took. God says, "Take," and you do it. God says, "There is My Son." "The wages of sin is death; the gift of God is eternal life." Who will take it now?— *D. F. Moody.*

CHAPTER THE SEVENTH.

[The seventh chapter of Romans is not a description of either a regenerate or an unregenerate man; it is a picture of life, a portrayal of universal experience. To all of us comes a dawning and growing consciousness of a higher law giving opportunity for obedience to work out a virile manhood; but also giving a vantage-ground for disobedience to work out death through lawlessness. The battle which ensues is life; full of mystery; of broken resolutions; of results hateful and hated. From such a battle and such an issue, what power can give the soul deliverance?—*L. Abbott.*]

the power of the law dissolved by death

1—4. **speak . . law,** *i.e.*, to Jews who know the law of Moses.[a] **long . . liveth?** so long and no longer. Death breaks all such bonds, whether of the person bound, or to whom he is bound. The power of law ceases at death, and we are dead. **for,** take the marriage bond as an example. **bound . . liveth,** unless divorced. **free . . law,** free to marry another.[b] **dead . . Christ,** ye were made dead to the law of Moses, through the body of Christ, slain, on the cross.[c] By virtue of the connection between believers and their Head, the death of the Lord counts as the death of His brethren, in respect of the claim of the Law upon them. The comparison of *vs.* 2—4 may be expressed as follows:—(1) Death dissolves the legal obligation betw. man and wife; therefore the wife is at liberty to be married to another. (2) Death (of Christ, our Head) has dissolved the legal obligation betw. the law and us; therefore we are at liberty to be married to another.—*Alford.*

Married to Christ.—I. How? By—1. Renouncing all hope from the law; 2. A cordial acceptance of Him as our righteousness; 3. Dependence on Him for life, comfort, and everything. II. When? On the day of our believing. Then our life will be one of—1. Dependence on Him; 2. Duty to Him. III. The results. We shall—1. Belong; 2. Be subject to Him.—*T. Robinson.*

"*Married to another.*"—Make a confidant of the Lord Jesus—tell Him all. You are married unto Him: play the part of a wife who keeps no secrets back, no trials back, no joys back; tell them all to Him. I was in a house yesterday where there was a little child, and it was said to me, "He is such a funny child." I asked in what way, and the mother said, "Well, if he tumbles down and hurts himself in the kitchen, he will always go upstairs crying and tell somebody, and then he comes down and says, 'I told somebody'; and if he is upstairs he goes down and tells somebody, and when he comes back it is always, 'I told somebody,' and he does not cry any more." Ah! well, I thought, we must tell somebody; it is human nature to want to have sympathy, but if we would always go to Jesus, and tell Him all, and there leave it, we might often dismiss the burden, and be refreshed with a grateful song.—*Spurgeon.*

[a] Ro. ii. 17, 18.

[b] 1 Co. vii. 39.

[c] "The Apos. here speaks of the Mosaic Law as a husband and human nature as a wife. . . His comparison would naturally lead him to say that the *law* is *dead;* and that human nature has now been absolved from its obligation of the law, by the death of the law, so that mankind may now be mar. to another husband, Christ."—*Wordsworth.*

deliverance from the law

5—8. **motions,** passions, inclinations. **by . . law,** by *occasion* of the law, to which the law, as calling out the rebellion of the carnal will, gave special direction and energy. **members,** *i.e.*, in our body. **dead . . held,** *R. V.* "having died to that wherein." **newness . . spirit,** etc.,[d] a newness belonging to spirit. "In a new state, of wh. the essence is spirit; instead of that old state of wh. the characteristic was obedience to a written enactment." **Nay,** *R. V.* "Howbeit." **known sin** (see on iii. 20), sin is discovered by a revelation of duty. **lust,** *R. V.* "coveting." **thou . . covet,**[e] wh. precept shows that the desire is wrong. **wrought,** excited. **concupiscence,**[f] *R. V.* "coveting." **without . . dead,** no conscious existence.

Believers serve in newness of spirit as they serve—1. According to the spirit of the law which is love. 2. With their spirit, instead of an outward formal service. 3. From a new and spiritual nature created in them. 4. By the grace of the Holy Spirit who dwells within (chap. viii. 1, 2, 9, 11). 5. With new means and in new ways.—*T. Robinson.*

"*What is it that draws us* in one direction while striving to go in another; and impels us towards that which we wish to avoid?" (Seneca). "I have evidently two souls, . . . for if I had only one it would not be at the same time good and bad; nor would it desire at the same time both honorable and dishonorable works, nor would it at the same time both wish and not wish to do the same things. But it is evident that there are two souls; and that when the good one is in power, the honorable things are practised; but when the bad, the dishonorable things are attempted" (Xenophon). "I desire one

[d] 2 Co. iii. 6; He. viii. 8, 13.

[e] Ex. xx. 17.

[f] Ro. iv. 15; 1 Co. xv. 56.

"Restraint is not a medicine to cure epidemical diseases. *Diliguntur immodice sola, quæ non licent.*—*Quinctilian.* The less we should, the more we would."—*Bp. Hacket.*

"It is worse to love sin than to commit it. A man may commit sin through a temptation, or out of ignorance;

thing: the mind persuades another. I see and approve better things: I follow worse things" (Ovid). These passages prove that even in pagans there is an inward man which approves what God's law approves.—*Prof. Beet.*

and when he knows it to be sin, he is sorry for it; but he that loves sin, his will is in the sin, and that aggravates it, and is like the dye which makes the wool of a crimson color."—*T. Watson.*

9—12. for I, speaking fr. experience. **alive,**[a] unconscious of alienation from God. **revived,** made its presence felt. **died,** I saw that I was spiritually dead, and exposed to death eternal. **commandment . . life,**[b] intended, when obeyed, to lead to life. **found . . death,**[c] since, not being obeyed, it secured only the wages of sin. **deceived,**[d] as its nature is, by specious allurements. **by it,** by means of it. **slew,** brought me into conscious condemnation, proved to me that I was spiritually dead. **wherefore . . holy,**[e] bec. it discovers to us the sinfulness of our nature and the exceeding sinfulness of sin.

the character of the law

a Lu. xviii.9—13; Phi. iii. 5, 6.
b Le. xviii. 5; Ez. xx. 11, 13, 21. Lu. x. 25—28.
c Ga. iii. 10—12, 21, 22; De. xxvii. 26; Ro. iv. 15; 2 Co. iii. 6, 7, 9.
d Ge. iii. 1; 2 Co. xi. 3.
e De. iv. 8; x. 13; Ps. xix. 8—11; 1 Ti. i. 8.

Conscience quickened by the law.—I. Rational moral excitement leads men to apply to their life and conduct the only true standard by which they can be measured as a whole—namely, that of right and wrong, and of right and wrong upon a revealed and Divine ground. II. An increased sensibility of conscience is one of the most important results of general moral excitement. III. An awakened conscience cannot find peace in any mere obedience. IV. The only refuge of an excited conscience is to bring the soul to Christ. His love alone can give peace. Conscience stirs up, love calms down the repentant sinner. Learn: 1. Conscience is enough to reveal conduct; 2. Love is necessary to inspire hope and lead to reformation.—*Beecher.*

A man who has been drinking all his life, and lost his name and his business, and nearly ruined his family, attempts to reform. After a month he says, "I never had so much trouble in all my experience. It has seemed as though everything went against me, and was determined that I should not lead a good life, and I am almost in despair." Oh, yes. Laws are like fortifications. They are meant to protect all that are inside, and repel all that are outside; and, if a man gets outside and attempts to come back, he must do it against the cross-fire of the garrison. No man departs from the path of rectitude that, when he comes back, does not come back by the hardest. There is the experience of the apostle, "When I would do good, evil was with me. I perceived that the law was holy and just and good, and I approved it in the inward man. But the more I struggled to obey it the worse I was. O wretched man that I am," etc. Then rose up before him that which must rise up as the ground of comfort in every awakened soul—namely, Jesus Christ.—*Beecher.*

"The commandment is 'holy,' as requiring perfect conformity to God; 'just,' as being founded in the strictest equity; and 'good,' as being equally adapted to promote the happiness of the creature and the glory of the Creator." *A. Fuller.*

13—15. that . . good, the law, so good in itself, and its design? **death . . me?** not the law, but sin works our ruin. **But sin,**[f] became death unto me. **sin . . sinful.** perverting even good into evil. **spiritual,**[g] demands a spiritual mind: agreeable to our spiritual part. **I . . carnal,**[h] a creature of sense. **sold . . sin,**[i] slave of sin, as if by a regular sale. **allow not,**[e] *R. V.* "know not;" it is done only under the (partial) *obscuration* due to the presence of the flesh. **for what,** etc.,[j] thus, I act in opposition to my better self.

internal conflicts

f Ja. i. 13—15.
g Ps. li. 6.
h Job xlii. 6; Ps. cxix. 25; Is. vi. 5.
i 1 K. xxi. 25, LXX.
j Ga. v. 17; Ps. xxxvi. 1, 4; lxv. 3; Ja. iii. 2.

Man's natural incapability of good.—I. WHENCE IT ARISES. 1. The law is spiritual. 2. Human nature is carnal. II. HOW IT DISCOVERS ITSELF. 1. In the contradiction of practice and conviction; this proves that the law is good but sin works in us (*vs.* 15, 17). 2. In the inefficacy of our resolutions; this shows that sin is more powerful than our good purposes (*vs.* 18—20). 3. In the failure of our good desires; this indicates that our delight in what is good is overpowered by the love of evil. III. WHAT SHOULD BE ITS EFFECT? It should inspire—1. An earnest aspiration for deliverance. 2. Gratitude for the salvation of the Gospel; 3. A firm resolution to embrace it.—*J. Lyth.*

"I am more afraid of my own heart than of the Pope and all his cardinals."—*Luther.*

A slave of sin.—A gentleman of very amiable disposition, and justly popular, contracted habits of intemperance. To a friend, who was anxiously urging him to break off his ruinous indulgence, he replied:—"My good friend, your remarks are just, they are indeed too true; but I can no longer resist temptation: if a bottle of brandy stood at one hand, and the pit of hell yawned on the other, and if I were convinced that I would be pushed in as surely as I took one glass more, I could not refrain. You are very kind; I ought to be very grateful for so many kind, good friends; but you may spare yourself the trouble of trying to reform me,—the thing is impossible." *For what I would, that do I not.*—This θέλω is not the full determination of the will, the standing with the bow drawn and the arrow aimed; but rather

"For a man to conquer himself is the first and noblest of all victories, whereas to be vanquished by himself is the basest and most shameful of all things. For such expressions show that

the wish, the inclination of the will—the taking up the bow and pointing at the mark, but without power to draw it.—*Dean Alford.*

16—19. if . . not, etc., tribute of conscience to goodness of the law. "If my faulty course of action is contradicted by my will, I thereby consent to the goodness of the Law, which also contradicts it." **now then,** etc., sin in me overmasters my better self, and keeps reason and conscience in abeyance. **know,** by experience. **that . . flesh,**[a] my sinful nature. **will . . present,** to incline lies near me. **but how,** etc., I can get no farther than the wish. **good . . not,** having no moral power to carry out the desire. **evil . . do,** having no power to repress the inclination.

The harmony of the law and conscience.—Conscience—I. Is a law in the heart. II. Needs to be enlightened by the revelation of the law. III. Consents to and justifies the law. IV. Condemns the sinner. *The sinner without excuse.*—I. Because he violates known law. II. Because the law is good. III. Because he acts in opposition to his own convictions.—*Lyth.*

We might have been better than we are.—None of us have made the best use of our opportunities. We might have done better than we have done. There is more cause for humility than for complaint. We may do better in the future. There is no cause for despair. Let us not forget that it is in little things that love best expresses itself. Oh that we may so live and die that we may receive from the Master, "She hath done what she could."—*Wickham Tozer. A rising barometer.*—The barometer indicates approaching changes of weather—not by the high and low stand of the mercury in its tube, but by the rising or falling of the mercury. Many a poor Christian, surrounded by disadvantages and drawbacks, as by an atmosphere affording too little oxygen and lacking in pressure, displays to his own despondent self-examination a very low barometer of moral character and attainment. For his comfort we say, "Do not be discouraged; but take many readings, and find out whether the mercury is rising. It is not a high, but a rising barometer that should give you joy."—*Chris. World Pulpit.*

20, 21. if I . . me, this double personality is a dethronement of the **I** in favor of sin. **a law,** a condition of things within. **evil . . present,** instead of the good, evil comes to my hand.

The bondage of sin.—I. Wherein it consists. 1. The will desires, approves, attempts what is good. 2. But is overpowered and led captive by that which is evil. II. Why is it the source of so much misery? Because it makes man at variance—1. With himself; 2. With the law of God; 3. With his own interest, bringing condemnation and death. III. How we may be delivered from it. 1. By the grace of God; 2. Through Christ.—*Lyth.*

Heart, its aberrations.—The compass on board an iron vessel is very subject to aberrations; yet, for all that, its evident desire is to be true to the pole. True hearts in this wicked world, and in this fleshly body, are all too apt to swerve, but they still show their inward and persistent tendency to point towards heaven and God. On board iron vessels it is a common thing to see a compass placed aloft, to be as much away from the cause of aberration as possible; a wise hint to us to elevate our affections and desires; the nearer to God the less swayed by worldly influences.—*Spurgeon. The way upward* is easier than the way downward. At every step gained the complication grows less, and the impulse grows more. The religion of the New Testament is hopeful. It is dark only to those who know what it is, and whose reason recognizes it as being holy, just, and good, but who deliberately say, "I will have none of it." They are on the same plane with him who knows very well what fire is, but who says, "I do not care, I will walk in the fire." So he can, and he will take the consequences.—*Beecher.*

22, 23. delight . . law, agree with, approve. **inward man,** my better self. A fit illustration of this verse is Psal. cxix., where the inspired Saint indeed delights in the Law, and yet continually makes confession and entreaty as a sinner. **another . . members,** a dif. rule of action. **law . . mind,** the law accepted by my intelligence. **captivity,**[a] abject slavery. **law . . sin,** sinful bias, indwelling sin.

> "His warfare is within; there unfatigued
> His fervent spirit labors; there he fights,
> And there obtains fresh laurels o'er himself,
> And never-withering wreaths, compared with which
> The laurels that a Cæsar reaps, are weeds."—*Cowper.*

there is a war in each of us against ourselves."—*Plato.*

sin the motive power in the carnal mind

a Ge. vi. 5; viii. 21; Job xv. 14; Ps. li. 5; Pr. xx. 9; Is. lxiv. 6; Je. xvii. 9; Jo. iii. 6; Ep. ii. 3.

"This inward conflict between opposing principles constitutes the very distinction between the regenerate and the unregenerate, and forms part of the recorded experience of the most advanced, and elevated, and spiritually-minded believers. Freedom from this conflict is not to be expected here by any child of God."—*Wardlaw.*

the presence of evil

"When the soul is so espoused and closely knit in love to Christ, made, as it were, flesh of His flesh, and drawing continual support of 'life and spirit' from Him, as her Head, the man is become 'a new creature'; and, as it was before, sin acted, and not he; so now, 'tis not he acts, but grace."—*Littleton.*

The brightest light burns but dimly if the atmosphere is impure and an instrument that is out of tune will give forth discordant notes, even though the hand of a master should sweep the chords.

the inward man and the law of sin

a Ga. v. 17; Ro. vi. 14, 15.

"In this state,

man exhibits to the view of the universe an object unlike anything else which it has ever beheld. All other intelligent creatures, so far as we are informed, are either perfectly virtuous, or wholly destitute of real virtue. But unregenerated man is really virtuous, and yet really sinful; his true and entire character being a mixture of moral good and evil."—*Dwight.*

The strength and power of sin.—The strength of sin, as exhibited in the conduct of men, in reference to—I. The present life. It overpowers—1. The love of reputation; 2. Of ease; 3. Of health; 4. The ties of natural affection; 5. The tenderness of compassion; 6. The fear of punishment. II. The government of God and a future state. It overpowers—1. The operations of the Holy Spirit on the heart; 2. The convictions of conscience; 3. Our firmest resolutions to reform our lives; 4. Our desire of future happiness.—*Anon.*

Sin tolerated and sin kept down.—What swarms of rabbits the traveller sees on the commons and fields near Leatherhead (in Surrey), and yet a few miles further on at Wootton one scarcely sees a single specimen of that prolific race. The creature is indigenous to both places, but at Leatherhead he is tolerated, and therefore multiplies, while at the other places the gamekeepers diligently shoot down all they see. Sins are natural to all men, but it makes all the difference whether they are fostered or kept under: the carnal mind makes itself a warren for evil, but a gracious Spirit wages constant war with every transgression.—*Spurgeon.* The word συνήδομαι is a very strong expression, implying real sympathy and inward harmony with the commandments. You might as well talk of a person without an ear for music delighting in the oratorios of Mendelssohn, as of one dead in trespasses and sins delighting in the Divine law. No unrenewed person ever yet delighted in the law as the law of God, and that too "in the inward man." A rebel may be able to see the wisdom of the measures framed by the monarch for the guidance of his subjects, but he cannot delight in them in his innermost soul as the laws proceeding from the throne. For this there must be a change in his mind, he must become loyal.—*C. Neil.*

the body of this death

a 1 Co. xv. 57.

b Ma. i. 21.

24, 25. **wretched,** "full of toils and harassed by perpetual conflicts." **body . . death,** this body of death, or dead body. **thank God.**[a] Here first *light* is let in; the light of hope. The "redemption of the body" shall come. "He who raised up Christ" shall make the "mortal body" immortally sinless, and so complete the rescue and the bliss of the whole man. (See viii. 11.) **through . . Christ,** the medium of Divine deliverance.[b] **mind . . flesh.** "In a certain sense, I am in bondage both to God and to sin; but my *true* self, my now regenerate 'mind,' is *God's* bondservant; it is my '*old* man,' my flesh, that serves sin." The statement is thus nearly the same as that in *vv.* 17, 20.—*Camb. B.*

"But note when there is most money in the house, then is the likeliest time for thieves to break in; and when there is most grace in the soul the devil will try to assault it."—*Spurgeon.*

Who shall deliver me from the body of this death?—I. A question asked in sorrow: 1. Death; 2. This death; 3. The body of this death. II. The answer given in gladness. Grief and gladness lie side by side in this man's heart. Learn:—(1) Your sin must be blotted out, all forgiven through Christ's death; this destroys the soul of your destroyer; (2) Acts and habits of actual sin must be loathsome as a dead body to you. Then you will be more than conqueror through Him that loved you.—*Arnot.*

"Being initiated, and beholding perfect, simple, and happy visions in the pure light—being ourselves pure, and, as yet, unclothed with this, which, carrying about us, we call the body, to which we are bound as an oyster to its shell."—*Plato.*

Two hearts.—A well-known missionary tells of a poor African woman who once said to him that she had two hearts, one saying, "Come to Jesus," the other saying, "Stay away"; the one bidding her to do good, and the other bidding her to do evil; so that she knew not what to do. He read to her the seventh chapter of the Romans. When he came to the verse, "O wretched man that I am! who shall deliver me from the body of this death?" she said, "Ah, Massa, that me; and me know not what to do." And when he afterwards added the words, "I thank God through Jesus Christ," and explained them, she burst into tears of grateful joy.—*Bib. Illustrator.* *The spectre of the old nature.*—Some years ago a number of peculiar photographs were circulated by spiritualists. Two portraits appeared on the same card, one clear and the other obscure. The fully-developed portrait was the obvious likeness of the living person; and the indistinct portrait was supposed to be the likeness of some dead friend, produced by supernatural agency. The mystery, however, was found to admit of an easy scientific explanation. It not unfrequently happens that the portrait of a person is so deeply impressed on the glass of the negative, that when the plate is thoroughly cleansed with strong acid, the picture cannot be removed, although it is made invisible. When such a plate is used over again, the original image faintly reappears along with the new portrait. So is it in the experience of the Christian. He has been washed in the blood of Christ; and beholding the glory of Christ as in a glass, he is changed into the same image. And yet the ghost of his former sinfulness persists in reappearing with the image of the new man. So deeply are the traces of the former godless life impressed upon the soul,

"He who thinks not this to be a matter of real joy, knows not, as yet, what it is to be a Christian."—*Beveridge.*

"If I grapple with sin in my own strength, the devil knows he may go to sleep."—*Adam.*

that even the sanctification of the Spirit, carried on through discipline, burning as corrosive acid, cannot altogether remove them.—*Macmillan.*

CHAPTER THE EIGHTH.

no condemnation to those who are in Christ

1, 2. therefore, conclusion of argument beg. iii. 20. **condemnation,**[a] judgment pronounced against. **in . . Jesus.** See for parallels to this important phrase, xii. 5, xvi. 7; 2 Cor. v. 17, etc. And cp. Eph. v. 30, where the key to its special meaning appears. The brethren of the second Adam are regarded as *solidaire* with Him in the sense both of holy dearness and inseparable interest; specially the latter.—*Camb. B.—R. V.* omits the rest of verse 1. [**walk,**[b] live.[c] **flesh,** natural man. **Spirit,** the Holy Spirit.] **law . . Jesus,** new order of things established in the mind by the Spirit. "Gospel or covenant of grace ministered by the Spirit, and giving life." **law . . death,** *i.e.*, the Law, which, as regards man apart from Christ, is invariably linked with *sin*, as evoking it, and with *death*, as thus, in the nature of things, calling it down on the sinner.

The absolution of the believer.—"There is therefore now no condemnation." This is—1. A bold speech. Free grace makes men speak bravely when their faith has a clear view of Jesus. 2. A proved fact. The demonstrations of mathematics are not more clear and certain than the inference that if we are in Christ, and Christ died in our stead, there can be no condemnation for us. 3. A broad assertion. No condemnation. If you read to the end of the chapter you see how unreserved Paul was in his statement (*vv.* 33, 34). Paul makes all heaven and earth and hell to ring with his daring challenge. 4. An abiding statement. It was true in Paul's day, and it is just as true at this moment. If you are in Christ Jesus there is now no condemnation. 5. A joyful realization. If you have ever been burdened with a sense of sin you will know the sweetness of the text. 6. The most practical thing that ever was, because the moment a man receives this assurance into his soul his heart is won to his loving Lord, and the neck of his sinfulness is broken with a blow.—*Spurgeon.*

The connecting link between Romans vii. *and* viii.—I defy any man to get out of the seventh of Romans into the eighth, except by that one word, "CHRIST." He who attempts it is like a leaf caught in the eddy of a stream; it whirls round and wants to get down the stream, but cannot go. The seventh of Romans is an eddy in which the conscience swings round and round in eternal disquiet and dissatisfaction; the eighth of Romans is the talisman through which it receives the touch of Divine inspiration, and is lifted above into the realm of true Divine beneficence.—*Beecher. Living in the eighth chapter.*—A minister was once expounding the seventh and eighth chapters of Romans to a class of colored Bible-women, deeply experienced as to their hearts, but very ignorant, as he supposed, in their heads. After he had been talking quite eloquently for a little while, an old colored woman interrupted him with: "Why, honey, it 'pears like you don't understand them chapters." "Why not, auntie?" he said. "What is the matter with my explanation?" "Why, honey," she said, "you talk as if we were to live in that seventh chapter, and only pay little visits to the blessed eighth." "Well," he answered, "that is just what I think. Don't you?" With a look of intense pity for his ignorance, she exclaimed: "Why, I lives in the eighth." *The chapter as a spiritual palace.*—Astyages determined on the death of the infant Cyrus. He summoned Harpagus, an officer of his court, and committed to him the destruction of the royal babe. Harpagus gave the babe to the herdsman Mithridates that he might expose him in the mountains. But Spaco, the wife of the herdsman, adopted the babe instead. Therefore Cyrus grows up in the peasant's hut. He thinks the herdsman and his wife to be his parents. Ignorant of his birth, of his rightful destiny, of the palace and kingly state which are really his, he thinks himself only a peasant's child. What may be only legend about Cyrus is too sadly fact about too many Christians. They too often think themselves but peasants when they are really kings. They dwell in huts when God has built a palace for them. And the difficulty is that even when they may, they will not see the palace in which God means that they shall dwell. This chapter is the spiritual palace in which God would have His children dwell.—*Hom. Review.*

Christ did what the law could not do

3–5. law . . do, could not impart the holiness it required. **weak,**[d]

[a] Jo. iii. 18; v. 24; xv. 5, 6; 1 Co. i. 30; Phi. iii. 9.

[b] Rest of this v. not found best MSS., *i.e.*, S., V., A. *Wordsworth* thinks the words are a gloss fr. *v.* 4; so also *Alford.*

[c] Ja. ii. 26; Ga. v. 16–25.

"The sphere within which this agency is so efficiently operative. Like laws of nature, it works within certain limits. Iron, not glass, will conduct electricity. Dews, droughts, hurricanes are conditioned by varied zones of atmospheric circumstances; so outside the region of 'being in Christ Jesus' the law of the Spirit of life does not effect its hallowing results upon our souls. Within that radius, however, its might is sovereign. It frees believers."—*J. Gage.*

"When we think of death, a thousand sins we have trod as worms beneath our feet, rise up against us like flaming serpents."—*T. Scott.*

[d] Ro. iii. 20; He vii. 18, 19.

inoperative (ill. sculptor good, stone bad: penman skilful, paper coarse). **likeness . . flesh,** in a body like that of sinful men. **for sin,** *R. V.* "as an offering for sin." **condemned . . flesh,**[a] "God in the incarnation and consequent sacrifice of His own Son passed sentence of death upon sin in that very flesh wh. was its domain." **righteousness . . law,** uprightness of character enjoined by law. **after . . Spirit,** as the Holy Spirit prompts. **mind . . flesh,** prosecute the objects, desires of unrenewed heart. **things . . Spirit,**[b] course of life revealed and enjoined by Holy Spirit.

Law and grace.—I. What the law can and cannot do. 1. It sets before us a straight path. 2. It shows us our deflections and stains. It is like the looking-glass, which cannot take away a single spot, but can only show where it is. 3. It upbraids us for our sin, but it cannot forgive. 4. It gives no inclination to do the right, but often creates the contrary inclination (chap. vii.). 5. It does not lend us any aid towards the fulfilment of its commands. 6. When we have broken the law it brings no remedy. Note—II. God's glorious method. 1. He sends. He does not wait for us to come to Him. 2. He sends His Son. He had but one, His Only-begotten; but that He might "bring many sons unto glory," He sent that one. 3. He sends Him in the flesh. 4. He sends Him in the likeness of sinful flesh. His flesh was like sinful flesh, but it was not sinful flesh. 5. He sends Him on account of sin. 6. He sends Him to be a sacrifice for sin. Our sin was laid on Him; and when God came to visit sin He found it laid on Christ, and He smote it there. 7. He thus condemns sin in the flesh. You may find strong words with which to censure sin, and no words can be too strong. But sin was never so condemned as when Jesus died. III. God's glorious achievement. 1. In Christ the righteousness of the law is fulfilled. It is vindicated. I, guilty by God's law, am condemned to punishment. But I am one with Christ. He stands for me. He takes the sin as though He had committed it, and suffers what I ought to have suffered; and so God's law is vindicated. 2. The righteousness of the law is fulfilled in the Christian by the grace of God.—*Spurgeon.*

6—8. for . . death,[c] *R. V.* "the mind of the flesh is death"; *i.e.*, the thoughts, cares, and aims of the unregenerate nature are, in their issue, eternal death. **but . . minded,** *R. V.* "the mind of the Spirit." **life,** spiritual here, glorious hereafter. **peace,**[d] harmony within, with God, for ever. **enmity,**[e] full of opposition and hatred. Natural man opposed to all that is godlike. **subject,** moral acquiescence, practical obedience. **they . . flesh,**[f] unrenewed. **please,** afford Him gratification, walk with him, trust Him.

The enmity of the carnal mind against God.—An enemy may be reconciled, a carnal man may become spiritual; but "enmity," in the abstract, cannot be reconciled, and therefore the carnal mind must be crucified and destroyed. Consider—I. THE OBLIGATIONS WHICH RATIONAL CREATURES ARE UNDER TO LOVE GOD. 1. He possesses every perfection, and in Him every perfection is infinite; 2. He stands to us in the important relations of Creator, Preserver, and Benefactor; 3. He has so loved the world as to give His only-begotten Son for its salvation; 4. His requirements are reasonable. Can He require anything less than the supreme love of Himself? Is He not worthy of our unlimited confidence? II. THE MANNER IN WHICH THE ENMITY OF THE CARNAL MIND AGAINST GOD DISCOVERS ITSELF. In—1. Disobedience of the commands of God; 2. Neglect of communion with God; 3. Dislike to the image of God, as reflected upon His people; 4. Aversion to the method of salvation which God has revealed in the Gospel; 5. Delight in the society of persons who are alienated from God.—*Essex Cong. Remembrancer.*

Hatred to God manifested.—"After all, I do not hate God. No, sir; you will not make me believe that. I am a sinner, I know, and do many wicked things; but, after all, I have a good heart—I don't hate God." Such was the language of a prosperous worldling. He was sincere, but sadly deceived. A few months afterwards that God who had given him so many good things crossed his path in an unexpected manner. A fearful freshet swept down the valley and threatened destruction to this man's large flour-mill. A crowd was watching it, in momentary expectation of seeing it fall; while the owner, standing in the midst of them, was cursing God to His face, and pouring out the most horrid oaths. He no longer doubted that he hated God. But nothing in that hour of trial came out of his mouth which was not previously in his heart.

9—11. if . . you,[g] the possession of the Holy Spirit makes the dif. betw.

[a] 1 Jo. iv. 9, 10; Ph. ii. 6, 8; He. vii. 24; 1 Pe. ii. 24; Ga. iii. 13; He. x. 10, 14; Ro. vi. 6, 7; 1 Pe. iv. 1, 2.

[b] Jo. iii. 6; 1 Co. xv. 48; 1 Co. ii. 14; Ph. iii. 18, 19; Ga. v. 22, 25; Col. iii. 2.

"A soul castled within these walls is impregnable. Justice now hath no mark to level at; God cannot see the sinner, because Christ hides him 'This is not the man,' saith Justice, 'that I am to strike.'"—*Gurnall.*

"Sins of the mind have less infamy than those of the body, but not less malignity."—*Whichcote.*

dif. betw. the carnal and spiritual mind

[c] Ga. vi. 8; Ro. vi. 21; vii. 5; Ja. i. 14, 15; Ro. xiii. 14; Ep. ii. 1.

[d] Ro. v. 1; Is. lvii. 21; Ro. vi. 11—13.

[e] Ja. iv. 4; 1 Jo. ii. 15, 16; Ro. i. 30; Col. i. 21.

[f] Ma. vii. 18; xii. 33, 34; He. xi. 5, 6.

"What a fine moral does Milton inculcate throughout his *Paradise Lost*, by showing that all the weakness and pain of the rebel angels was the natural consequence of their sinning. And it may in general be observed of Milton, that he is scarcely ever so far hurried on by the fire of his muse as to forget the main end of all good writing the recommendation of virtue and religion."—*Thayer.*

effects of indwelling Spirit of God

[g] 1 Co. iii. 16; vi.

being in the *flesh*, and in the *Spirit*. **Spirit . . Christ**, the Holy Spirit. **none . . his**, by vital, eternal, union. **Christ . . you**,[a] by the Holy Spirit dwelling within you, and reproducing in you the mind that was in Christ. **body is dead**, your physical body indeed is subject to death as the result of sin. **Spirit**, reason and conscience filled with spiritual life. **because . . righteousness**, both implanted and imputed. **Spirit . . you**, the Holy Spirit. **He . . dead**,[b] the Father. "*Jesus*" and "*Christ*" are not *mere* synonyms here: Jesus in the Risen One as to Himself; Christ the Risen One as the Head of His people.—*Bengel.* **quicken**, impart life to. **by . . you**,[c] and by whom he has even now raised you up fr. the death of sin to a new life, as the pledge and proof of a future resurrection to everlasting life.

The indwelling Spirit.—I. The Holy Ghost dwells in body and soul, as in a temple. II. The wonderful change from darkness to light through the entrance of the Spirit into the soul is called regeneration. III. The manner in which the gift of grace manifests itself in the unregenerate soul: 1. It fixes our mind's eyes upon God; 2. It raises the soul to the thought, not only of God, but of Christ also; 3. It fills us with joy and peace.—*J. H. Newman.*

God speaking to man.—Besides those louder voices of God, either sounding in His Word or thundering in His judgments, there is His calm, soft voice of inspiration, like the night vision of old, which stole in upon the mind, mingled with sleep and gentle slumber. . . . God speaks to us many times when we answer Him not, and shines about our eyes when we either wink or sleep. Our many sudden, short-winded ejaculations towards heaven, our frequent but weak inclinations to do good, our ephemeral wishes, that no man can distinguish from true piety but by their sudden death, our every-day resolutions of obedience whilst we continue in sin, are arguments that God's Spirit hath shined upon us, though the warmth that it produced be soon chilled with the damp it meets within us.—*Hammond.* What an existence, awful for the very greatness of the love of God! What a tingling closeness of God! (Col. i. 27). Holy is this church, because consecrated to God, because where His own are gathered in His name there is He. Holy to us is any picture of our Redeemer, because it images to us, as man can conceive, His countenance of tender love. But all these are material things: you are the living image of God; you are the living temples of God. As,then,you would not defile this temple, as you would not tread and trample under foot a likeness of your Redeemer, reverence yourselves. Bring not defiling thoughts into your souls; it is to bring them into the very presence of God. When Satan tempts you, remember what a greatness God has given you, to have in the hostelry of your souls God as your guest, to abide there, if you will, forever.—*E. B. Pusey.*

12, 13. debtors,[d] under a constraining obligation. **die**, now and forever. **Spirit**, the Holy Spirit. **mortify**,[e] slay, put to death. **deeds . . body**, sins that come of bodily passions, desires. **live**, life of God, life from God, life with God.

Debtors to God.—Debtors to—I. His disinterested love—He gave His own Son to die for you. II. His Divine Sovereignty. III. His forgiving grace—after ten thousand affronts He loves you as infinitely as ever. IV. His power: 1. He has raised you from your death in sin; 2. He has preserved your spiritual life; 3. He has kept you from falling, although many assailed you. V. His immutability. Though you have changed a thousand times, He has not changed once. To Him thou owest all thou hast; yield thyself as a living sacrifice, it is but thy reasonable service.—*Spurgeon.*

Body and Spirit.—A gifted poet (Rev. W. Calvert) has feigned a most instructive allegory, to illustrate the connection and history of the body and soul, with respect to the Christian believer. He calls the soul Psyche, and the body Sarx, which are the proper terms in the Greek. These two start forth together on the pilgrimage of life. At the outset of their journey both are equally small, infantile, and feeble. Ere long, however, it is seen that Sarx grows faster than his more delicate companion, and begins to exercise an ascendency over her. But the discordant pilgrims are met by a radiant stranger, Christ the Lord. To Him Psyche lends a charmed ear, as He tells her of her heavenly parentage and immortal destiny, and bids her take up arms against her coarse and cruel master, nor rest till she has brought him down to his proper position as her slave. Fired by the Lord's exhortation, and assisted by His prowess, Psyche asserts her liberty, assumes superiority,

19; Ep. ii. 22; 7 Jo. iv. 13; iii. 24; Lu. xi. 13.

a Jo. vi. 56; Jo. xiv. 16, 17, 20; 2 Co. xiii. 5; Ep. iii. 14, 16, 17; Col. i. 27.

b Ro. vi. 4, 5; 1 Co. vi. 14; 2 Co. iv. 14; Ep. ii. 5.

c Ph. iii. 21; Re. xi. 11; 2 Co. v. 4, 5.

"We partake of the death by passing into His Spirit. The great work of Christ in us lies in implanting His own life (lively nature) in the lapsed degenerate souls of men. Christ is not to be as in a notion or history; but as a principle, a vital influence."—*Dr. Whichcote.*

Ignatius, the martyr, used to call himself Theophorus, or the God-bearer, "because," said he, "I bear about with me the Holy Ghost." And truly every Christian is a God-bearer. That man is no Christian who is not the subject of the indwelling of the Holy Spirit.

self mortification

d Ps. cxvi. 12, 16. *e* 1 Pe. ii. 11; Tit. ii. 11, 12; Col. iii. 5—10; 1 Co. ix. 27; 1 Pe. i. 22.

We are not in the flesh, but alas! the flesh is still in us:—A boat has been sailing on the salt ocean, it has come through many a storm, and, half full of briny water, it is now sailing on the fresh water of the river. It is no longer in the salt water, but the salt water is in it. The Christian has got off the Adam-sea forever. He is in the Christ-sea forever. Adam is still in him,

which he is to mortify and throw out, but he is not in Adam.

"A wicked man is dead as a soul may be said to die; and it is a death to the soul when it is plunged and immersed in the body, so as to be sunk down into matter and replete with it."—*Seneca.*

and attempts the subjugation of the flesh. When symptoms of this change appear, Sarx, like an insolent giant, is first disdainful, then indignant, and finally takes up cudgels against his fair companion. This opposition calls forth all her strength, and, aided by her Saviour, she at length obtains the victory, binds the strong man with cords and fetters, and compels him to follow her footsteps, obedient to her pleasure. Many a treacherous effort doth he make, if Psyche remits her watchfulness and care, to regain his forfeited dominion; but, by the grace of Christ, she maintains her headship, waxing stronger and stronger as the pilgrimage advances, until at its close she seems endowed with the might of an angel, while her vanquished companion has sunk into the imbecility of an infant. A little longer, the day of trial closes, and their pilgrimage comes to an end. Sarx, exhausted, sinks on the cold strand and dies; while Psyche, released and happy, passes on, to cross the silver stream and enter the flowery land beyond. Yet is not her former companion forgotten. The Lord hath marked the spot where he fell, and will return again, at the last day, to bid him rise from the dust, and rejoin the glorified Psyche in the skies.—*T. G. Horton.*

the sons of God

a Ez. xxxvi. 27, 28; Jo. vi. 44; Ga. v. 18.
b Ps. xxiii. 1—6; Is. lv. 4; Ps. lxxx. 1; Jo. x. 3.
c Ex. xx. 18, 19; He. xii. 18—23; Ga. iv. 24; He. ii. 14, 15.
d Mk. xiv. 36, *Gk.*

14, 15. led,[a] into truth, practical godliness (ill. children foll. a guide soldiers foll. a general). **they . . God,** for it is both the character and privilege of such to be *led.*[b] **bondage,** of slaves. **again . . fear.**[c] As in the old days of their "ignorance," when they knew God only as a justly offended King and Judge. **Spirit . . adoption,** *i.e.*, the spirit of children; filial love. **Abba,** a Syro-Chaldaic word = "father," or, "my father." Same words used by Christ in the garden.[d]

The sons of God.—The description. We might almost have called it a picture. We are all travellers, and every step of our journey is under the guidance of influences which never cease to operate upon our character. Some are guided by the spirit of the world, some by the spirit of self-dependence, some by the spirit of superstition; but the children of God are led by the Spirit of God. 1. Why does the Spirit lead them? Because—(1) They need guidance. Neither in thought nor action are we competent to take a single step by ourselves; and yet every step we take brings us nearer to God or takes us farther from Him. (2) Other guides are ready to lead astray. 2. Where does the Spirit lead them? Not in the paths where the garments will be defiled; not into the scenes of worldly dissipation and amusement, but often through many obstacles—(1) To the Cross, where they find rest to their souls. (2) To the closet, where they may find communion with their heavenly Friend. (3) To the house of God. (4) To the Lord's table. (5) To duty. (6) To conflict. (7) To heaven. 3. How does He guide them? By an inward impulse and by an outward ministry, and by these conjointly.—*P. Strutt.*

"My whole employment is to persuade the young and old against too much love for the body, for riches, and all other precarious things, of whatsoever nature they be; and against too little regard for the soul which ought to be the object of their affection."—*Socrates.*

"Adoption is that act of God by which we who were alienated and enemies, and disinherited, are made the sons of God, and heirs of His eternal glory."—*R. Watson.*

Bondage and adoption.—The natural man neither fears nor loves God; one under the law fears: one under grace loves. The first has no light, the second painful light, the third joyous light. He that sleeps in death has a false peace; he that is awakened no peace; he that believes true peace. The heathen baptized or unbaptized has a fancied freedom, the Jew or legalist a grievous bondage, the Christian the glorious liberty of the children of God. An unawakened child of the devil sins willingly; one that is awakened sins unwillingly; a child of God "sinneth not." The natural man neither conquers nor fights; the man under the law fights but cannot conquer: the man under grace is "more than conqueror."—*John Wesley.* God will lead His children. The other night you heard a faint knock at the door, and when it was opened there stood a timid little beggar girl with a pinched, wan face, and as you looked down at her she said something about bread. By and by the door burst open and in came a great big boy. He bounded across the room, jumped upon your knee, flung his arm around your neck, and, plunging his hand into your pocket, helped himself. So we who are led by the Spirit do not go to God as beggars, but as His own sons, whom He receiveth as a father receiveth his children.—*C. H. Fowler.*

if children, then heirs.

e Ep. i. 13, 14.
f Ga. v. 22, 23.
g Ro. v. 5.
h 1 Jo. iv. 13; v. 10.
i Ga. iv. 7; iii. 29; He. i. 14; 1 Pe. i. 3, 4.
j Ja. ii. 5; Ma. xxv. 34; 1 Co. iii. 21—23.
k 2 Ti. ii. 11, 12;

16. 17. itself, *R. V.* "himself." **beareth witness,**[e] testifies by His fruit of peace and joy.[f] **our spirit,** our consciousness of will and affection.[g] **children,**[h] born of the Spirit, regenerate. **heirs,**[i] through grace. **heirs . . God,** of all that God has promised and prepared for those who love Him.[j] **joint heirs . . Christ,** our inheritance as secure as His. Our vital union with Christ makes the inheritance safe. **suffer . . together,**[k] *Gk.*, if we jointly suffer we shall be jointly glorified.

Sonship.—I. No inheritance without sonship. II. No sonship without a spiritual birth. III. No spiritual birth without Christ. IV. No Christ without faith.—*Wythe.* *Heirs of God.*—I. Then the Christian is going to a rich home and a glorious future. Therefore, he ought not to be too much elated or depressed by the pleasures or privations of the journey. An eye to the rest and glory at the end should keep him from getting weary of the way. II. Then the Christian should not debase himself by an undue attachment to the things of time. How unreasonable to see an "heir of God" so swallowed up in the world that he has neither taste nor time to pray, or make suitable efforts to get ready for His heavenly inheritance. III. Then no man should speak of having made sacrifices in becoming a Christian. IV. Then an heir of God should be made "meet for his inheritance." Without a meetness for it, the inheritance would be a burden rather than a blessing. V. Then, in securing this meetness, the Christian may confidently expect Divine aid. —*T. Kelly.*

The reward of glory.—Samuel Rutherford used to say, "I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him." "When we shall come home, and enter into the possession of our Brother's fair kingdom, and when our heads shall find the weight of the eternal crown of glory, and when we shall look back to pains and suffering, then shall we see life and sorrow to be less than one step or stride from a prison to glory, and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven."

18, 19. reckon, calculate, with an eye to the future. **sufferings,**[a] in mind, body, estate, with sufficient grace. **present time,** only of the present; short, uncertain, disciplinary. **not . . compared,** placed by side of, as a matter that should influence our judgment of the Christian life. **glory,**[b] perfection of character, of joy, etc. **revealed,** developed. **in us,**[c] *in* us, the heirs of that glory. Our souls, the seat of conflict and suffering, shall become the seat of heavenly joy and perfection. **for . . expectation,**[d] longing desire, sense of want and imperfection. **creature,** *R. V.* "creation." The passage seems to imply th. all nature (animate and inanimate) is to have a glorious transformation, and is imagined as earnestly longing for it. (Cp. the "new heavens and new earth" of 2 Pet, iii. 13.) **manifestation,** full, open display of their completed number, and perfected glory. **sons . . God,** "creation's future bound up with that of the sons of God."

Prophetic intimations of future glory.—To be discerned in the longing of: I. The creature. 1. Finding ourselves not alone in suffering, we should recognize our high calling as the head of the visible creation; 2. This visible creation may become a source of comfort to us in our suffering. II. The children of God. This is not a mere prophecy of future glory, like the struggling of the creature, but it opens the way to that glory, and is the preparation for it; and He who has begun the good work within us will also perfect it.—*Munkel.*

Nature is waiting for better days.—All things are unconsciously looking forward. There is a vague, dumb sense. that surely better things are coming. All conscious things live in an undefined hope. What is the end for which all creation is so earnestly waiting? You who feel a constant craving, believe it, it is no earthly end that will satisfy the longing of your nature! Whenever you have attained one end you see another, and cannot be content till you have reached that: and, that reached, you will see before you another still. Ah, there is no end of it! Yes, there is more in this than the mere morbid feeling of restless discontent: it is "the earnest expectation of the creature waiting for the manifestation of the sons of God!" That is the only end in the universe that shall absolutely satisfy the great craving which is in the centre of man's nature—that is the only summit on reaching which you will see no farther summit stretching away beyond. What a blessing it is to be told what it is we really need! But the Christian only knows what shall fully satisfy that longing; we know that "man's chief end is to glorify God, and enjoy Him forever." "Thou madest us for Thyself," said Augustine, "and our souls are restless till they find rest in Thee!"—*A. K. H. Boyd.*

20, 21. creature, *R. V.* "creation." **made,** in consequence of sin. From Gen. iii. 17—19 we find that *some* change for the worse passed over man's abode when he fell; a change impossible now to define. But it may be that all distress and failure in creation are, in the sight of the Eternal, connected with the entrance of sin.—*Camb. B.* **vanity,** decay, misery, death.

He. xii. 2—10; 14; 1 Pe. iv. 13; v. 1—4; Re. i. 9; He. ii. 9, 10; Lu. xxiv. 26; Jo. xii. 25, 26.

Our afflictions are not for naught. They are like the early processes of the garden, when the soil is broken up and weeded, in order that fair flowers may at length adorn it. They are the quarrying and the chiseling of the marble before the living statue can stand out in symmetrical proportions. They are the tuning of the instruments, without which no harmony can be secured in the ultimate concert.—*Horton.*

present suffering and future glory

a 2 Co. iv. 17, 18. *b* 1 Co. ii. 9, 10; Ps. xvi. 11. *c* 1 Jo. iii. 2; 2 Ti. ii. 10; 2 Th. ii. 14; 2 Co. xii. 4; *d* fr. the classical καραδοκειν, to watch as with outstretched head.

"Be contented with a mean condition; this is not the time for the 'manifestation of the sons of God.' Though others that are wicked may have a larger portion and allowance than you, yet God doth not misplace His hands, as Joseph thought his father did, but puts them upon the right heads, and assigns temporal blessings to the right persons."—*Manton.*

"He that loses hope, may part with anything."—*Congreve.*

the deliverance of the creature

not willingly, not of its own will, but by Divine sentence.[a] **hope,** the ruin not final. This flower survived the withering of Eden's blossoms. **delivered,**[b] emancipated. **bondage of corruption,** subjection to the law of decay. **glorious liberty,** *Gk.*, the liberty of the glory, *i.e.*, the liberty pertaining to the manifested perfection of the sons of God.

Divine sonship.—From these words infer: I. That there are some men who are actually affiliated to God—"children of God." What does this mean? Not mere—1. Creatureship; 2. Resemblance. II. This affiliation to God is connected with glorious liberty: 1. It is purchased at immense cost; 2. It involves man's entire freedom; 3. It is a liberty in harmony with the rights of the universe and God's glory; 4. It will never find a termination.—*Thomas.*

Confident expectation of a perfect kingdom of God.—I know the obstacles, but I know as well the power behind! I do not see success as yet, but I know that it is coming. So I do not see the cathedral as yet, when I go into the confused quarry-yard and see there the half-wrought stones, the clumsy blocks that are by and by to be decorated capitals. But when at last they are finished in form and brought together, the mighty building rises in the air, an everduring psalm in rock. I do not see the picture yet, when I look upon the palette with its blotches and stains and lumps of color. By and by, when the skilful brush of the painter has distributed those colors, I see the radiant beauty of the Madonna, the pathos of the Magdalene; I see the beauty of the landscape spread out upon the canvas, with meadow and hill and winding stream, and the splendors of the sunset crowning the whole. I do not see yet the perfect kingdom of God upon earth, but I see the colors which are to blend in it. I see the already half-chiselled rock out of which it shall be wrought; and I am not going to despond now, when so much already has been accomplished.—*R. S. Storrs.*

22, 23. whole creation, nature, animate and inanimate. **groaneth,** such figures not uncommon in Scripture.[c] **travaileth,**[d] *Gk.*, with pangs of childbirth. **until now,** consider, in proof of this, the hist. of the past, and the state of the world at this day. **which . . Spirit,**[e] already possessing the pledge and foretaste of the harvest of liberty and glory. **adoption,** in its complete and perfect form. **redemption,**[f] final deliverance. **body,**[g] rescued from sin's presence and power.

The firstfruits of the Spirit.—What is meant by firstfruits: I. They were so called because they came first. So the spiritual life, with all its adorning graces—repentance, that gem of the first water; faith, that priceless pearl; hope, the heavenly emerald; and love, the glorious ruby—are the first operations of the Spirit in our souls. II. They were the pledge of the harvest. So when God gives us things which are pure, lovely, and of good report, these are to us the prognostics of the coming glory. III. They were always holy to the Lord. So our new nature, with all its powers, is a consecrated thing, not to be ascribed to our own merit; for it is Christ's image and creation, and is ordained for His glory. IV. They were not the harvest, and the Spirit's work in us at this moment is not the consummation—the perfection is yet to come. Be avaricious for more holy grace, and your Lord will grant it to you.—*Spurgeon.*

The solidarity of man and nature.—As the breaking of the bud renders sterile the branch which bore it, so the fall of man involved that of the world. As Schelling said, "Nature, with its melancholy charm, resembles a bride who, at the very moment when she was fully attired for marriage, saw the bridegroom to whom she was to be united die on the very day fixed for the wedding. She still stands with her fresh crown and in her bridal dress, but her eyes are full of tears." The soul of the poet philosopher here meets that of the apostle. The ancient thinkers spoke much of a soul of the world. The idea was not a vain dream. The soul of the world is man. The whole Bible and this important passage rest on this profound idea.—*Prof. Godet. The connection between man and nature.*—Just as the infectious disease in the dying sufferer contaminates the garments which he wore and the house which he inhabited, and throws its mysterious virus, and hence the seeds of death, into the atmosphere on all sides, so by the judgment of God the sin of the tenant has infected the whole of this creation, and cast in some sort and degree its seed of vanity and corruption everywhere. The disorder and rebellion in which the great usurper revels have obtained everywhere in the world which he won by his first temptation, and the peace and order of the rightful King have passed away before them.—*C. J. P. Eyre.*

a Ge. iii. 17, 18; Is. xxiv. 5, 6; 2 Pe. iii. 7.
b Re. xxi. 4; He. ii. 13–15.

"The spade, the plough disturb our ancestors; fr. human mould we reap our daily bread."—*Young.*

"Here every drop of honey hides a sting; worms wind themselves into our sweetest flowers."—*Cowper.*

"Hope is like the cork to the net, which keeps the soul from sinking in despair, and fear is like the lead to the net, which keeps it from floating in presumption."—*Watson.*

universal longing for deliverance

c Ps. xcvi. 12; Hos. iv. 1–3; Joel i. 18; Je. xii. 11. "The groans of nature in this nether world, which heaven has heard for ages, have an end."—*Cowper.*

d "Earth trembled fr. her entrails as again in pangs; and nature gave a second groan."—*Milton.*

e Ep. i. 13, 14; 2 Co. v. 5; i. 21, 22.

f Ep. iv. 30; Ph. 1, 6.
g Ph. iii. 20, 21; Lu. xxi. 28; Hos. xiii. 14; Lu. xx. 36.

"Though God suffers the earth to bear for a while unholy men upon it, while it doth not without sweating under their weight, and groaning to be rid of the load; yet we are sure He will never admit them into heaven."—*Gurnall.*

"Hope is like the

24, 25. are saved, *R. V.* "were saved." We were redeemed, though the great result—the purchased possession—is not ours as yet. **by hope,**[a] *Gk.*, in hope. "When we believed we accepted a salvation whose realization was future and cd. be enjoyed only in hope." **hope for?** things hoped for are things unseen, like the things of faith.[b] **if . . hope,** with a *good* hope through grace. **patience,**[c] endurance, perseverance. **wait,** till our change come, in God's time.

Christian hope.—I. The objects it contemplates. 1. The raised body; 2. A perfectly holy nature; 3. Blessed society; 4. The vision of God. II. From what it saves us. From—1. Immoderate sorrow in affliction; 2. Earthly-mindedness; 3. Slothfulness. III. By what it is sustained. By—1. Meditation on God; 2. Frequent acts of communion with Him; 3. Dwelling on the indissoluble connection between the souls of believers and Christ; 4. The giving full scope to our faculty of anticipation.—*Leifchild.*

Relation of hope to man.—Human life hath not a surer friend, nor many times a greater enemy, than hope. It is to man as a bladder to a learning swimmer: it keeps him from sinking in the bosom of the waves, and by that help he may attain the exercise; but yet it many times makes him venture beyond his depth, and then, if that breaks, or a storm rises, he drowns without recovery. How many would die, did not hope sustain them! How many have died by hoping too much!—*Feltham. Hope the boon of man.*—Oh, blessed hope! sole boon of man, whereby on his strait prison walls are painted beautiful, far-stretching landscapes, and into the night of very death itself is shed holiest dawn. Thou art to all an indefeasible condition and possession in this God's world. To the wise, a sacred Constantine's banner, written on the eternal skies, under which they shall conquer, for the battle itself is victory!—*Thomas Carlyle.*

26, 27. likewise, not only does *hope* help us. **helpeth,**[d] not removeth. **infirmities,** *R. V.* "infirmity." **maketh intercession,** etc. The practical meaning of these profound words seems to be that the Divine Spirit, by His immediate influence in the saint's soul, which becomes as it were the organ of His own address to the Father, secures the rightness of the *essence* of the saint's prayer. The man prays aright, bec. the Holy Ghost, immanent in him, prays through him.—*H. C. G. Moule.* **cannot be uttered,**[e] in all the depth of His meaning. **He . . hearts,** He the heart-searcher.[f] **mind . . Spirit,** aim, desire of these inarticulate groanings. **according . . God,** *Gk.*, acc. to God. The words are used in emphatic contrast to the possible errors in detail of the saint's unaided desires and prayers.

Man's spiritual infirmities and God's agency.—I. The good man is subject to various spiritual infirmities: 1. Ignorance; 2. Doubts and fears; 3. Love for temporal things; 4. Reluctance to engage, and difficulty to continue in well-doing. II. Among these infirmities there is ignorance of the nature and mode of prayer: 1. We know not what we should pray for; 2. We know not how to pray. III. These infirmities the Spirit helps us to overcome: 1. Christ intercedes in heaven—the Spirit on earth in us; 2. Christ is the advocate with God; the Spirit, with men; 3. Christ is in heaven preparing a place for us; the Spirit is preparing us for heaven. IV. The manner of the Spirit's help is inexplicable and earnest.—*G. W. Humphreys.*

Prayer written in the heart by the Holy Spirit.—The feeblest prayer, if it be sincere, is written by the Holy Spirit upon the heart, and God will always own the handwriting of the Holy Spirit. Frequently certain kind friends from Scotland send me for the Orphanage some portions of what one of them called the other day "filthy lucre,"—namely, dirty £1 notes. Now these £1 notes certainly look as if they were of small value. Still, they bear the proper signature, and they pass well enough, and I am very grateful for them. Many a prayer that is written on the heart by the Holy Spirit seems written with faint ink, and, moreover, it appears to be blotted and defiled by our imperfection; but the Holy Spirit can always read His own handwriting. He knows His own notes, and when He has issued a prayer He will not disown it. Therefore, the breathing which the Holy Ghost works in us will be acceptable with God.—*Spurgeon. The Spirit moves us when we do not perceive it.*—There is none in heaven or earth nearer to us than the Holy Spirit; yet there is none whose presence is more deeply hidden. Most mysterious is the manner of His Eternal Being. Fatherhood and Sonship we may in some measure realize; but no earthly relation symbolizes the procession of the Holy Ghost. And not less inscrutable is the manner of His presence and work in the

wing of an angel, soaring up to heaven, and bearing our prayers to the throne of God."—*Jeremy Taylor.*

hope and patience

a Ro. iv. 18; 2 Th. ii. 16; Tit. ii. 11–13; Ro. v. 2–5; 1 Pe. i. 3–5; Ga. v. 5; 1 Th. v. 8; He. vi. 19; Col. i. 5, 27.
b He. xi. 1.
c Lam. iii. 26; He. x. 34–36; 2 Th. iii. 5; He. xii. 1, 2; He. vi. 11, 12; Ro. ii. 7; Is. xxv. 8, 9.

"Hope is like the cork to the net, which keeps the soul from sinking in despair; and fear is like the lead, which keeps it from floating in presumption."—*Watson.*

the Spirit helps our infirmity

d 2 Co. xii. 9; Ma. x. 19, 20; xx. 22; Zec. xii. 10; Ep. ii. 18; Ro. viii. 15.

e Ps. xlii. 1–4; lxxvii. 4; 1 S. i. 13.

f 2 Ch. vi. 30; 1 S. xvi. 7; 1 Ch. xxviii. 9; Je. xvii. 10; Ps. vii. 9; *cf.* Re. ii. 23; Ma. ix. 4; xii. 25; Lu. v. 8; Jo. ii. 24, 25; xvi. 19; Ac. i. 24.

"We must thus think of the just man, that if he fall into poverty or disease, or any other of those seeming evils, all these things work together for good to him, either alive or dead. For the man is never neglected by the gods who exerts himself to the utmost to become just, and to practise virtue, so far as it is possible for a man to resemble god."—*Plato.*

"In prayer it is better to have a heart without words, than words without a heart."—*Bunyan.*

human soul. Unseen because He is so near, unrecognized for very intimacy, there is no depth of personality whither He will not come; and even the soul which he purifies and strengthens may only discern Him in its own new purity and strength. But though He be hidden, though we cannot tell whence He cometh and whither He goeth, we may watch and forward and pray for His work, in others and in ourselves; we may discover and estimate the unearthly impulses and attractions which He exercises, as astronomers can be sure of the presence and influence of some unseen star, by the new force which breaks in on the order of the heavens.—*Dean Puget.*

all things working together

a Is. xxvii. 7—9; liv. 15—17; Ps. xciv. 12—15.

b 2 S. xxiii. 5.

c Ps. ciii. 13; He. xi. 5—11.

d Ga. v. 13; Col. iii. 15; 1 Ti. vi. 12; Re. iii. 20; xix. 9; He. ix. 15; 1 Co. ix. 8; Ro. ix. 29.

28. know, (1) Word of God;[a] (2) covenant of grace;[b] (3) our filial relation to God;[c] (4) history of His people—David, Joseph, Job, etc. **all things,** nature, providence, grace. Things that seem evil as well as things manifestly good. **work together,** in agreement, co-operation, for one end. Look upon no evil—poverty, affliction, etc.—as working by itself (ill. opposite seasons work together to perfect the year's harvest; opposite gases make a wholesome atmosphere). **good,** spiritual, eternal. **to . . God,** to others even the blessing is often turned into a curse. **called . . purpose.**[d] In each case the man, the woman came to Christ, came to love God with the freest possible coming of the will, the heart. Yet each having come, had the Lord to thank for the coming.—*Moule.*

The operations of Divine Providence are—I. Unlimited in their sweep. "All things." 1. All the provisions of nature are destined for the good of God's children. God made the world for our abode, and furnished it for our accommodation. For us the sun shines, the wind blows, the birds carol. 2. All the provisions of grace. The Sabbath, the sanctuary, the Scriptures. II. Harmonious in their design. "Work together." 1. Changes in the history of nations work together for good. The devout student has no difficulty in recognizing the hand of God in the past. He regards the bondage of Israel, the crucifixion of Christ, the fall of the Roman Empire, and the dark periods of the world's history as necessary links in the chain of God's providential dealings. III. Benevolent in their aim. "For good." Not for our prosperity. Prosperity may, or may not, be a good thing. Not for our happiness. God's aim is the perfection of our spiritual nature. IV. Discriminating in their application. The promise is not to the wise, or the strong, or the courageous, but to "them that love God." Providence is for the righteous; it is against the wicked.—*J. T. Woodhouse.*

"This unfeigned love of God, raised from belief of His loving kindness towards us, is as the first conception or plantation of true happiness; to which, once truly planted, whatsoever in this life can befall us serves as nutriment."—*Dean Jackson.*

"Health, beauty, vigor, riches, and all the other things called goods, operate equally as evils to the vicious and unjust, as they do as benefits to the just."—*Plato.*

"Divine Providence tempers His blessings to secure their better effect. He keeps our joys and our fears on an even balance, that we may neither presume nor despair. By such compositions God is pleased to make both our crosses more tolerable, and our enjoyments more wholesome and safe."—*Wogan.*

"The chariot of God's providence runneth not upon broken wheels."—*Rutherford.*

Good out of evil.—When the Rev. Bernard Gilpin was on his way to London, to be tried before the Popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose custody he was, took occasion from this circumstance to retort upon him an observation he used frequently to make, "That nothing happens to us but what is intended for our good." He answered meekly, "He made no question but it was." And, indeed, so it proved; for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people, expressing the utmost joy, and blessing God for his deliverance. *All things working for good.*—Storrs was a student at Andover Theological Seminary with young Gordon Hall. On a certain Saturday, towards the end of their course, Hall was preparing to go to Braintree to preach upon the following Sabbath, having some expectation that the invitation so to do would grow into a call. In the act of splitting some wood, however, his hat fell from his head beneath the axe, and was cut in twain and ruined. The circumstances were such that to replace it was impossible just then; and Hall, compelled to vacate his engagement at Braintree, arranged with Storrs to go in his place. Storrs went. His preaching pleased. He was invited to come again. And the result was that Hall was quite forgotten, a call was presently extended to Storrs, it was accepted, and he was in due time settled, remaining the minister of that parish until his dying day, a period of more than half a century. Hall, disappointed, one might naturally suppose, at this thwarting of his hopes, had his mind turned to the foreign mission field, and became Gordon Hall, the first missionary of the American Board, whose name is forever linked with the early enterprise of that eminent organization. No one who has any belief in Divine providence will for a moment doubt that God stationed Storrs at Braintree and sent Hall to India; but does it not also seem as if He effected that arrangement by means of the accident to the hat? And this is the obvious lesson of the incident: that there is really no such thing as accident in this world; that "all things

work together" in the execution of God's purposes, and "for good to them that love Him"; that the most trivial occurrence should be contemplated in the light of the possibilities which may flow from it; and that our least concerns, as well as our greatest, are under the supervision and control of the heavenly Father.

29, 30. for, in the sense of "because," giving proof th. all must be well for those th. love God. **foreknow,**[a] foreknew as heirs of eternal life. **predestinate,**[b] did resolve beforehand concerning these. **conformed,**[c] made like to. **image,** moral nature, filial character, visible glory. **He,** His Son. **firstborn,**[d] the Leader and Chief. **many,** a great number that no man can number. **brethren,** "brethren" is emphatic. The fraternal relation of Christ to the redeemed is one of the proofs th. all must be well for them. **called,**[e] effectually: in His own way, and time. **justified,** wh. proves the call to be effectual. **glorified,**[f] and, therefore, kept by His power unto eternal salvation.

Conformity to Christ predestinated.—I. The nature of this conformity with respect to—1. His Sonship; 2. His moral character; 3. The offices He sustains; 4. His suffering and humiliation; 5. His glory. II. The act of God in pursuance of that end—"Predestination." An act—1. Agreeable to the nature of God; 2. In accordance with the analogy of nature; 3. Agreeable to the conduct of His providence, as in Christ. III. Conclusion:—1. Predestination affords no comfort to those who are not "conformed to the image of His Son;" 2. It does not destroy the voluntary character of human actions, nor does it involve force or compulsion.—*Anon.*

Soldiers of Christ.—Believers are soldiers; all soldiers, by their profession, are engaged to fight if called upon; but who shall be called to sustain the hottest service, and be most frequently exposed upon the field of battle, depends upon the will of the general or king. Some of our soldiers are now upon hard service, while others are stationed round the palace, see the king's face daily, and have no dangers or hardships to encounter. These, however, are as liable to a call as the others; but if not called upon, they may enjoy, with thankfulness, the more easy post assigned them. Thus the "Captain of our salvation" allots to His soldiers such stations as He thinks proper. He has a right to employ whom He will, and where He will. Some are comparatively at ease; they are not exposed to the fiercest onsets, but live near His presence; others are to appearance pressed above measure, beyond strength, so that they despair even of life; yet they are supported, and in the end made "more than conquerors" through Him who hath loved them.—*J. Newton.*

31, 32. what . . say,[g] what, either of wonder, or refutation? **who . . us?** who is ag. us, is ag. God. Who has fought ag. God and prospered? **He . . things?**[h] the free bestowment of the unspeakable gift, a pledge that other needful things will be freely given.

The certainty of obtaining God's favors inferred from the gift of His Son.—I. An interesting fact assumed. That—1. Christ is God's Son; 2. He was not spared; 3. He was delivered up for us all. II. A most encouraging deduction from this fact: 1. The characters thus encouraged; 2. What we may expect from God; 3. These blessings are certainly attainable for us.

The right persuasion.—In terrible agony, a soldier lay dying in the hospital. A visitor asked him, "What Church are you of?" "Of the Church of Christ," he replied. "I mean of what persuasion are you?" then inquired the visitor. "Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour; "I am PERSUADED that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus."

33, 34. lay . . charge,[i] bring an accusation against. **elect?**[j] chosen in Christ. **God . . justifieth,**[k] rather, "shall God that justifieth?" It seems best to take vv. 31-35 as an unbroken series of questions. **condemneth?** pronounceth to be guilty? **Christ . . died,**[l] rather, "Is it Christ," etc. **that . . again,**[m] the proof that His dying for us is accepted. **who . . us,**[n] and though He has finished the work that was given Him to do, He is still engaged in securing our salvation.

The mediation of Christ, the ground of the believer's triumph.—I. A brief view of the mediation of Christ: 1. The character of Jesus; 2. His death; 3. His resurrection; 4. His exaltation; 5. His intercession for His people. II. His

predestinating, calling, justifying

a 1 Pe. i. 2; Je. i. 5; Ac. xv. 14—18; Ro. xi. 2; Re. xiii. 8.

b Ep. i. 4—6, 11, 12; ii. 10.

c Ph. iii. 10, 21; 1 Jo. iii. 2.

d Col. i. 15, 16, 18; Re. i. 5, 6; vii. 9.

e 1 Co. i. 9, 30; 1 Co. vi. 11; Ga. i. 15.

f Ps. cxxxviii. 8; 1 Th. ii. 12; Jo. xvii. 22; Col. iii. 4.

"Sir, in these matters—(referring to the doctrines of election and final perseverance)—I am so fearful, that I dare not speak further, yea, almost none otherwise, than the very text doth, as it were, lead me by the hand."—*Bp. Ridley.*

God is with us

g Ge. xv. 1; Ps. xxvii. 1; cxviii. 6; Nu. xiv. 9; 2 Ch. xxxii. 7, 8; 1 Jo. iv. 4.

h Jo. iii. 16; Ma. iii. 17; Ro. iv. 25; 2 Co. v. 15; 1 Co. iii. 21—23.

the death, resurrection, and intercession of Christ

i Is. i. 8, 9; liv. 17; Zec. iii. 1—4; Re. xii. 10, 11.

j Ep. i. 3, 4; 2 Th. ii. 13; 1 Pe. i. 2.

k Ro. iii. 24; Is. xliii. 25.

l Ro. xiv. 10; Ga. iii. 13; 2 Co. v. 21.

m Ro. iv. 25; Ro. i. 4; 1 Co. xv. 17; Jo. xiv. 19.

n He. x. 12—14, 19—22; Ac. vii. 56; 1 Pe. iii. 21, 22; He. viii. 1;

i. 3; Is. liii. 12; 1 Jo. ii. 1; Lu. xxii. 32.

"Though the mariner sees not the pole-star, yet the needle of the compass, which points to it, tells him which way he sails; thus the heart which is touched with the loadstone of Divine love, trembling with godly fear, and yet still looking towards God by fixed believing, points at the love of election, tells the soul that its course is heavenward, towards the haven of eternal rest."—*Leighton.*

influence in securing the believer's acquittal and triumph:—"Who is he that condemneth?" The believer has nothing to fear from—1. External afflictions; 2. Indwelling corruptions, and the suggestions of Satan; 3. Death: 4. All the powers of darkness. In consequence of Christ's mediation, he triumphs over all these.—*Sprague. The appearance of all before the judgment-seat of Christ.*—I. The appellation by which the people of God are distinguished,—God's elect. Elect, because—1. God has translated them from a state of sin and death to one of holiness and life; 2. They are conformed to the likeness of their Almighty Maker; 3. They are objects of Divine compassion and protection; 4. They are made the children of God by faith in Christ. II. The condition in which the elect are said to be—justified.—*J. Bloomfield. The right hand of God.*—The place of—I. Majesty and favor. The raising and elevation of Christ is the elevation, the acceptance, the enshrinement, the glorifying of all His people, for He is their head and representative. II. Power. Christ, at the right hand of God, hath all power in heaven and in earth. Rest thou secure. If Jesus is thine all-prevailing King, and hath trodden thine enemies beneath His feet; if sin, death, and hell are all vanquished by Him; by no possibility canst thou be destroyed.—*Spurgeon.*

Method of Christ's intercession.—It was when the high priest entered with the blood and incense within the veil before the mercy-seat that he made intercession for the people. The very presenting of the blood and incense was an act of intercession, whether words were used or not. It was done in behalf of Israel for the purpose of averting the displeasure and conciliating the favor of Jehovah. With reference to this, Jesus is represented as fulfilling in heaven this part of the priestly functions. In what precise manner His intercession is carried on, it may not be easy for us with certainty to determine. It is evident, from the type just alluded to, that there may be intercession in action as well as in words. If a general who had fought the battles of his country, and had received many a wound, were presenting a petition to his sovereign on behalf of any of his offending subjects, what could be a more effective intercession than the silent baring of his bosom and pointing to his scars?—*Wardlaw.*

the believer more than a conqueror

35—37. **separate,**[a] as Christians cannot be condemned, so neither can they be separated from Christ. **tribulation,**[b] [See notes, John xvi. 33]. **persecution,**[c] fr. enemies of truth, or those who have no regard for conscience of others. **peril,** ordinary dangers fr. accidents, etc. **sword,** judicial, or war. **written,**[d] of the Jews as types of believers. **for . . sake,** bec. of fidelity to Thee. **killed . . long,**[e] undergoing suffering equal to death. **counted . . slaughter,**[f] looked upon as destined for death as sheep are. **all . . things,** ea. of them, and all together. **more . . conquerors,**[g] we do more than overcome, the victory being so glorious. **Him,** our Pattern, Leader, Saviour. **loved us,**[h] His love secures His aid and our fidelity; and is the secret of the whole.

The victor of victors.—More than earthly conquerors. I. Here: for the saints—1. Overcome stronger, and 2, more numerous, foes; 3. Possess more resources; 4. Have a more protracted war; 5. Serve a more illustrious Sovereign. II. Hereafter: more of—1. Applause; 2. Fame; 3. Possessions; 4. Reward; 5. Lasting peace.—*Stems and Twigs.*

Confidence in God.—"Who is it," says the heavenly-minded Henry Martyn, "in a moment of great faintness, that maketh my comforts to be a source of enjoyment? Cannot the same hand make cold, and hunger, and nakedness, and peril, to be a train of ministering angels conducting me to glory?"

a Jo. x. 27, 28; xv. 10—13; xiii. 1.
b Jo. xvi. 33; Ro. v. 3—5; Re. vii. 14—17.
c Ma. v. 11, 12.
d Ps. xliv. 22.
e 1 Co. xv. 30, 31. 2 Co. iv. 11.
f Is. liii. 7; Ph. iii. 10.
g 2 Co. iv. 17; Re. xxi. 7; 1 Co. xv. 54, 57; 1 Jo. v. 4, 5; Re. vii. 9, 10, 14—17.
h Re. xii. 11; Ep. v. 23, 25—27.

what shall separate us fr. the love of God?

38, 39. **persuaded,**[i] full assurance of faith. **death,** at any time, under any form. **life,** with all its changes, trials, joys, etc. **angels,** the good are our helpers. **principalities,** malicious spirits already conquered.[j] **powers,**[k] persecuting rulers. **things . . come,**[l] including all that can happen. **height . . depth,** no extremes of space. **any . . creature,** that can be named or thought of. **love . . God,**[m] manifested to and bestowed upon us. **in . . Lord,**[n] the love of God expressed in the love of Christ.

The measure of the love of Christ.—I. Its depths—1. It reaches to men in every sphere of life; 2. To man in the lowest abyss of sin. II. Its height—1. The height of privilege to which it raises its objects; 2. The height of excellence: (1) In this life; (2) In the future. III. Its breadth.—1. How it reaches to all men and lands; 2. Bigotry would limit it. IV. Its length—1. From age to age is the same; 2. To it there is no end. How different this is to human love.

i 2 Ti. i. 12; 2 Co. v. 8; Ro. xiv. 8.
j He. ii. 14, 15; Ma. xxv. 41; 2 Co. xi. 14.
k He. xi. 35; Re. xii. 11; Ep. vi. 12; Col. ii. 15; 1 Pe. iii. 22.
l 2 Ti. iv. 8; Ja. ii. 5.
m Je. xxxi. 3; Ep. ii. 4—7.
n 1 Jo. iv. 9; Col. iii. 3.

"Death is the

Christian confidence.—Mr. Robert Bruce, the morning before he died, being at breakfast, and having, as he used, eaten an egg, said to his daughter, "I think I am yet hungry; you may bring me another egg." But having mused a while, he said, "*Hold, daughter, hold, my Master calls me.*" With these words his sight failed him: on which he called for the Bible, and said, "Turn to the eighth chapter of the Romans, and set my finger on the words, —'I am persuaded that neither death, nor life,' etc., 'shall be able to separate me from the love of God, which is in *Christ Jesus* my Lord.'" When this was done, he said, "*Now, is my finger upon them?*" Being told it was, he added, "*Now, God be with you, my dear children: I have breakfasted with you, and shall sup with my Lord Jesus Christ this night.*" And then he expired.

passage to the Father, a chariot to heaven, the Lord's messenger, a leader unto Christ, a going to our home, a deliverance from bondage and prison, a dismission from war, a security from all sorrows, and a manumission from all misery."—*J. Bradford.*

CHAPTER THE NINTH.

1, 2. in Christ, as a "member of Christ," and so bound to inviolable truthfulness. **I . . not,**[a] most strong and positive asseveration. "It is of the nature of an oath." **conscience . . Ghost,** internal testimony of Holy Ghost enlightening and confirming conscience. **heaviness,** *i.e.*, for his brethren (*vv.* 3, 4). **continual,**[b] not only *great*, but *unceasing.*

Paul's concern for Israel.—I. Its character. 1. Sincere; 2. Divinely inspired. II. Its intensity. 1. Great; 2. Continual; 3. Self-sacrificing. III. Its special grounds. 1. Their high privileges; 2. National affinity with Christ.—*Lyth.*

Love of truth.—Park, in his travels through Africa, relates that a party of armed Moors having made a predatory attack on the flocks of a village at which he was stopping, a youth of the place was mortally wounded in the affray. The natives placed him on horseback, and conducted him home; while his mother preceded the mournful group, proclaiming all the excellent qualities of her boy, and, by her clasped hands and streaming eyes, manifesting the inward bitterness of her soul. The quality for which she chiefly praised the boy formed of itself an epitaph so noble, that even civilized life could not aspire to a higher. "He never," said she, with pathetic energy, "never, never told a lie!"

3—5. for . . wish,[c] lit. I was going to wish, or pray; *i.e.*, I should have wished, had it been lawful.[d] "Paul's love for Israel is such that, but for certain preventing reasons, he would form a wish to be cut off from Christ for their sakes."—*Camb. Bib.* **accursed . . brethren,** separated fr. Christ instead of my brethren. **kinsmen . . flesh,** related by descent fr. a common ancestry. **Israelites,**[e] so called fr. Israel the prevailer. **adoption,**[f] sonship; of Israel, national, external, typical. **glory,**[g] the Shekinah. **covenants,**[h] (1) with Abraham; (2) at Sinai. **service,** the public worship, sacrifices, ceremonial observances. **fathers,** the patriarchs. **as . . flesh,**[i] as to His human nature. **over all,**[j] the supreme and universal ruler. **God,** distinct assertion of His Divinity. **blessed . . ever,** worthy of eternal praise. **Amen,** emphasizing the foregoing statement.

The Deity of Christ.—I. The Scripture proofs of it: 1. Incommunicable titles are given Him by Divine authority; 2. Perfections are ascribed to Him. which are peculiar to the supreme God: that He is—(1) Eternal; (2) Almighty; (3) Immutable; (4) Omniscient; (5) Omnipresent; 3. Works are ascribed to Him which God alone can perform; 4. Worship is given to Him which only belongs to the Supreme Being.—*S. Hayward.* *The literal and the true Israelites.*—I. The literal enjoyed the adoption as God's people among whom God revealed Himself gloriously—the true enjoy the adoption of sons and the glorious indwelling of the Spirit. II. The literal were privileged with the patriarchal covenants and the giving of the law—the true are privileged with the New Testament covenant, and the dispensation of the Spirit. III. The literal rejoiced in the levitical service, and the promises of better things to come—the true worship God in the Spirit, and rejoice in the hope of eternal life. IV. The literal could boast of the fathers and anticipate the Messiah—the true have their apostles, martyrs, and confessors, and look for the glorious appearing of the great God and our Saviour.—*Lyth.*

A passion for souls.—All the great revivalists of the Church have had what has been called a passion for souls. John Smith, the mighty Wesleyan preacher, used to say, "I am a broken-hearted man; not for myself, but on

the Apostle's anxiety

a 2 Co. xii. 19; xi. 31; Ga. i. 20; Ro. i. 9; Ph. i. 8; 2 Co. i. 23.

b Ro. x. 1; Ps. cxix. 136; Je. ix. 1; Ez. ix. 4; Lu. xix. 41.

"It may seem a dreadful wish; but so much doth he value the salvation of so many thousand souls above the saving of his own one soul, and so much desire the glorifying of Christ and His grace in the salvation of them."—*Dr. Lightfoot.*

the Divinity of Christ

c Ex. xxxii. 32; 2 Ti. ii. 9, 10.

d "Were it possible."—*Chrysostom.*

e De. vii. 7; Hos. xii. 3, 5.

f Ex. iv. 22; Je. xxxi. 9; De. xiv. 1.

g Le. xvi. 2; 1 K. viii. 11; Ps. lxiii. 2; lxxviii. 61; 1 S. iv. 21.

h Ge. xvii. 1, 2; Ex. xxxi. 16, 17; xxxiv 27, 28; De. xxix. 12, 13.

i Jo. iv. 22.

j Ph. ii. 9; 1 Co. xv. 27; 1 Ti. iii. 16; He. i. 8; 1 Jo. v. 20.

Israelites and their privileges.—To no nation under the sun does there belong so proud, so magnificent a heraldry. No minstrel of a country's fame was ever furnished so richly with

account of others. God has given me such a sight of the value of precious souls, that I cannot live if souls are not saved. Oh, give me souls, or else I die!"—*Bib. Ill.—Anathema.*—I used to be puzzled by that passage where Paul says that he could wish himself accursed from God for his brethren's sake. Why, I have often felt the same, and now I understand how a man can say in the exuberance of his love to others, that he would be willing to perish himself if he might save them. Of course it never could be done, but such is the extravagance of a holy love for souls that it breaks through reason, and knows no bounds. Get the heart right and you get right upon many difficult points.—*Spurgeon.*

topics; and the heart and fancy of our apostle seem to kindle at the enumeration of them. They are far the most illustrious people on the face of the world. There shines upon them a transcendental glory from on high; and all that the history whether of classical or heroic ages hath enrolled of other nations are but as the lesser lights of the firmament before it.—*T. Chalmers.*

6, 7. the word of God, the promise to Abraham, that his seed should be blessed and a blessing. **hath . . effect,**[a] *R. V.* "hath come to nought." **Israel**[b] **. . Israel,** *i.e.*, Israel (as intended in the promise) is not the total of the descendants of Jacob. **because . . Abraham,** lineally descended fr. the father of the faithful.[c] **are . . children,**[d] true, spiritual descendants. **but . . called,**[e] reckoned the children of Abraham; for some of his descendants came through the line of Ishmael.

The Word of God taking no effect.—I. In some the Word of God takes no effect. 1. They do not repent; 2. Do not believe; 3. Are not saved. II. Their unbelief cannot impugn the efficiency of God's Word. 1. It takes effect on others; 2. Would in them, but for their unbelief. 3. Must ultimately take effect in their final condemnation.—*J. Lyth.—The true heirs of grace.*—I. Exemplified. Not all the children of Abraham. 1. Ishmael the child of nature. Isaac the child of promise; 2. Ishmael rejected, Isaac appointed heir. II. Defined. 1. Those who are born of the flesh are not the children of God, but those who are born of the Spirit; 2. According to the promise made in Christ. These are the true heirs of salvation.—*Ibid.*

The Old Testament is the first chapter of the history of man and the history of God. The experience of the Jews is our experience. It is for us that we see this people alternately gathered together and forsaken, scourged and blest. Not that they are not loved for themselves, and for the fathers' sakes, as Paul says, but in the marvellous guidance of this people God was preparing an immortal lesson for the whole human race. Not only the doctrine preached to the Jewish people, but more especially their history, constitutes the treasure of all ages and nations; because, as history, it not only *teaches*, it *establishes* what God is and what man is, to what extent God's authority is absolute, and His law sacred; and, in fine, it establishes the active, determinate, and paternal manner in which God constantly interposes in human affairs.—*A. Vinet.*

8, 9. children . . flesh,[f] natural descent, but esp. children by Hagar and Keturah. **these . . God,**[g] not *all* of them. **children . . promise,** Isaac and descendants. **counted . . seed,** *i.e.*, the children of promise *only*. **word . . promise,**[h] referring to "children" and "seed" (in *v.* 8). **Sarah . . son,** whence Isaac and his descendants alone were included in the promise.

Children.—Children of—I. The flesh—children by mere natural generation, viz.,—1. Ishmael and his descendants; 2. Abraham's sons by Keturah, and their posterity; 3. The natural descendants of Abraham in general—unbelieving Jews are natural children as truly as was Ishmael. II. The promise. Born entirely in virtue of a promise: 1. Isaac; 2. Believers, whether Jews or Gentiles. III. God. Children—1. In God's esteem; 2. By His appointment; 3. Those to whom He will be a God as He was to Abraham.—*T. Robinson.*

Conversion of Jews.—A gentleman of Chicago says, "Some most affecting answers to prayer are continually occurring at the daily prayer-meeting. A few days since, a Jew of good family came into the meeting drunk, and to scoff. The Spirit of God apprehended him before he left the meeting. He returned in three days rejoicing, having found 'Him of whom Moses in the law, and the prophets, did write.' He now stands up daily for Jesus. Three days since, he said, 'I received a letter from my father and family, saying, "We have buried you. We are wearing mourning for you as for one dead. We cast you off; we curse you. May you die in the street like a dog!"' To-day he brought in another Jew, and, in a most touching manner, asked prayer for him."

10–13. not . . this,[i] here a still stronger example of sovereign choice occurs. Isaac and Ishmael had only one parent in common; Jacob and Esau had

the true seed of Abraham

line of Isaac

a Nu. xxiii. 19; Ro. iii. 3; xi. 1, 2, 5; Lu. i. 68–70.
b Ro. ii. 28, 29.
c Ro. iv. 16.
d Ga. vi. 16.
e Ge. xvii. 20, 21; xxi. 12.

"It was a false confidence the Jews did nourish, that they should dwell securely in their land, notwithstanding their provocations, because the worship and the House of God were in it, as if the Temple were a sanctuary for those that did profane it."—*Dr. Allestry.*

f Ga. iv. 23, 28.
g He. xi. 13; Ga. iii. 26, 28, 29.
h Ge. xviii. 14.

"Counted for the seed — regarded as those called the seed. A promised seed alone inherits promised blessings. No claim from mere birth. Some Jews believed and some not (Ac. xxviii. 24). Believing Jews and Gentiles counted as Abraham's true seed (Gal. iii. 7–9). Christ the seed, including all believers as His members (Gal. iii. 29)."—*Robinson.*

line of Jacob

i Ge. xxv. 21.

both. **children . . evil,** bef. character was formed. **purpose,** concerning the root of the visible Church. **election . . calleth,**[a] might be decided by will of God, and not human merit; just as Isaac, and not Ishmael, had been chosen. **elder . . younger,**[b] referring to *nations* in the words spoken to Rebecca. **Jacob . . loved,** chosen to be channel of visible Church. **Esau . . hated,**[c] Cp. Gen. xxix. 33 and 30, for proof that this word, in contrast with love, need not imply positive hatred, but the *absence of love*, or even *less love*. One verse there tells us that Jacob "hated" Leah, the other that he "loved Rachel more." (See too Matt. x. 37; Luke xiv. 26; John xii. 25.)

Jacob loved and Esau hated.—I. In what sense. 1. Comparatively not absolutely; 2. As representatives of a race, not as individuals; 3. In reference to earthly, not heavenly privileges. II. How is God's justice and mercy vindicated in this ordination? He is the Supreme Sovereign, who specially privileges some, but blesses all. III. What has this example to do with the question of individual salvation? 1. Nothing as to its possibility, for all may be saved; 2. Nothing as to its conditions, for all must be saved by grace through faith; 3. Yet much as to special privilege and increased responsibility.—*Lyth.*

The mystery of God's love.—A gentleman who thought Christianity was merely a heap of puzzling problems said to an old minister. "That is a very strange statement, 'Jacob have I loved, but Esau have I hated.'" "Very strange," replied the minister; "but what is it that you see most strange about it?" "Oh, that part of course about hating Esau." "Well, sir," said the minister, "how wonderfully are we made and how differently constituted. The strangest part of all to me is that He could ever have loved Jacob. There is no mystery so glorious as the mystery of God's love."—*N. T. Anecdotes.*

14-16 what, etc., **. . forbid,**[d] the question is not one of *justice*, wh. has respect to character; but of *benevolence*. **for he saith,** etc., **. . compassion,**[e] "in conferring favors on nations, and in pardoning those who deserve destruction, I act acc. to my own pleasure." **but . . mercy,** "the bestowal of God's blessings depends not upon human will or human effort, but on the mercy of God only."—*Vaughan.*

God's sovereign mercy, the source of all our blessings.—I. The argument on which the conclusion is founded. Proved—1. From undeniable and acknowledged facts; 2. From the express declarations of God Himself. II. The conclusion itself. Its plain import is, that God's free grace and mercy are the true and only sources of all good.—*Simeon.*

God righteous in all His ways.—Going up among the White Mountains some years ago, I thought of that passage in the Bible that speaks of God as weighing mountains in a balance. As I looked at those great mountains, I thought: Can it be possible that God can put those great mountains in scales? It was an idea too great for me to grasp; but when I saw a bluebell down by the mule's foot on my way up Mount Washington, then I understood the kindness and goodness of God. If is not so much of God in great things I can understand, but of God in little things.—*Talmage. The mercy of God.*—The air we breathe, the light we behold, the ground we tread upon, the meat we eat, whatsoever we are, or have, or hope for, it is His mercy. By it "we live, and move, and have our being." "Thou hast crowned me with Thy mercy," said David; it is a metaphor taken from a garland, which is composed of many and different flowers. God's mercy was the only motive to our redemption; His merciful grace, preventing us and assisting us, is the only means to apply this redemption; the consideration of this mercy is that which encourageth us to repentance. As Christ prayed, "Father, forgive them!" the poor thief grew bold, "Lord, remember me!"—*Bp. Bramhall.*

17, 18. for . . saith,[f] *i.e.*, God saith in the Scripture. **name . . earth,** as the Almighty and righteous King. **therefore,** it follows fr. these examples. **mercy . . mercy,** fr. case of Jacob it appears that God bestows favors on what nation He will. **whom . . hardeneth,**[g] *i.e.*, allows them an oppor. to harden themselves. We often see this hardening process going on, in the case of the prosperous ungodly man.

God's sovereignty.—I. Its display in the exercise of—1. Mercy; 2. Justice. II. Its harmony with the doctrine of free grace. III. Its use. 1. For conviction and conversion; 2. He might have hardened you—may yet do it if you repent not.—*J. Lyth.*

In some places it is said that Pharaoh hardened his own heart, and in others

[a] Ro. xi. 5-7; Ep. i. 4—11; Tit. iii. 5. [b] Ge. xxv. 23. [c] Mal. i. 2.

"The election of wh. the Apostle speaks, is not an election of Jacob to eternal life, but of his posterity to be the visible Church and people of God on earth, and heirs of the promises in their first and literal meaning, agreeably to what Moses declared (De. vii. 6—8), and Paul preached (Ac. xiii. 17)."—*Macknight.*

is there unrighteousness with God?

[d] De. xxxii. 4; Ps. xcii. 15. [e] Ex. xxxiii. 19.

"God shows mercy in promoting the salvation of those whom from eternity He purposed out of meregrace to elect; but the misery and guilt of men and God's mercy in justifying and sanctifying the elect in Christ coming between the eternal purpose and its execution in their salvation, no injustice can appear in saving them."—*Melville.*

the purpose of Egypt's greatness

[f] Ex. ix. 16. [g] Ro. i. 28; 2 Th. ii. 10—12; 2 Ch. xxxii. 31; Ja. i. 13, 14; Ex. viii. 15; Ne. ix. 16; Je. vii. 26; Ps. xcv. 8—11; Ro. ii. 4, 5; 2 Co. iv. 3, 4; He. iii. 13; Jo. v. 40; Ez. xviii. 31, 32; 1 Ti. ii. 3, 4; 1 Th. v. 9.

Hardens. "The expression founded on the popular mode of

thinking and speaking."—*Grotius.* "Passes by and leaves to the natural and chosen obstinacy of their own hearts, and, finally, after patient trials, delivers up to a judicial hardness."—*Guyse.* "Reconcilable with the fact of men's responsibility."—*Alford.* "Makes a man to be no longer a subject of Divine mercy."—*Meyer.*

that God hardened it. Both are strictly correct. The rejection of truth and the abuse of our privileges ever tend to harden the heart. This is a spiritual law as certain in its operation as the law of gravitation. As soon as Pharaoh saw a respite from his afflictions, his heart was hardened. And how often do men make all kinds of promises, but no sooner does relief come than we fall back again into a state worse than the first. "The sun," says Theodoret, "by the force of its heat, moistens the wax and dries the clay, softening the one and hardening the other; and as this produces opposite effects by the same power, so through the long-suffering of God, which reaches to all, some receive good and others evil; some are softened and others hardened."—*Sexton.* "Pharaoh," says Fry, "had not, in immediate consequence of his hardness, any more sinfulness in his heart than he had previously; but he dared to do more." In selecting the word "hardens" the apostle suggests a parallel between Pharaoh and the Israelites. There was something ominously Pharaonic in the spirit of the unbelieving Jews.—*J. Morison.*

the sovereignty of God

19—21. why . . fault?[a] "does He make men bad and punish them for being so?" **nay but**, etc.,[b] "such sovereignty is inherent in the commonest artificer; how much more in the Creator." **why . . thus?**—

> "As if upon a full-proportioned dome,
> On swelling columns heaved, the pride of art,
> A critic fly, whose feeble ray scarce spreads
> An inch around, with blind presumption bold
> Should dare to tax the structure of the whole."
>
> —*Thomson.*

man, this word is emphatic. **hath . . potter,**[c] etc., the argument by wh. God formerly illus. His sovereign disposal of nations.[d]

The potter and the clay.—I. The question proposed: 1. A seemingly needless one; 2. Proposed as an argument for conviction. II. The answer implied: That God is—1. The Creator of all things; 2. The Arbitrator of the destiny of everything; 3. That He has, as such, a right to create, and to plan out results, as He thinks fit. Application:—(1) Do not question God's authority; (2) Submit to all His decrees with humility.—*Tasson.*

Pride—in dictating to God.—The petty sovereign of an insignificant tribe in North America every morning stalks out of his hovel, bids the sun good-morrow, and points out to him with his finger the course he is to take for the day. Is this arrogance more contemptible than ours when we would dictate to God the course of His providence, and summon Him to our bar for His dealings with us? How ridiculous does man appear when he attempts to argue with his God!—*Spurgeon. God does not reason.*—A gentleman examining some deaf and dumb children wrote up the question, "Does God reason?" One of the children immediately wrote underneath. "God knows and sees everything. Reasoning implies doubt and uncertainty; therefore God does not reason."—*Bib. Ill.*

a Ro. iii. 5—8; Ja. i. 13; Is. x. 5—7; Mk. xiv. 21; Ac. ii. 23.
b Job ix. 11—15; xxxiii. 12, 13; xxxiv. 22, 23; Is. xiv. 9.
c "God is called ὁ πλασσων, the potter, by Plato." —*Bloomfield.*
d Je. xviii. 6, 7. cf. Is. lxiv. 8.

"Aristophanes calls men πλασματα πηγου, in allusion to Prometheus forming of clay the first man and woman." — *Bloomfield.*

vessels of wrath and of mercy

22—24. what, *i.e.*, what shall we say; who shall complain. "If the potter's right is so absolute, while the clay is mere matter and so has no *demerit*, the right of God over *guilty* humanity is at least as absolute; and meantime, even so, it is exercised with longsuffering." **willing . . wrath,**[e] for abuse of privileges. **make . . known,** in punishing for abuse of mercy.[f] **vessels . . wrath,**[g] such as unbelieving Jews, and all impenitent sinners. **fitted,**[h] having fitted themselves. **destruction,**[i] certain, overwhelming. **riches . . glory,**[j] the abounding bliss and exaltation of the saints in eternity. **vessels . . mercy,**[k] believers in Jesus. **prepared,**[l] by calling, converting, perfecting. **even us,** etc.,[m] explaining who the vessels of mercy are.

Vessels of mercy.—They are vessels of mercy in their—I. Formation; II. Position; III. Condition. Mercy—1. Pervades their thoughts; 2. Is uttered in their words; 3. Is expressed in their actions; 4. Beams in their looks; 5. Glows in their prayers. IV. Preservation; V. Progression; VI. Glorification. Application—(1) If thou art a vessel of mercy, let love and gratitude prompt thee to commend that mercy to others which thou hast received; (2) If a vessel of wrath, let nothing divert thee from an earnest seeking of mercy at the cross of Christ.—*Evang. Preacher.*

Vessels of honor and dishonor.—A certain minister, having changed his views of some parts of Divine truth, was waited upon by an old acquaintance,

e Ex. ix. 16.
f 2 Pe. iii. 9; 1 Pe iii. 20.
g Ge. xv. 16; 1 Th. ii. 16.
h 1 Th. v. 9; 1 Pe. ii. 8; Jude 4.
i Ma. v. 13.
j Ro. ii. 4; Ep. i. 7; Col. i. 27.
k 2 Ti. ii. 20, 21.
l Tit. iii. 3—7; 1 Pe. i. 2—4; 2 Th. ii. 13, 14; 1 Co. vi. 20); Ro. viii. 29, 30.
m Ep. iii. 6; Ro. iii. 29, 30.

"Pray that the blood of Christ may, as it were,

who wished to reclaim him to his former creed. Finding he could not succeed in his object, he became warm, and told his friend in plain terms that God had given him "up to strong delusion," and that he was "a vessel of wrath fitted to destruction." "I think, brother," replied the one who was charged with the departure from the faith, with great calmness, "I think, brother, that you have mistaken the sense of the passage you last referred to. Vessels are denominated according to their contents. A chemist, in conducting a stranger through his laboratory, would say, 'This is a vessel of turpentine, that of vitriol,' etc., always giving to the vessel the name of the article it contains. Now, when I see a man full of the holy and lovely spirit of Christ, devoted to His service, and imitating His example, I say that man is a vessel of mercy, whom God hath afore prepared unto glory; but when I see a man full of everything but the spirit of the Bible—opposed to the moral government of God, seeking his own things rather than those which are Christ's—and filled with malice, wrath, and *all uncharitableness*, I am compelled to consider him 'a vessel of wrath fitted to destruction.'"

rinse out the polluted vessel, wash away all the wrath, and fill to the brim with mercy—fill it now; and for ever and ever fill it, as throughout eternity that vessel grows larger."—*D. F. Jarman.*

25—29. Osee, Hosea.[a] **call . . people,** "in the prophetic writings *to call*, or *name* a thing, is to make it what it is called." **my people,** implies, on their part, privilege, honor, happiness: on God's part, protection, care, salvation. **place,** Gentile lands. **they,** who repent and believe. **Esaias,** Isaiah.[b] **crieth,** proclaimeth. **remnant,** *only* a remnant, yet not *all* destroyed. **because . . earth,** *R. V.* omits. **as . . before,**[c] *i.e.*, bef. he spoke the passages last quoted fr. him. **Sabaoth,** hosts. "Lord of Sabaoth"=Lord of hosts, *i.e.*, of the armies of heaven.

a remnant of Israel shall be saved

a Hos. ii. 23.
b Is. x. 22, 23; Ez. v. 7; Je. xlii. 2.
c Is. i. 9.

Lord of Sabaoth.—I. The meaning of the term Sabaoth—hosts. Lord of—1. The whole universe, with its hosts of things animate and inanimate; 2. The hosts of the heavens—angels, unfallen and fallen. II. Why God is termed Lord of Sabaoth: 1. Because He is the Supreme Ruler of all; 2. To oppose the prevailing worship of heavenly bodies among the heathen; 3. To give us some idea of His Almighty power and grandeur.—*Thomson.*

"It is in great measure because they were their ancestors, that the Jews, to this day, are so hardly convinced they could be guilty of so foul a sin as crucifying the Messiah."—*Bp. Stillingfleet.*

The diffusion of the Gospel.—It begins in the individual's heart; and secretly, silently, but powerfully, and without force, or fraud, or noise, it spreads, till the whole nature is penetrated by its influence, and assimilated to a new character. It is silent as the dew of heaven, but as saturating also. Like a sweet stream, it runs along many a mile in silent beauty. You may trace its course, not by roaring cataracts, and rolling boulders, and rent rocks, but by the belt of verdure, greenness, and fertility that extends along its margin. The fact is all great forces are silent; strength is quiet; all great things are still; high brows are calm. It is the vulgar idea that thunder and lightning are the mightiest forces, because they are the most audible. Gravitation, which is unseen and unheard, binds suns and stars into harmony, and puts forth a force vastly greater than that of the lightning. The light, which comes so silently that it does not injure an infant's eye, makes the whole earth burst into buds and blossoms, and yet it is not heard. Thus love and truth, the compound elements of the Gospel leaven, are silent, but mighty in their action,—mightier far than hate and persecution, and bribes and falsehoods, and sword and musket. Souls are won, not by might nor by power, but by My Spirit, saith the Lord of hosts.—*Cumming.*

"It is His power and sovereignty in the disposal of nations that is described by the figure of the potter."—*Macknight.*

30—33. Gentiles . . attained,[d] they overtook, laid hold of, that of wh., being ignorant of it, they were not in pursuit. **even . . faith,** wh. they *obtained* by believing the Gospel. **law . . righteousness,** a law wh. should give righteousness. **hath . . righteousness,**[e] by obedience to the law. **wherefore?** for what reason have they not obtained it? **because . . faith,**[f] not by obedience to the law of faith. **stumbled,** all. to one who, in running a race, stumbles on a stone in his way, and falling, loses the race. **stumbling-stone,**[g] Jesus Christ. **written,**[h] even this, predicted of Christ. **Sion**[i] (*lofty*), *Gk.* form of Zion. Church represented by Mt. Zion. **offence,**[j] the Jews offended at the Rock of salvation. **whosoever . . ashamed,**[k] not put to shame by failure, not disappointed.

the stumbling-stone and rock of offence

d Ro. x. 12; Ac. xxi. 20; De. iv. 8.
e Mk. x. 19, 20; Ro. iii. 20; ii. 12—25.
f Je. vi. 28, 29; Ro. iv. 16.
g Lu. ii. 34; 1 Co. i. 23.
h Is. viii. 14.
i Is. xxviii. 16; Ps. cxviii. 22.
j Ma. xxi. 38, 39, 42.
k 1 Pe. ii. 6—8; 2 Ti. i. 12.

Christ rejected by Jews, and accepted by Gentiles.—I. The fact here stated. It was—1. Plain and undeniable; 2. A verification of the predictions of the prophets. II. The instruction to be gathered from it: 1. That however earnest we may be after salvation, we never shall attain it, if we seek it in a self-righteous way; 2. That however regardless we have been about salvation hitherto, we shall attain to it the very instant we believe in Christ; 3. That

however calumniated this way of salvation is, the very calumnies that are raised against it attest its truth.—*Simeon.*

The folly of rejecting the Gospel.—Now, you may reject the Gospel if you please; but wherein will your condition be improved? If on a ship where some pestilence is raging, the crew and the passengers throw the doctor and the medicine-chest overboard, and keep the pestilence with them, how much better are they off? Many there are who are bent on casting Christianity overboard, on getting rid of the Church, and the priest, and theology, and who are bent on keeping their sin, and all its multitudinous train of mischiefs and evils. If men had become pure of heart, then there might be some reason in dispensing with superfluous ministrations; but, thus far, scepticism and the rejection of Christianity is only to make darkness darker, and sickness more fatal, and distress more painful.—*Beecher.*

"To make a wicked and a sinful man most holy, through his believing, is more than to create a world of nothing. Our 'most holy faith!' Surely Solomon, could not show the Queen of Sheba so much treasure in all his kingdom, as is lapt up in these words."—*Hooker.*

CHAPTER THE TENTH.

the Apostle's desire for Israel

1, 2. brethren, so he calls believing Jews. **my heart's desire,** not a longing but a choice, deliberate and decided. **that . . saved,**[a] fr. the sin of unbelief, and its consequences. **zeal . . God,**[b] in regard to His worship, cause, Sabbath, etc. **not . . knowledge,** not directed by true knowledge of God's Word and will; hence their zeal misled them.

Apostolic patriotism.—The Apostle's patriotism—I. Sought the highest good of his country. There is here implied a conviction that—1. His countrymen needed salvation; 2. Their salvation required God's interposition; 3. This interposition is to be obtained by intercessory prayer. II. Recognized its characteristic evils: 1. Corrupt zealotism; 2. Ignorance of Christianity; 3. Self-righteousness; 4. Gospel rejection. III. Proposed the right method of saving it: 1. Righteousness is essential to the well-being of the people; 2. The grand aim of the law is to promote righteousness; 3. This righteousness is to be obtained by faith in Christ.—*Thomas.*

Israel.—What a powerful claim to the respect, the gratitude of every man who values virtue or reveres religion must such a people possess, if we consider them merely as the depositaries and guardians of natural theology, the preservers and teachers of moral principle; but they are connected with us by ties much closer, they possess claims on our regard far more sacred; they were the instruments employed by God to prepare for the dominion of the Gospel of Christ.—*Dean Graves. Zeal, uncontrolled.*—Phaeton took upon him to drive the chariot of the sun, but through his rashness set the world in combustion. What a horse is without a rider, or a ship without a rudder, such is zeal without knowledge. Discretion without zeal is slow-paced, and zeal without discretion is strong-headed; let, therefore, zeal spur on discretion, and discretion rein in zeal.—*J. Spencer.*

"To be furious in religion is to be irreligiously religious."—*W. Penn.*

Christ our righteousness

3, 4. ignorant . . righteousness, that wh. is by faith. **going about,** *Gk.*, seeking, restless endeavor. **establish . . righteousness,**[c] by legal, ceremonial observances. **submitted . . God,** yielded to His plan of justification, by believing in His Son. **end,**[d] object, aim. The end for which the law was given. **for righteousness,** *R. V.* "unto r.," *i.e.*, so as to bring about righteousness. **for . . believeth;**[e]—The ver. may be closely, and better, rendered: **"For the end of the Law is—Christ, unto righteousness, to every one that believeth,"** the whole idea conveyed by the word from "Christ" to "believeth" being the "end of the Law."—*Camb. Bib.*

Christ the end of the law.—I. In what sense? 1. As its great antitype; 2. Its only sacrifice; 3. The source of its moral power. II. For what end? To secure—1. Pardon of sin; 2. Holiness of life. III. Unto whom? 1. Every one; 2. That believeth.—*J. Lyth. Pharisaism.*—Concerning the Jews, consider: I. What they did—1. They trusted to their self-righteousness; 2. They sought to establish it; 3. They labored diligently to do this. II. What they did not do. They did not—1. Accept God's righteousness; 2. Realize its extent; 3. Bow down to it. III. The cause of their self-righteousness, ignorance, which was—1. Wilful; 2. Persistent; 3. Destructive.—*J. Burns.*

Self-righteousness—ruin of many.—"A gentleman in our late civil wars," says Cowley, "when his quarters were beaten up by the enemy, was taken prisoner, and lost his life afterwards only by staying to put on a band and adjust his periwig; he would escape like a person of quality, or not at all, and died the noble martyr of ceremony and gentility." Poor fool! and yet he is as

"Charles the First used to swear, 'God mend me.' Somebody said it would be an easier job to make a new one of him. When men say, 'God mend me,' they had better say 'God make me new.'"—*Spurgeon.*

"There is no

a 1 Ti. ii. 1, 3, 4; Ma. v. 44; 1 S. xii. 23; Lu. xix. 41, 42; xxiii. 24. *b* Ac. xxi. 20; xxii. 3; Ga. i. 14; Jo. v. 16; Ro. ix. 31.

"Zeal without knowledge is like expedition to a man in the dark."—*J. Newton.*

c Lu. xviii. 9—14; Ro. ii. 17; iii. 26. *d* He. x. 4—10; Ma. v. 17; iii. 15; Ga. iii, 10, 13, 24. *e* 2 Co. v. 21.

bad who waits till he is dressed in the rags of his own fancied fitness before he will come to Jesus. He will die a martyr to pride and self-righteousness. There is a ship out at sea, and one of the crew says, "I know that we shall not drift far out of our course." "Why?" "Because we have such a big anchor on board." Why, an anchor on board is no good to anybody! It is when you "let go" the anchor, and lose sight of it, that it is good for something. So you want to have your anchor on board. You want to feel something, to have something of your own. O self-will! God will have salvation to be all of grace, and man will have it of debt. These efforts of men for their own salvation are deadly efforts. God will save them one way, and they want to be saved another. God says, "There is medicine; take it." Man says, "No, I will compound my own physic." Can he ever get well in such a way as that? God says, "I will forgive." Man says, "I will try and deserve to be forgiven"—as if that could be possible.—*Spurgeon.*

5—7. Moses . . law,[a] not implying th. this r. has ever been attained.[b] **live by them,**[c] *lit.* "live in it," *i.e.*, shall have eternal life by means of the righteousness. **on . . wise,**[d] aft. this manner. "Here, by a striking personification, not unlike that of the Divine Wisdom in the Proverbs, JUSTIFICATION is said to speak, in the words of Deuteronomy." **say. . heart,** the anxious thought of one who thinks salvation to be unattainable. **ascend . . descend,** etc., "be not perplexed ab. the difficulty and vastness of the work of salvation, as if some great thing must be done to effect or to complete it."

The righteousness of the law.—I. Requires absolute obedience—1. In every point; 2. In the spirit as in the letter; 3. In the past as in the future. II. It is utterly impossible to man, because—1. He is sinful; 2. Has actually sinned. III. Is described by Moses to prepare us for Christ, and it discovers our—1. Misery; 2. Helplessness; 3. Danger. *The righteousness of faith* is—I. Relative. 1. The gift of God; 2. Through Christ. II. Easy of attainment. 1. You have no great thing to do; 2. But simply believe. III. Is sure. Thou shalt be saved.—*J. Lyth.*

Salvation is near.—The Rev. Thomas Doolittle, at one time, having finished prayer, looked round upon the congregation, and observing a young man very uneasy in his situation, adopted the following expedient to detain him:—Turning to one of the members of his Church, who sat in the gallery, he asked him this question, aloud: "Brother, do you repent of coming to Christ?" "No, sir," he replied, "I never was happy till I came; I only repent that I did not come to Him sooner." The minister then turned to the opposite gallery, and addressed himself to an aged member in the same manner: "Brother, do you repent of coming to Christ?" "No, sir," said he, "I have known the Lord from my youth upwards." He then looked down upon the young man, whose attention was fully engaged, and fixing his eyes upon him, said: "Young man, are *you* willing to come to Christ?" This unexpected address so affected him that he sat down and concealed his face. The person who sat next him encouraged him to rise and answer the question. The minister repeated, "Young man, are you willing to come to Christ?" With a tremulous voice he replied, "Yes, sir." "But *when*, sir?" added the minister, in a solemn and loud tone. He mildly answered, "Now, sir." "Then stay," said he, "and learn the Word of God, which you will find in 2 Cor. vi. 2, 'Behold, *now* is the accepted time; behold, *now* is the day of salvation.'" By this sermon he was greatly affected, and came into the vestry, after the service, bathed in tears. The reluctance to stay, which he had discovered, was occasioned by the strict injunctions of his father, who threatened that if he went to hear the fanatics, he would turn him out of doors. Having now heard the Gospel, and being unable to conceal the feelings of his mind, he was afraid to meet his father. The minister sat down and wrote an affectionate letter to him, which had so good an effect, that both father and mother came to hear for themselves. They were both brought to a knowledge of the truth, and, together with their son, were joyfully received into Christian communion. *The Christian religion* does not require us to perform an impossible work, like going up to the throne of God and bringing the Mediator down. It does not require us to go into the abyss, the grave, the region of departed souls, and perform a work like raising a man from the dead. It demands a task that lies within the proper exercise of human power: an act of simple confidence in Jesus Christ, and a suitable acknowledgment of Him before the world at large.—*Barnes.*

man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God."—*Hooker.*

"When the law comes home to the soul it is like light in a dark room revealing the dust and the dirt which else had been unperceived. It is the test which detects the presence of the poison of sin in the soul. A true balance discovers short weight, and such is the first effect of the law upon the conscience of man."—*Spurgeon.*

Christ is near to all seekers

a Le. xviii. 5.

b Lu. x. 25—28.

c Ga. iii. 12.

d De. xxx. 11—14.

"Plain truths lose much of their weight when they are rarefied in subtilities, and their strength is impaired when they are spun into too fine a thread."—*Bp. Stillingfleet.*

"Abstruse speculations, whatever they may have at the bottom of solidity and truth, suit not the capacities of the many, and influence the wants of none."—*Bp. Horsley.*

"Such as love piety will, as much as in them lieth, know all things that God commandeth; but especially the duties of service, which they owe to God."—*Hooker.*

"Presuming self-confidence is the badge of ignorance and

8—11. **word,**[a] more precisely, "**the utterance,**" *i.e.*, of the terms of the covenant. Alike the elder and later Covenants were not obscure enigmas, but could be recited by human lips and assented to as "just and good" by human hearts.—*Camb. Bib.* **nigh,** plain, accessible. **mouth,** to be confessed.[b] **heart,** to be the subject of faith. **word . . faith, the utterance of faith;** or, to expand the brief phrase, "the statement of terms of justification by faith;" the message whose burden is Faith. **confess . . mouth,**[c] public acknowledgment. **believe . . heart,**[d] as the foundation of the lip-confession. The belief in the Resurrection here is not merely historical belief (which yet is indispensable to all other belief in it), but "heart" belief; the perception and cordial embrace of what the Resurrection reveals and imports as to the Risen One and His work. **with . . righteousness,**[e] believes in such a manner as to engage the affections, and influence the actions. **mouth . . salvation,** a true faith will be accompanied with a sincere profession. **ashamed,**[f] *i.e.*, by the failure of his hopes; shall not be disappointed.

Redemptive faith.—I. The faith by which man is saved is that of the heart. The faith of—1. The intellect springs from the senses; 2. The heart, from the heart. II. The object of this faith is Christ's resurrection through the power of God. This is presented here—1. As the object of our faith rather than His death; 2. As having been accomplished by God's power. III. Open confession of Christ is an indispensable accompaniment of this faith: 1. What is to be confessed? 2. Why is this confession enjoined? 3. How is it to be made?—*W. C. St. Pierre.* *Confessing Christ: its necessity.*—I. Confession is the necessary expression of faith in Christ. 1. Lively emotions usually find expression; 2. Especially those which deeply affect the whole life; 3. If, then, faith really saves, confession cannot be found wanting. II. Courageous confession is the touchstone of faith. 1. While faith is hidden, its operation is hidden; 2. Weak faith, by its want of confession, shows its defectiveness. It has not yet attained to the assurance of salvation.—*J. Lyth.*

Confessing Christ, ashamed of.—A minister in Brooklyn was recently called upon by a business man, who said, "I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner." "Why do you ask?" said the minister. "Because I wish to be a member of the firm, and do not wish anybody to know it," said the man. The reply was, "Christ takes no silent partners. The firm must be 'Jesus Christ & Co.,' and the names of the 'Co.,' though they may occupy a subordinate place, must all be written out on the signboard."—*Clerical Library.* *Confessing Christ inevitable.*—It is impossible to believe with the heart and not confess with the mouth—this were to have a fire which did not burn, a light which did not illuminate, a principle which did not actuate, a hope which did not stimulate. Genuine Christians are temples of the living God; but think ye to be temples, and yet that no voice shall go forth from the secret shrine? Not so. There must issue a sound from the recesses of the sanctuary, the sound as of a presiding deity, eloquent to all around of the power and authority of the Being that dwelleth within.—*H. Melvill.*

12, 13. **difference,**[g] *R. V.* "distinction." **Lord over all,** *R. V.* "the same Lord is Lord of all and is rich," etc. **rich,** in gifts of mercy. **call . . Him,** in earnest, importunate, penitent, believing prayer, for so it is said in O. T.[h]

Free salvation.—I. The blessing: Salvation from—1. The guilt: 2. The power; 3. The results, of sin. II. The duty: to call—1. Upon God; 2. Through the mediation of Christ; 3. By the aid of the Spirit; 4. With a disposition to be saved. III. The promise: to all—1. Nations; 2. Ranks; 3. Conditions; 4. Characters.—*W. W. Wythe.*

Rich to all.—The Jews need not grudge the coming in of the Gentiles: they shall not have the less, for God is able to enrich all. As the sun, though it every day give his light to everybody, yet neither hath it or we the less, so though thousands from one end of the earth to the other flock to the receiving of mercy, yet God hath store, and the fountain is above our thirst.—*Elnathan Parr.* *Salvation assured to all believers whether weak or strong.*—In crossing the sea I will suppose that there shall be a good stiff wind, and that the vessel may be driven out of her course, and be in danger. As I walk the deck, I see a poor girl on board; she is very weak and ill, quite a contrast to that fine, strong, burly passenger who is standing beside her, apparently enjoying the salt spray and the rough wind. Now suppose a storm should come on, which of these two is the more safe? I cannot see any difference,

the curse of fools. It is the humble privilege of the wise alone to doubt: and they who know the most are always the most sensible how little the most enlightened know."—*Burnet.*

faith and confession

a Col. i. 5, 6.
b Ps. cxix. 11, 13; *c* Ma. x. 32, 33; Jo. xii. 42, 43.
d Ac. xvi. 31; viii. 36, 37.
e Ga. ii. 16; 2 Co. v. 21.
f Is. xxviii. 16; xlix. 23.

"When we went to school we drew houses, horses, and trees, and used to write 'house' under the house, etc., for some persons might have thought the horse was a house. So there are some people who need to wear a label round their necks to show they are Christians, or else we might mistake them for sinners. Avoid that. How can I know what you believe in your heart? I must first hear what you confess with your mouth. 'Speak, that I may see you.'"—*Spurgeon.*

no difference between the Jew and Greek

g Ro. iii. 22; Ga. iii. 28; Ac. xv. 7–9.
h Joel ii. 32.

"None of Adam's children are naturally inclined to receive the blessing in borrowed robes, but will always, according to the spider's motto, owe all to themselves; and so they attempt to climb up to heaven on a thread spun out of their own bowels!"—*Boston.*

because if the ship goes to the bottom, they will both go, and if the ship gets to the other side of the channel they will both land in security. The safety is equal when the thing upon which it depends is the same. So, if the weakest Christian is in the boat of salvation—that is, if he trusts Christ—he is as safe as the strongest Christian; because if Christ failed the weak one, He would fail the strong one too. If the least Christian who believes in Jesus does not get to heaven, then Peter himself will not get to heaven.—*Spurgeon.*

14, 15. call . . believed?[a] acceptable prayer involves faith. **hear . . preacher?**[b] more especially in times when there were so few Christian writings. Preaching, the chief means of instruction. **preach . . sent?**[c] by the Head of the Church, and by the Church acting under His directions. **written,**[d] the sent preacher, a fulfilment of the promise. **beautiful,**[e] bec. associated with good news and glad tidings.[f]

Preaching: its necessity.—1. Preaching is God's ordained method of communicating Divine knowledge. 2. Without Divine knowledge men cannot believe. 3. Without faith men cannot call upon God. 4. Without calling upon God they cannot be saved.—*J. Lyth. The preacher's feet beautiful.*—Three things make them so: 1. The preciousness of his message; 2. The ardor of his zeal and love; 3. The holy consistency of his life.—*T. Robinson. The messenger of mercy.*—I. His commission. 1. From God; 2. From the Church. II. His message. 1. Glad tidings; 2. Of peace; 3. Of good things. III. His welcome. 1. By the perishing world; 2. By the penitent sinner. *The Christian missionary.*—I. How necessary his mission! II. How welcome his coming! III. How glorious his message! IV. How beautiful his track!—*Lyth.*

This is an argument for the evangelization of the heathen, as against the jealous reserve of Pharisaic Judaism. "The prophets announce a salvation for all who *turn to Messiah;* but these must first *believe* Him to be able to save; but believers must first be hearers; therefore there must be preachers, missionaries, sent out from the possessors of the true faith." All this proves that a large proclamation of Messiah to the Gentiles, by Jewish missionaries (as Paul), was in perfect accord with the prophecies.—*Camb. Bible. In the apostolic* and early Church, which wrought such wonders, preaching was not exclusively an official prerogative. Strictly speaking, there was no order of preachers. Anybody might preach who had anything to say worth saying. Not till near the close of the fourth century were laymen forbidden to preach. I confess I do not see how Christianity is ever to carry the day, unless the great bulk of our Church membership becomes also a ministry. A Grecian army, with or without leaders, might possibly have stood its ground all the same at Marathon, saving Greece, and saving the civilization of the Occident. But Miltiades alone there, with his handful of officers, would not have stayed for a moment the Persian march on Athens.—*R. D. Hitchcock. The necessity of revelation to faith.*—Belief is impossible, where it is impossible to convey any knowledge of the subjects of belief; the body cannot digest without nutriment to engage its digestive functions; the mind cannot believe without facts and propositions to occupy its believing faculty (*v.* 17). The voice of God, the hearing of man, the consequent belief, are the three necessarily successive links in the golden chain of revealed salvation. Sever the continuity of any two, and the electric spark cannot be transferred across the interval.—*W. Archer Butler.*

16, 17. have . . gospel,[g] *i.e.*, the Gospel, or good tidings, just specified; that of "peace."—Here St Paul meets from prophecy the supposed objection that the message had only partially succeeded. Innumerable Gentiles had rejected it: was not this an indication that the messengers had *no commission?* No: Isaiah himself had prophetically deplored just such seeming scantiness of acceptance for Messiah's message.[h] **Lord,** he, as a model preacher, carried his trouble in prayer to his master. **Report?** news published concerning the Messiah. **faith . . hearing,**[i] hence, to obtain a knowledge of things to be believed men should hear frequently, diligently, prayerfully, practically.[j] **word of God,**[k] *R. V.* "word of Christ."

The faith that cometh by hearing.—1. The kind of faith that cometh by hearing—1. A historical. 2. A dogmatical. 3. A temporary. 4. A saving faith. II. The Word, by the hearing of which faith comes—1. Not the word of men; 2. Nor yet of angels; 3. But of God. III. What is meant by hearing this Word? Hearing it—1. Read; 2. Expounded; 3. Preached. IV. How is

believing, hearing, and preaching

a He. xi. 6; Mk. xvi. 15, 16; Lu. xxiv. 46, 47; Ac. xxvi. 17, 18.
b Ro. i. 5; xvi. 25, 26.
c Ma. ix. 38; 2 Co. v. 18.
d Is. lii. 7.
e Lu. ii. 14; Ep. ii. 17; Ac. xiii. 26.
f "Sophocles represents the hands and feet of them who come on some kind errand as beautiful in the eyes of those who are profited thereby."—*Macknight.*

"Some lawyers at the bar may be as skilful as the judge upon the bench, but without a commission they dare not sit there."—*Flavel.*

"I have passed through many places of honor and trust, both in Church and State, more than any of my order in England these seventy years before. But were I but assured that by my preaching I had converted but one soul unto God, I should take therein more spiritual joy and comfort than in all the honours and offices which have been bestowed on me."—*Abp. Williams.*

faith cometh by hearing

g He. iv. 2; Jo. xii. 37, 38.
h Is. liii. 1.
i 1 Co. i. 21.
j Col. i. 3–6.
k 2 Th. ii. 13, 14; Ja. i. 18, 19, 21; 1 Pe. i. 23, 25.

faith wrought by the Word?—1. The minister of God speaks it; 2. The ears of the hearer take it in; 3. The Spirit enables the understanding to receive it; 4. Having done this, it inclines the will to embrace it.—*B. P. Beveridge.*

The Gospel indifferent to the means of its conveyance.—The meanness of the earthen vessel, which conveys to others the Gospel treasure, takes nothing from the value of the treasure. A dying hand may sign a deed of gift of incalculable value. A shepherd's boy may point out the way to a philosopher. A beggar may be the bearer of an invaluable present.—*W. Cecil.*

"The promises are so laid, that, like a well-drawn picture, they look on all that look on them by an eye of faith. The Gospel's joy is thy joy, that hast but faith to receive it."—*Gurnall.*

universality of the Divine appeal

18—21. sound . . world,[a] "so general has that hearing already been, that to it may be applied the words in wh. the Psalmist describes the universality of the testimony of the works of nature to the glory of God." "This speech uttered by creation as properly God's as the speech uttered by the preachers of the Gospel." **first . . saith,**[b] the feelings with wh. the Jews regarded the Gentiles, also predicted. **jealousy,** the Jews were enraged when the Gospel was preached to the Gentiles. **foolish nation,**[c] bec. once idolaters. **Esaias,**[d] Isaiah as well as Moses foretold the facts of Messiah's day. **all day,** of prophetic teaching, and Divine long-suffering. **stretched . . hands,**[e] gesture of earnest, passionate entreaty.

Their sound went into all the earth.—This fact a proof of—I. The historical truth; II. The heavenly origin; III. The blessed purpose of the Gospel.—*The spread of the Word, a testimony*—I. Of whom; II. Through whom; III. For whom.—*Lange.*

Disregarding God.—I know a mother who has an idiot child. For it she gave up all society, almost everything, and devoted her whole life to it. "And now," said she, "for fourteen years I have tended it, and loved it, and it does not even know me. Oh, it is breaking my heart!" Oh, how the Lord might say this of hundreds here. Jesus comes here, and goes from one to another, asking if there is a place for Him. Oh, will not some of you take Him into your hearts?—*Moody. Irresponsive to God.*—A man cannot get these Divine blessings if he does not want them. You take a hermetically sealed bottle and put it into the sea, it may float about in mid-ocean for a century surrounded by a shoreless ocean, and it will be as dry and empty inside at the end as it was at the beginning. So you and I float, live, move, and have our being in that great ocean of the Divine love in Christ, but you can cork up your hearts and wax them over with an impenetrable cover, through which that grace does not come. And you do do it, some of you.—*A. Maclaren.*

"From faith doth naturally and duly result a satisfaction or acquiescence in the matter enjoined, as best to be done; a choice and resolution to comply with God's appointment; an effectual obedience; a cheerful expectation of a good issue thereupon."—*Dr. Barrow.*

"Natural Religion was but the parable and forerunner of the final Revelation.—*Camb. Bib.*

CHAPTER THE ELEVENTH.

God has not cast away His people

1—3. I say then, thus far St. Paul has stated the adverse side of the case of Israel. He has shown (1) that the Divine Promise never pledged eternal light and life to *all* Abraham's descendants; (2) that God is sovereign in His grants of mercy; (3) that the true work of the elder Dispensation was to prepare for the later; (4) that both Gentile faith and Jewish unbelief were distinctly foretold in the Law and the Prophets. And now he turns to state the happier side; and this in two main aspects. First he reiterates the truth of the Divine Election, but now in its *positive* aspect—the existence always of a believing Israel within the unbelieving mass. Secondly, he predicts a time when even in the mass Israel should turn to the true Messiah, be restored to the Church, and become thus an influence of vast good for the world.—*Camb. Bib.* **hath people?**[f] wh. some might infer fr. the prophecies just quoted. **forbid,** for then I should exclude myself. **I . . Benjamin,**[g] yet not cast off; but one of God's people by believing in Jesus. **cast away,** Israel chosen as God's people to be the foundation of Messiah's kingdom; therefore cannot as a people be cast away. **of Elias?**[h] *i.e.*, in the hist. of Elijah.[i]

Mistakes concerning the number of the righteous.—Sometimes we make them from—I. The peculiar state of our own minds. This seems to have been the condition of Elijah. II. Observing multiplied instances of false profession. The apostasy of one pretender often excites more attention than the lives of solid and steady Christians. III. The righteous themselves. Because of—1. The obscurity of their stations; 2. The diffidence of their dispositions; 3. The manner of their conversion; 4. The diversity of their opinions; 5. The imperfections of their character.—*W. Jay.*

"God's people are His jewels, not the rubbish or the off-scouring of the world, though the world esteems them so. A wise man will not cast away his jewels. They are his servants. All the willing service he hath done Christ in the

a Ps. xix. 4; Ac. li. 5, 6; viii. 4; xi. 19.
b De. xxxii. 21.
c Je. viii. 8.
d Is. lxv. 1; lv. 5.
e Is. lxv. 2.
f Ro. ix. 6; Am. ix. 8, 9.
g 2 Co. xi. 22; Ph. iii. 5; 1 Ti. i. 13.
h 1 K. xix. 10, 18.
i Alford. "With regard to."—*Luther, Erasmus, Calvin, Beza.*

A Jewish appeal to Christians.—A Jewish congregation, soliciting money of Christians to build them a synagogue, is a new thing. An American congregation makes this appeal: "The '*Congregation Mischan Israel*,' of this city, propose to build an house unto the Lord their God; but being poor, though Jews, they respectfully appeal to the liberality of Christians to aid them. No Christian can read the first five verses of the ninth chapter of Romans without the feeling of kindness towards those 'who are Israelites, to whom pertaineth the adoption, and the glory,' and 'of whom, as concerning the flesh, Christ came.'" On this *Zion's Herald* (Methodist) says, "Let all believers in Christ read the eleventh of Romans, and help these heirs of the same promise, even in their shadowy state of faith. Such gifts will open their eyes, as Christ did their ancestors'."

world, excepting that of angels—is done by these men. A wise man will not cast away such as are truly serviceable to him."—*Caryl.*

4, 5. what . . answer, etc., "the case is now just as it was in the time of Elijah; an apparently universal defection, but in reality a considerable faithful remnant, even among the Jews." **election . . grace,** "acc. to a selection of free favor."

remnant according to election of grace

The election of grace.—I. The election is eternal, in the same sense as Christianity is eternal. II. It does not of itself imply eternal salvation. III. It does not imply a decree of reprobation.—*Homilist.*

God's remainder.—After his victory at Carmel, Elijah's splendid dream of the reformation of God's kingdom was broken. When men animated by great purposes fail, they seem smaller to themselves than ever. It was like the hiding of the face of God. But now there comes a magnificent revelation which shows that true greatness does not stand in great results that can be seen. Success does not lie in the numbers counted. Power is stored up in hidden places and in lonely consciences. Have done with measuring God's power with your geometry, or estimating His army by arithmetic. Do the duty that lies nearest thee. It scatters doubt; overcomes opposition; breaks up despair. The Almighty takes care of His reserves. We want the inspiration of this better faith. Your knees are your own, to bend to whom you will. The apostles called no convention. Great reforms are in single souls before they are in parliaments, synods, or constitutions. God's harvests spring from single, solitary seeds. It is not miracle, but law. The patient power of the Lord reserves His remnant of faithful hearts. His work is done first by single, then by united hands. Character, steadfast, pure, holy, is at once its force and its fruit.—*Bp. Huntington.*

"If even Elijah was deceived in his estimate of the number of God's faithful servants, how much more may you reckon them amiss."—*Wordsworth.*

"God's people are His children; they are born of God, and sons of the Most High. Natural love will not cast away a child. They are His portion, the lot of His inheritance, His revenues of glory, He has by them. A man will not despise his own glory, or reject his own inheritance."—*Caryl.*

6—8. grace,[a] unmerited favor. **works,** meritorious obedience. **But if . . of works,** etc. The *R. V.* omits this last half of the 6th *v.* **Israel,** nation as a whole. **that . . for,** "righteousness before God; a valid ground of acceptance." **the election,**[b] the company of the chosen. **blinded,**[c] given up to judicial blindness. **written,**[d] another fulfilment of Scripture. **spirit . . slumber,** stupefaction of mind. **unto . . day,**[e] to Apostle's day, and to ours.

grace and works

The Christian doctrine of Divine grace.—I. Man is the object of grace: 1. The atonement is the effect of Divine grace; 2. Christianity is entirely independent of man in its contrivance; 3. The death of the cross is only a means to the most benevolent end; 4. The Gospel, while it upholds the claim of the Divine law, has an exclusive bearing upon us as sinners. Salvation is not a question of justice, but of grace; 5. By Christ's righteousness a free gift of salvation was made unto us. II. The grace, which is so pre-eminent, cannot be confounded with any inferior or incongruous principle: 1. Grace is free favor; 2. Work is individual action or conduct; 3. Grace is therefore opposed to work, as it is a most jealous challenger of that merit which sinless obedience claims. III. Grace and work are often violently tortured into an unnatural alliance. No system can reconcile itself to grace, which—1. Proceeds upon the merits of human conduct; 2. Rests human acceptance on a foreknowledge of good qualities of character; 3. Accounts the Gospel as a simple facility to man to save himself. IV. The effects of these opposing principles. How differently they—1. Explain Christ's mission; 2. Influence the human mind.—*R. W. Hamilton.*

Salvation by grace.—Sone are all their days laying the foundation, and are never able to build upon it to any comfort to themselves or usefulness to others. And the reason is, because they will be mixing with the foundation stones that are only fit for the building. They will be bringing their obedience, duties, mortification of sin, and the like, unto the foundation. These are precious stones to build with, but unmeet to be first laid to bear upon

a Ro. iv. 4, 5; Ga. v. 4; Ep. ii. 8, 9.
b Ro. ix. 6.
c 2 Co. iv. 4.
d Is. xxix. 10; Is. vi. 9; Je. v. 21; Ez. xii. 2; Ma. xiii. 14; Ac. xxviii. 27; 2 Co. iii. 14, 15.
e De. xxix. 4.

"Grace is a free gift; it is such a gift as can neither be deserved beforehand, nor be requited after it is received."—*Bp. Lake.*

"God's grace hath no dependence out of God's self, but solely and wholly relieth on God's pleasure. For how shall the effect father his own cause? All

grace in man doth issue from grace in God; wh., therefore, cannot rise from aught in man."—*Dr. Clerke.*

them the whole weight of the building. The foundation is to be laid in mere grace, mercy, pardon in the blood of Christ; this the soul is to accept of and to rest in merely as it is grace, without the consideration of anything in itself, but that it is sinful and obnoxious to ruin. This it finds a difficulty in, and would gladly have something of its own to mix with it; it cannot tell how to fix these foundation-stones without some cement of its own endeavors and duty; and because these things will not mix, they spend fruitless efforts about it all their days. But if the foundation be of grace, it is not at all of works; otherwise grace is no more grace. If anything of our own be mixed with grace in this matter, it utterly destroys the nature of grace, which if it be not alone, it is not at all.—*Owen.*

the fall of Israel

9—11. **David,**[a] with the foresight of a seer. **table,**[b] meals, banquets, food: prob. remote all. to convivial society. **snare . . trap,** catching sensual souls, leading to gluttony.[c] **darkened,** to all that is holy and heavenly through sensuality. **bow . . alway,** reduced to abject slavery. **fall?** utterly, finally? **through . . fall,** the grace of God shall not be of none effect. **Gentiles,**[d] to whom mercy shall be offered, since the Jews rejected it. **for . . jealousy,** that even by this means the Jews may be excited to emulation, and by believing, be saved.

Salvation.—Salvation may be presented to your notice as consisting of four successive steps: I. Conversion; at whatever period of life or by whatever instrumentality accomplished. II. Sanctification; carried on from thence to the end of life, whether long or short. III. The happiness of the disembodied spirit, which we call death. IV. The reunion of the spirit with the body, risen and fashioned like Christ's glorious body.—*McNeile.*

Not one word implies the thought that He who so acts meets a soul tending upwards and turns it downward; that He ignores or rejects even the faintest inquiry after Himself; that He is Author of one particle of the sin of man. But we do learn that the adversaries of God and Christ may be, and, where the Eternal so sees it good, are, *sentenced* to go their own way, even to its issues in destruction. The context of every citation here, as it stands in the Old Testament, shows abundantly that those so sentenced are no helpless victims of an adverse fate, but sinners of their own will, in a sense most definite and personal. . . . In the Apostle's inspired idea, Gentile Christendom, in Christ, was to be so pure, so beneficent, so happy, finding manifestly in its Messianic Lord such resources for both peace of conscience and a life of noble love, love above all directed towards opponents and traducers, that Israel, looking on with eyes however purblind with prejudice, should soon see a moral glory in the Church's face impossible to be hid, and be drawn as by a moral magnet to the Church's hope. Is it the fault of God (may He pardon the formal question if it lacks reverence), or the fault of man, man carrying the Christian name, that facts have been so woefully otherwise in the course of history?—*Expos. Bible.*

Gentiles enriched by fall of Israel

12—14. **fall,** apostasy. **be . . world,**[e] be the occasion of unsearchable riches of Christ being preached to the world. **diminishing,** the reduction of the faithful to a mere remnant. **fulness?**[f] how much more their restoration?[g] **Apostle . . Gentiles,**[h] though speaking much and often of the Jews, he does does not forget his special commission. **magnify . . office,**[i] although a Jew, I glory in being a preacher to the Gentiles.[j] **if by any,** etc.,[k] his love to the Jews makes him the more zealous among the heathen.

Necessaries to the ministerial office.—To be prepared for this office we must—I. Seek to possess ourselves with the most just and influential apprehensions of its nature and its high designs. II. Cherish a devout persuasion of its efficacy. III. Endeavor to imbibe and visibly to cultivate the spirit appropriate to its discharge. IV. Give to its fulfilment the unreserved and constant dedication of our highest powers. V. Continue in the course thus described: 1. With patient perseverance and watchfulness, even to the end; 2. With a meek endurance of every trial and privation to which it may expose us; 3. With a cheerful making of every sacrifice necessary to its fulfilment.—*R. McAll.*

The conversion of the Jews the riches of the world.—If the king bestow a thousand pounds upon one man it is a great gift; if upon two it is the less to each by half; if upon a thousand it is but a small matter to every one. But in God's treasures multitudes of partakers diminish not but increase another's part. The more drink of the waters of life, the more floweth the foun-

a Ps. lxix. 23.
b De. xxxii. 13—15; Is. v. 4, 5, 7.
c "He that eats till he is full is nearly a beast. He who drinks till he is drunk is quite a beast."—*W. Cobbett.* Some men live to eat; others eat to live.
d Ac. xiii. 46; xviii. 6; xxii. 18, 21; xxviii. 24, 28. "Shem was the father of the Jews, and Japheth of the Gentiles; and God hath seated Japheth in the tents of Shem (Ge. ix. 27), hath joined both their seeds into one Church. . . . Nay, the Jews are cast off, and the Gentiles are made Israel."—*Dr. R. Clerke.*

e Is. lix. 20; lx. 3—5; lxvi. 10—12; Mi. iv. 2.
f Zec. ii. 10, 11; viii. 7, 8, 13, 22, 23.
g "Whole body of nation, both as preachers and living witnesses of the truth of revelation."—*Doddridge.*
"Full reception."—*Stuart.* "Restoration to the state in wh., they can again fulfil their destiny."—*Kolbner.*
h Ac. ix. 15; xxii. 21; Ga. i. 15, 16; ii. 8.
i "I omit nothing that may ennoble it."—*Bengel.* "Assert its dignity."—*D. Brown.*
j Ep. iii. 8.
k He. x. 24.

tain. Where two or three are gathered together, there is Christ, but where more, there He is the more graciously. The prayer of one availeth much, how much more the prayers of many righteous! Force united is the stronger. Many streams make a great river, many drops a great flood, many sparks a great flame. How might we prevail with God if our whole people would join with one mind and affection in the service of God!—*Elnathan Parr.* Oh! for Paul-like men to provoke to emulation them which are our flesh! According to our power and opportunity let us try and do it. Our fellow-citizens are near us. We must travel sixteen thousand miles to stir the Japanese and Chinese. Our own flesh are always with us. They see our conduct, and understand our language. To foreigners we may be unable, individually, to set a good example; we cannot address them, but we have opportunity to provoke to emulation our own people. Suffer the example of Paul to provoke you to this good work. But I have something better to present than the example of Paul, even that of Christ. Is this pattern too perfect? Then for the present follow Paul, and let him be your pedagogue unto Christ.—*S. Martin.*

15—18. for if, etc.,[a] "if the rejection of Israel has proved the reconciliation of a world to God, may we not expect fr. the future reception of Israel a state of universal blessedness only to be described as life out of death?" **first-fruit,** the part of Israel already saved. **holy,** accepted. **lump,** the whole nation when they believe. **root,** the fathers. **branches,** their descendants. **wild . . tree,** a Gentile, so called to dis. fr. good, or *cultivated,* olive—the Jew.[b] **graffed in,** ingrafted. **them,** the true Israel. **partakest . . tree,** share all the privileges of God's covenant and Church. **boast . . branches,** that are broken off. **but if,** etc.,[c] thou art only a branch, dependent for safety on being supported by that root—salvation is of the Jews.

The olive-tree.—I. Of what it is a symbol—1. Of God's faithful witnesses; 2. Of the Church as the channel of grace to men. II. Why it was chosen by Paul as the symbol—1. From the holy anointing oil produced by it; 2. From its beauty; 3. Its constant greenness; 4. Its fruitfulness; 5. Its usefulness; 6. Its long duration.—*T. Robinson.*

The wild olive of Palestine.—There is a counterfeit olive-tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, except that it yields no fruit. Are there not many such in the Church? When I see one taking up a large space in Christ's spiritual orchard, absorbing a vast deal of sunlight and soil, pruned by chastisement and enriched by privilege, yet yielding no real fruit, "Ah," I say, "there is an oleaster."

19—21. because . . off, their sin, not your goodness, caused the change in the tree. **highminded,**[d] proud of your new position. **fear,** "lest through pride thou also be broken off." **natural branches,** Jews interested in the Abrahamic covenant. **lest . . thee,** for illus. note the Seven Churches of Asia.

The natural branches broken, and the sinner for whose conversion things are working, spared for a time.—I. A fact stated: 1. These branches were broken off; 2. They were broken off for a double cause: (1) "That I might be graffed in;" (2) "Because of unbelief." II. A caution given: against—1. Pride; 2. Indifference to God; 3. Carelessness. III. An awful judgment implied. If we take not heed, we too shall be broken off.—*W. P. Taylor.*

Bigotry towards the Jews.—"Had I to sketch the situation of the Jews in the ninth century, and to exhibit at the same time the character of that age of bigotry, could I do it more effectually than by the following anecdote, which a learned friend discovered in some manuscript records:—'A Jew at Rouen, in Normandy, sells a house to a Christian inhabitant of that city. After some time of residence, a storm happens, lightning falls on the house, and does considerable damage. The Christian, unenlightened and villainous, cites the trembling descendant of Israel into court for damages. His eloquent advocate hurls an admirable Philippic against this detestable nation of heretics, and concludes by proving that it was owing to this house having been the interdicted property of an Israelite that a thunderbolt fell upon the roof. The judges, as it may be supposed, were not long in terminating this suit. They decreed that God had damaged this house as a mark of His vengeance against the property of a Jew, and that therefore it was just the repairs should be at his cost!'"—*D'Israeli.*

22, 23. goodness,[e] mercy in accepting you who were outside the cov-

"It is better to be the credit of a mean post, than the shame of a high one."—*Leis. Hour.*

"It is said of Epaminondas that, when he was appointed by the opposite faction to some menial office at Thebes, he said, 'It is the man that dignifies the office, not the office the man.'"—*J. Lee.*

world blessed by the restoration of Israel

a Ro. xi. 11, 21; Re. vii. 9; 2 Cor. v. 19; Col. i. 21, 22; Ep. ii. 1.
b Je. xi. 16.
c 1 Co. x. 12; Ro. iv. 16.

"Every insulting thought, word, or act, of professing Christians towards Jews, as Jews, from that day to this, is an illustration of this verse. Too often such slights are also offered, in one form or another, to the re-ingrafted branches—converted Jews."—*Camb. Bib.*

be not highminded but fear

d 1 Pe. v. 5; Ph. 11, 12; Re. xviii. 7, 8.

"*Fear.*—This caution but ill agrees with the claim to infallibility which the modern Church of Rome so arrogantly makes, amidst all the absurdities with which her doctrine and her ritual are loaded."—*Tillotson.*

"Seest thou thy brother shipwrecked? Look well to thy tackling."—*Trapp.*

the goodness and severity of God

e Ex. xxiv. 6, 7.

enant. **severity,** notwithstanding that covenant, and all His gracious dealings with them, casting out apostate Jews. **continue . . goodness,**[a] remain grateful for, and sedulously improve thy advantages. **and . . also,** the fallen branches. **if . . unbelief,**[b] if they repent and believe.

Goodness and severity in the manifestation of God.—I. In every revelation we have of God, these two phases of goodness and severity appear. Look to —1. Nature; 2. Providence; 3. The Bible; 4. The Cross; 5. The rejection of the Jewish nation. II. The display of these two phases is necessary to man in this world: 1. To keep the mind from extremes; 2. To induce sinners to repent.—*T. Levi.*

The power of the Jews.—The Jews, although scattered over the face of the earth, yet maintain a secret and indissoluble bond of union and common interest. In every country they are, as it were, the servants; but the time may come when they will virtually be the masters in their turn. Even at the present time are they not, to a great extent, the arbiters of the fate of Europe? maintaining, on the one hand, the bond between the different states, by the mysterious power of wealth which they possess, and on the other loosening the ties of social life, and introducing or fostering ideas of change and revolution among various peoples? In the Jewish nation stirs the Nemesis of the destiny of Europe.—*Baron von Haxthausen.*

a Jo. viii. 31; He. iii. 6—14; Jo. xv. 2; 1 Jo. ii. 19, 27, 23.
b Zec. xii. 10.

"This 'grafting in again' seems to import, that the Jews shall be a flourishing nation again, professing Christianity in the land of promise; for that is to be reinstated again in the promise made to Abraham, Isaac, and Jacob."—*Locke.*

the wild and good olive tree

24, 25. cut . . tree, separated fr. thy idolatrous nation. **wild . . nature,**[c] without spiritual culture. **natural branches,** seed of Abraham aft. the flesh; with Jewish knowledge and training. **own . . tree?** the O. T. Church. **mystery,** secret. The rejection of the Jews for a time, and their restoration att. the conversion of the Gentiles, had been hitherto kept a *secret*, or only partially revealed. **wise . . conceits,** puffed up by your own privileges, as though you Gentiles possessed a monopoly of grace. **fulness . . in,**[d] converted to Christianity.

The Gentiles like a wild olive tree.—I. They are wild by nature: 1. Nations before Christ are without spiritual culture; 2. The Mosaic law was confined to Israel; 3. The times of this ignorance were winked at by God (see Ac. xvii. 30). II. They are Christianized contrary to nature: 1. Their whole national life was pervaded with idolatry; 2. Their notions and practices were all opposed to a Divine life; 3. It is contrary to every man's nature to be a Christian; 4. This contrariety is increased by sin.—*T. Robinson.*

The fulness of the Gentiles and the conversion of the Jews.—Take as an illustration the case of a river bed nearly dry from long-continued drought. What water there is flows languidly, and produces no effect on an islet in mid-stream. Rain comes and the volume of water is increased and the flow becomes stronger and more rapid. In proportion to the copiousness of the rain, and therefore to the power of the current, the islet is affected. So the conversion of the Jews will be proportionate to the amount of missionary energy, fed by Divine grace, on the part of the Gentile Churches. And when the fulness of grace shall fill all Christian agencies with a fulness of enthusiasm we may expect Judaism to be submerged. Or to change the figure. A king returns from his journey into a far country and finds his whole kingdom in a state of revolt. He first appeals to that province with which he has the closest and tenderest ties. But his claims are ignored and his overtures treated with contempt. Collecting, however, a loyal few, he marches forth to subjugate his own provinces. So Christ, the King of man, made His first appeal to the Jews; but rejected by them, His kinsmen, He with His apostles turned to the Gentiles, and not in vain, as the history of the bygone centuries with all their vicissitudes for His cause has proved. Much yet remains to be done, but past successes are prophetic of future triumphs, and Jesus will yet have the heathen for His inheritance, etc. The power of Christian influence will then be irresistible and Israel will yield.—*J. W. Burn.*

c Ep. ii. 12, 13.
d Lu. xxi. 24; Ps. xxii. 27.

"When God sees it necessary to vindicate the honor of His justice to the world, He doth it with that severity which may make us apprehend His displeasure; and yet with that mercy which may encourage us to repent and return unto the Lord."—*Bp. Stillingfleet.*

"Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is?"—*Shakespeare.*

the deliverer out of Sion

26, 27. and so, ultimately, and in this way. **as . . written,** by the faithful promise-keeping God. Two passages combined.[e] **Deliverer,**[f] Redeemer. **turn . . ungodliness,** as the effect of their turning to Him. **this . . covenant,**[g] this is what I have engaged to do. To save *from* sin, not *in* sin. **when . . sins,**[h] *i.e.*, when they repent and believe the Gospel.

The salvation of Israel.—I. Their present blindness. 1. Awful in its character; 2. Partial in extent; 3. Fixed in its period. II. Its removal. 1. Complete; 2. General; 3. Certain. Conclusion: Consider—1. Its aspect on the Jews; 2. Its proper effect upon your own minds.—*Simeon.*

e Ps. xiv. 7; Is. lix. 20.
f Is. xlv. 17; liv. 7, 8; Je. xxii. 37—41; Ho. iii. 5; Mi. vii. 19, 20; Is. lix. 20.
g Is. lix. 21.
h Je. xxxi. 31—34.

Beholding the deliverer.—On the occasion of President Lincoln's visit to Richmond, as soon as his arrival became known, the colored people whom he had delivered from bondage crowded around him in wild enthusiasm. They gazed upon the wonderful man; they shouted, they danced, waved their handkerchiefs and hats; they cheered enthusiastically. Some cried, "Glory, glory;" others, "Thank you, dear Jesus, for this!" others. "God bless you, Massa Linkum!" others, "Bless de Lord!" What triumphal entry into Rome ever equalled this entry into Richmond by our delivering President? But, ere long, we shall all gaze on a greater than he, with even greater satisfaction than those redeemed ones experienced.—*Spurgeon.*

28–32. as . . Gospel. The verse may be paraphrased: "With a view to the spread of the Gospel, which is the message of salvation for *every* believer, Jew or Gentile, it pleased God in His sovereign plan to reject the great majority of the Jews—in order to open His kingdom wide to you. But with a view to the believing element, the elect Jews[a] of every age, including the great multitude to be called to grace hereafter, the Jews are still dear to Him; for His Covenant with Abraham, Isaac, and Jacob is sovereign and unchangeable."—*Camb. B.* **without repentance,**[b] God's dealings to Jew and Gentile no evidence of change of mind in Him. **have not believed,** *R. V.* "were disobedient to." **unbelief,** *R. V.* "disobedience." **not believed,** *R. V.* "been disobedient." **that . . mercy,** the mercy shown to you on your repentance and faith. **they . . mercy,**[c] encouraged to hope that, if penitent and believing Gentiles are saved, no less shall they be if they also repent and believe.[d]

In times past.—Remembrance of our former condition fitted to—I. Promote humility; II. Awaken gratitude; III. Soften our censures; IV. Strengthen our hopes of others. *Not believed.*—Not obeyed the call of the Gospel. I. The Gospel is—1. A testimony; 2. An invitation. II. As such, it is therefore to be—1. Believed; 2. Obeyed. Unbelief and disobedience are united in rejecting the Gospel.—*T. Robinson.*

The immutability of God: a source of comfort.—It is a source of comfort to the believer to reflect that that on which he puts his trust is established and immovable. Changes take place above and around the fortress, but its massive buttresses still stand unmoved, and its battlements frown defiance at the strength of the foe. The clouds above are fleeting past, it may be in silvery brightness, or it may be in pall-like gloom; the leaves are budding or fading, according to their seasons upon the earth; but there stands the fortress, established and unchanged.—*P. B. Power.* *Enemies may be unconscious helpers.*—During the siege of Sebastopol a Russian shell buried itself in the side of a hill without the city, and opened a spring. A little fountain bubbled forth where the cannon shot had fallen, and during the remainder of the siege afforded to the thirsty troops who were stationed in that vicinity an abundant supply of pure, cold water. Thus the missile of death from an enemy, under the direction of an overruling Providence, proved an almoner of mercy to the parched and weary soldiery of the allies. So, often the efforts of men against God's kingdom have been overruled to its furtherance. Every great attack upon the Bible has opened a new fountain of its truth to supply the wants of God's people.—*McNeile.*

33–35. O . . riches,[e] thus should we exclaim, instead of finding fault with what we cannot fully comprehend. **wisdom,**[f] comprehending relations of all times and events. **knowledge,** acquaintance with each detail. **ways . . out,**[g] cannot be traced[h] (ill. footprints in the sand). **who . . Lord?** what angel or man can comprehend all God's reasons? **counsellor,** adviser (ill. cabinet councils of earthly kings). **who . . him?**[i] who has granted a favor to God?

The deep things of God.—God reveals Himself to man in—I. The idea of the Deity: 1. Self-existence; 2. Immensity; 3. Invisibility; 4. Omnipotence. II. Nature. III. Providence. IV. Revelation. Application:—(1) Learn the decrees of God; (2) Listen to the whole truth as in Christ, and support it.—*Stevens.*

Limitation of human views.—There is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence, as he saw, in St. Paul's Cathedral, a fly moving on one of the pillars. "It requires," he says, "some comprehension in the eye of an intelligent spectator to take in at one view

"Whether the conversion of the great body of the Jewish people to Christianity shall precede or follow their restoration to the inheritance of Abraham and his seed, is not, I think, distinctly foretold in Scripture."—*Bp. Blomfield.*

the doings of God in harmony with His ancient purpose

a De. vii. 7, 8; x. 15.

b Mal. iii. 6. "They are so, in respect to God the Giver; He never repents that He hath called His people into the fellowship of His Son Jesus Christ; and they are so on the believer's part, who is never sorry, whatever afterwards he meets with, that He is brought to Christ."—*Flavel.*

c Is. lx. 10.

d Luther, in trial, was comforted by oft repeating this text.

the wisdom and mercy of God

e Ps. xxxvi. 6; Ep. i. 7, 8; Col. ii. 2, 3.

f Ps. cvii. 31.

g Job. xi. 7–9.

h See Cowper's hymn, "God moves in a mysterious way," etc.

i 1 Co. iv. 7; 1 Ch. xxix. 14.

"It remains for us dutifully and reverentially to adore that in the Divine counsels

and ways which we do not, and indeed cannot, understand. There is no government that hath not its *arcana*; and it would be very foolish for us to imagine that there should be no secrets belonging to the Divine government."—*Howe.*

the various parts of the building, in order to observe their harmony and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the whole, or the distinct use of its parts, was inconspicuous. To that limited view, the small irregularities on the surface of the hewn stone seemed to be so many deformed rocks and precipices." That fly on the pillar, of which the philosopher spoke, is the likeness of each human being as he creeps along the vast pillars which support the universe. The sorrow which appears to us nothing but a yawning chasm or hideous precipice, may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole! That dark and crooked path, in which we have to grope our way in doubt and fear, may be but the curve which, in the full daylight of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch.—*Dean Stanley.*

all things are of, through, and to God

36. **of him,**[a] the source of existence; the fountain of all good. **through him,** He preserves, directs, governs. **to him,** His glory the end for wh. all things exist, and to wh. every event contributes. (Cp. Col. i. 16, for the same words, "through Him and to Him" used of the Eternal SON; one of the deepest proofs of His proper Deity.) **all things,** on earth and in heaven. **glory,** the highest praise of the holiest nature. **for ever,** bec. for ever will reasons for praise be explored by, and revealed to, His intelligent and redeemed creatures.

To whom be glory for ever.—The desire for God's glory should be the single desire of the Christian. All other wishes must be subservient and tributary to this one. Let this be—1. Your only object and ambition: 2. The foundation of every enterprise upon which you enter; 3. Your sustaining motive whenever your zeal would grow chill; 4. A growing desire within you. Has God given you experience? Has He recovered you from sickness, and turned your sorrow into peace and joy? Then, practically, in your life, give Him praise and honor.—*Spurgeon.*

Looking back to the title.—"I have read of an author who, whilst he was writing a book he was about to publish, would every now and then look back to the title, to see if his work corresponded thereto, and if it answered the expectation raised thereby. Now the use I would make hereof, and would recommend to you, is for thee, O sinner, to look back every now and then, and consider for what thou wast created; and for thee, O saint, to look back every now and then, and consider for what thou wast redeemed."—*Ashburner.*

The universal Providence.—By Him all things consist. Every object in nature is impressed with His footprints, and each new day repeats the wonders of creation. Yes, there is not a morning we open our eyes but they meet a scene as wonderful as that which fixed the gaze of Adam when he awoke into existence. Nor is there an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern, and piety may not adore, the Providence of Him who assumed our nature that He might save our souls. If God is not in all the thoughts of the wicked, He is in everything else.—*Guthrie.*

"The course of nature is the art of God."—*Young, Night*, ix. 1267; see also *Sir T. Browne, Rel. Med.* Pt. I. sec. xvi. "Nature is but a name for an effect whose cause is God."—*Cowper.*

"Of Him they are, as the original Author and Creator; through Him, as the giver and conveyer of them to us; and to Him they are, to His honor, for His use, and in His disposal; and no further or longer ours than He is pleased in mercy, not in justice, as a free gift, not a debt, to dispense them to us."—*Bp. Smalridge.*

CHAPTER THE TWELFTH.

the Christian to be a living sacrifice

1. **mercies . . God,**[b] unsearchable, innumerable, unmerited, and invaluable. **present,** give, surrender. **bodies,**[c] for active service. **living sacrifice,**[d] the sacrifice to be offered daily as long as life may last. **holy,**[e] without sin. **acceptable,**[f] well-pleasing. He deigns to accept who has need of nothing. **reasonable,**[g] approved by intelligence, affection, conscience.

A living sacrifice.—I. The motive of the sacrifice: "the mercies of God"—the most cogent motive that can possibly influence a Christian soul. II. The method. It is to be an act of presentation. "Here am I; send me." Make what use of me thou canst and wilt. III. The subject. "Our bodies." IV. The object. "Acceptable to God."—*W. Hay Aitken.*

Gratitude requires expression.—President Hopkins, of Williams College, used to tell his classes that if our religious feelings have no appropriate forms of expression, the feelings themselves will die out. If we do not take a reverential attitude in prayer, we shall lose the spirit of prayer. If we do not ex-

b Ro. v. 8; ix. 23; Ps. cxvi. 12, 16, 17.
c 1 Co. vi. 19, 20; Phi. i. 20.
d 2 Co. v. 14, 15; Ro. vi. 13, 19.
e Le. ix. 2—4; Mal. i. 14.
f 1 Pe. ii. 5.
g Phile. 9, 19.

"Words, money, all things else, are comparatively easy to give

press our gratitude and love to God, we shall lose what we have; but by expressing them they are increased—hence these offerings.—*T. Kelly. Living.*—God wants no dead or formal offering, but real living service. I would give Him the best buildings, singers, preachers, but unless we give Him living service all else is but the painted flower. A road surveyor, who was just finishing the levelling and paving of a long stretch of street, asked me in an enthusiastic tone if I did not think it splendid. "You see," he added, "I am trying to put my Christianity into the streets I make." That is just it. Drive your engines, make your coats and boots and chairs for Christ.—*C. Leach. A living sacrifice.*—Ellerthorpe, the hero of the Humber, who had rescued many from drowning, was at his duty on board ship, when a cry was raised, "A child overboard!" In an instant he was in the sea, and soon both were again on deck. Next day the mother took the child up to the brave man and said, "This is the gentleman who saved you from the sea; what are you going to give him?" For a moment the child was speechless, not knowing what to answer. But suddenly she put out her hands and said, "If you please, I have nothing else, but I will give you a kiss." The rough sailor had received many valuable presents, but he declared that the child's kiss was more to him than all beside. Why? Because she had given all she had—her love. Such is what Paul here asks for God.—*C. Leach.*

2. conformed, *R. V.* "fashioned according to." **world,**[a] temper, conduct, aim, policy. **transformed,** changed. **renewing . . mind,**[b] the change to be radical, internal, spiritual. **will . . God.**[c] Here the meaning is that the Christian's intelligence has been so "renewed" by grace that he now, by a holy instinct, can discern, in conflicting cases, the will of God from the will of self or of the world.

Nonconformity to the world.—I. Its nature: Be not conformed to—1. The spirit of the world; 2. The world, in your rules of life; 3. In your company; 4. In your practices. II. Some reasons for its prohibition: 1. Duty; 2. Profession; 3. Self-love; 4. The love of your neighbor; 5. Religion prohibits it. III. How it may be prevented. By—1. The regeneration of our natures; 2. The exercise of daily prayer; 3. Guarding against temptation; 4. A constant dependence upon God.—*Anon.*

"*That ye may prove,*" etc. The renewed mind has new faculties of discernment—new eyes to see the will of God, and a new heart to do it, and to be it. We cannot know God's will until we are given up to it. Once as I meditated on these words I heard the children pass my study door. "I sha'n't," rang out a little voice. "This won't do," said I, gravely; "you must stand in the corner until you come to a better mind." "Think now," said I to myself, "if she should say, 'Well, I suppose it is my father's will, and I must submit to it,' should I not answer, 'Nay, it is dead against your father's will? Your father's will is that you should be in the garden playing with the others, but you have gone against your father's will, and now your father's will has gone against you.'" And as I turned it over, I thought I saw where all the crosses come from. When God's will goes one way and our will goes another, there is the cross. When God's will and mine are one the cross is lost. Already the crown is ours—for what makes heaven? Not white robes, not golden streets, not harps and anthems, but this only—the eternal harmony of wills; and we can have that down here. And what is hell? The eternal collision of wills. We may have that here, and this it is that makes the madness of many a life. Conclusion: And now here is a thing to be done. It shall help us nothing to know all this, to believe it all, and yet to stop short of doing it. Will you do it?—*Mark Guy Pearse. Nonconformity to the world—outward.*—The bird of paradise, which has such a dower of exquisitely beautiful feathers, cannot fly with the wind; if it attempts to do so, the current being much swifter than its flight, so ruffles its plumage as to impede its progress, and finally to terminate it: it is, therefore, compelled to fly against the wind, which keeps its feathers in their place, and thus it gains the place where it would be. So the Christian must not attempt to go with the current of a sinful world: if he does, it will not only hinder, but end his religious progress; but he must go against it, and then every effort of his soul will be upward, heavenward, Godward.—*M. Davies.*

3–5. grace,[d] Apostolic authority. **not . . think,**[e] and therefore not to estimate others too little. **soberly,** justly, thoughtfully. **according . . man,** to ea. something, and dif. fr. the rest. **measure . . faith,**[f] ea. might

away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him."—*J. R. Lowell.*

"Wherein is the mercy of having a body, except it be employed for God? Will not its reward at the resurrection be sufficient for all the pains it now endures in His service?"—*Flavel.*

be not conformed to this world

a 1 Jo. ii. 15–17; 2 Co. vi. 14–17; Ep. ii. 2, 3; iv. 17–24; 1 Pe. iv. 2, 3.
b Col. iii. 10; Ro. vii. 12, 22.
c Ps. xix. 7–9.
"If any sin is fashionable, Christians should be out of fashion."—*Anon.*

"The wisest of men in all ages have ever thought it prudence to conform to the innocent, though otherwise not convenient, customs of the age and place wherein they lived."—*J. Norris.*

"Religion is the perfection of wisdom,—practice the best instructor—thanksgiving the sweetest recreation."—*Horne.*

"I have lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honor without the sentiment of religion."—*La Place.*

humility

d Ro. xv. 15.
e Ro. xi. 20; Phi. ii. 3–5; 1 Co. iv. 6, 7.
f 1 Co. xii. 7–9, 11.

a Ep. iv. 1—7, 11—13, 15, 16.

"When the pot boileth over, that which was in it is lost in the fire. Rise not too high in the esteem of your grace, lest you rise to the loss of it."—*Baxter.*

"God suffers none else to think highly of himself, but himself alone."—*Herodotus.*

"Christians should deny, but not undervalue, themselves. They should be humble, but not base."—*T. Watson.*

have more if his faith, and its fruit, were greater. **all . . office,** ea. a work of its own, and helpful to the rest. **we . . many,** men, believers. **are . . body,** the Church. **Christ,** the Head, directing, thinking for, etc. **every one,**[a] *R. V.* "severally."

Humility, Christian.—I. Its nature includes—1. A just estimate of ourselves; 2. A due esteem for others; 3. A constant recognition of Divine grace. II. Its source. Consciousness—1. Of dependence upon others; 2. That our gifts are but a small part of fulness of the body of Christ. III. Its evidence. In the—1. Ready; 2. Patient; 3. Faithful consecration of our ability to the service of the Church. *Mutual relations in life.*—Consider—I. The relation which we bear to one another. 1. Our bond of union: 2. Our mutual dependence; 3. Our individual interest. II. The duties arising out of this relation. Mutual—1. Love; 2. Sympathy; 3. Help. III. The manner in which these duties should be performed. With—1. Care and diligence; 2. Patience and perseverance; 3. Love and cheerfulness.—*J. Lyth.*

Humility.—On the day of Charlotte County election in 1799, as soon as Patrick Henry appeared on the ground, he was surrounded by the admiring crowd, and wheresoever he went the concourse followed him. A minister of the Baptist Church, whose piety was wounded by this homage paid to a mortal, asked the people around, why thus they followed Mr. Henry about? "Mr. Henry," said he, "is not a god." "No," said Mr. Henry, deeply affected both by the scene and the remark, "no, indeed, my friend, I am but a poor worm of the dust, as fleeting and unsubstantial as the shadow of the cloud that flies over yon field, and is remembered no more." The tone with which this was uttered, and the look which accompanied it, affected every heart and silenced every voice.

gifts, their variety and use

b Ma. xxv. 14—30; 1 Pe. iv. 10, 11.
c Ac. xv. 32; 1 Co. xiv. 3, 31; Is. viii. 20.
d Ac. vi. 1—4; Ep. iv. 11, 12.
e 1 Ti. iv. 13—16; 2 Ti. iv. 2; Col. i. 28, 26.
f Ma. vi. 1—3; 2 Co. ix. 7.
g 1 Pe. v. 2.

"He scarce giveth that giveth slackly; he rather, in truth, suffers a good turn to be drawn from him than doeth one. Living springs send out streams of water; dead pits must have all that they afford drawn out with buckets."—*J. Robinson.*

6—8. gifts,[b] every office, talent, etc., a *gift.* **according . . us,** the dif. to be referred to will of God, who knows what to bestow, and upon whom. **prophecy,**[c] special gift of preaching. **ministry,**[d] var. official duties in the Church. **exhorteth,**[e] another species of teaching or preaching. Preaching gifts differ: let ea. cultivate his own and neither envy nor decry the gift of another. **giveth,**[f] having worldly substance as *his* gift. **simplicity,** *R. V.* "liberality." **ruleth,**[g] church office (ill. pastor, or deacon, etc.). **showeth mercy,** appointed to attend to the poor, the sick, the persecuted, etc.

Unity and diversity.—Diversity without unity is disorder; unity without diversity is death.—*Lange. Unity in diversity.*—The spirit resolves the variety into unity, introduces variety into the unity, and reconciles unity to itself through variety.—*Baur.*

Humility.—Humility, in the Gospel sense of the word, is a virtue with which the ancients, and more particularly the Romans, were totally unacquainted. They had not even a word in their language to describe it by. The only word that seems to express it, *humilitas*, signifies baseness, servility, and meanness of spirit—a thing very different from true Christian humility: and indeed this was the only idea they entertained of that virtue. Everything that we call meek and humble, they considered as mean and contemptible. A haughty, imperious, overbearing temper, a high opinion of their own virtue and wisdom, a contempt of all other nations but their own, a quick sense and a keen resentment, not only of injuries, but even of the slightest affronts—this was the favorite and predominant character among the Romans; and that gentleness of disposition, that low estimation of our own merits, that ready preference of others to ourselves, that fearfulness of giving offence, that abasement of ourselves in the sight of God which we call humility, they considered as the mark of a tame, abject, and unmanly mind. —*Porteus.*

love to be without dissimulation, etc.

h 1 Pe. i. 22; 1 Jo. iii. 18; 1 Ti. i. 5.
i Ps. xcvii. 10; Pr. viii. 13; Ps. ci. 2—4; xxxvi. 4; cxix. 163.
j 1 Pe. iii. 8; 2 Pe. i. 5—7.
k Phi. ii. 3; 1 Pe. v. 5.
l Ecc. ix. 10; Pr.

9—11. dissimulation,[h] hypocrisy. **abhor,**[i] not only shun, but hate. **evil,** of every kind and degree. **brotherly love,**[j] *R. V.* "In love of the brethren be tenderly affectioned one to another." **honour . . another.**[k] **not . . Lord,**[l] **diligent in business,** etc., better "in zeal, not remiss, in spirit, fervent, as servants of the Lord."

Christian legislation.—Here are laws for—I. Social intercourse. It must be—1. Honest; 2. Pure; 3. Kind. II. Business must be—1. Diligent; 2. Conducted on Christian principles; 3. In the fear of God. III. Temper. 1. Cheerful; 2. Patient; 3. Prayerful. IV. General behavior. 1. Benevolent to all; 2. Humble; 3. Forbearing; 4. Peaceable.—*J. Lyth.*

Cleaving to that which is good.—We all know how the ivy clings to the wall

or to the tree, casts out innumerable little arms and tentacles by which it attaches and fastens itself to it, seeking to become one with it, to grow to it, so that only by main force the two can be torn asunder. It is something of this kind which is meant here. In such fashion cleave to that which is good; and if "to that which is good," then, as the sole condition of this, to Him that is good, who is the Good, the Holy, the Just One.—*Abp. Trench.* *A consecrated merchant.*—When a certain New England merchant waited on his pastor to tell him of his earnest desire to engage in work more distinctively religious the pastor heard him kindly. The merchant said, "My heart is so full of love to God and to man that I want to spend all my time in talking with men about these things." "No," said the pastor; "go back to your store, and be a Christian over your counter. Sell goods for Christ, and let it be seen that a man can be a Christian in trade." Years afterwards the merchant rejoiced that he had followed the advice, and the pastor rejoiced also in a broad-hearted and open-handed brother in his church, who was awake not only to home interests, but to those great enterprises of philanthropy and learning which are an honor to our age.—*Clerical Library.*

12, 13. hope,[a] *lit.* "in respect of the hope, rejoicing." **tribulation,**[b] affliction. **continuing . . prayer,**[c] let prayer be constant, earnest, importunate. **distributing,**[d] communicating. **hospitality,**[e] *Gk.*,[f] pursuing kindness to strangers.

What is it to rejoice in hope?—To rest satisfied with the expectation of the good things God has promised. 1. An interest in Christ (1 Pet. i. 8; Rom. viii. 32—34). 2. The pardon of sin (Psa. xxxii. 5). 3. The love of God (chap. v. 1). 4. The working together of all things for our good (chap. viii. 28). 5. Continual supplies of grace (2 Cor. xii. 9). 6. A joyful resurrection (1 Cor. xv. 19, 20). 7. The enjoyment of God forever (Psa. xlii. 2).—*Bp. Beveridge.*

If some people looked out for answers to prayer they might soon have them, for their prayers would be answered by themselves. I was reminded of that by a little boy whose father prayed in the family that the Lord would visit the poor and relieve their wants. When he had finished, his little boy said, "Father, I wish I had your money." "Why so?" "Because," he said, "I would answer your prayers for you." I like better still that story of the good man at the prayer-meeting, who reading the list of prayers found one for a poor widow that her distress might be relieved, so he began to read it, but stopped and added, "We won't trouble the Lord with that, I will attend to that myself." The Lord might well say to us, "Thou sayest, Thy kingdom come; arise and help to make My kingdom come!"—*Spurgeon.*

14, 15. bless . . you,[g] do good to them by word and deed. **bless . . not,** not only refrain fr. evil, but do good, and unmixed good. **rejoice . . rejoice,**[h] thus express sympathy, show love, and absence of envy at another's good fortune. **weep . . weep,**[i] "we lighten another's affliction by sharing his tears."

Compassion.—I. What compassion is; 1. It must not be confounded with mere natural pity. Christian compassion rises as far above this, as Christianity rises above the world; 2. It deems no kind of distress beneath its notice. II. The reasons for the development of practical compassion. Christ felt compassion for us; should we not do so for others? III. Its effects: 1. It takes us out of ourselves, and makes us partakers of all that is most affecting in Divine mercy, thus becoming the superior form of pity; 2. It imparts to us the greatest moral power for doing good to man, opens our hearts, and is the most effective method of conveying truth.—*Pressensé.*

Practical sympathy.—A very hard thing to do, because it requires such an unenvious spirit. I remember hearing of a little girl who went to her Sabbath-school, and when she came home, her mother asked her what she had done at school; and she, in the simplicity of her little soul, said, "Oh, dear mother, I am afraid I have done nothing; for you know there was little Mary Curtis, whose baby brother was buried this week, and she was so sorry, and she cried so that I cried with her; and I took her hands in mine, and kissed her: but it quite took all the lessons out of my head; and poor Sarah Miles, who is always behind with her lessons, had them this morning quite perfect; and she was so happy, that, although she got more tickets than I did, I was quite glad, and I told her so, and kissed her too." "My dear," said the happy mother, "you have not said so many lessons, perhaps, but you have fulfilled the Apostle's injunction; you have 'wept with those that wept, and rejoiced

xxii. 29; Col. iii. 23, 24; Ep. iv. 28; Ac. xx. 34, 35; 1 Th. iii. 8—10.

"You have not fulfilled every duty unless you have fulfilled that of being pleasant."—*Ch. Buxton.*

"The Christian must not only mind heaven, but attend to his daily calling. Like the pilot, who, while his eye is fixed upon the star, keeps his hand upon the helm."—*T. Watson.*

hope, patience, prayer, hospitality

a Phi. iv. 4; 1 Th. v. 16; Lu. x. 20; Ro. xv. 13; He. iii. 6; Ro. v. 2; 1. Pe. iv. 13.
b Lu. xxi. 19; Ps. xxxvii. 7; xl. 1; Ro. xv. 3, 4; Col. i. 11; Ja. i. 2—4.
c Lu. xviii. 1; 1 Th. v. 17; Col. iv. 2; Ep. vi. 18; Ac. xii. 5; ii. 42.
d Ga. vi. 10; He. xiii. 16; 1 Jo. iii. 17; Ac. iv. 32—35; 2 Co. viii. 1—4; He. vi. 10.
e 1 Pe. iv. 9; He. xiii. 2; Ge. xviii. 2—8; xix. 1—3.
f From φιλοξενος, a lover of strangers.

treatment of enemies, sympathy

g Ma. v. 44; 1 Pe. ii. 23; Lu. xxiii. 34; Ac. vii. 60; 1 Co. iv. 12.
h 1 Co. xii. 26, 27.
i Jo. xi. 33—35; 2 Co. xi. 29.

"The more shallow any nature is, the less capacities it has for joy and grief; the finer and deeper a nature, the more sensitive it is to both. The Christian has both a deeper joy and a deeper grief than others, because he lives a deeper and a wider life, because his heart trembles into

with those who rejoiced.'"—*Paxton Hood. Sympathy.*—"You find many corridors in human nature when you enter, but sympathy is the only way in; and to miss that door is merely to go on walking round the edifice."

sympathy with human gladness and sorrow all over the world."—*Abercombie.*

16, 17. same mind,[a] "actuated by a common and well-understood feeling of mutual allowance and kindness." **mind . . things,**[b] do not seek especial favor of rich alone. Be not proud, ambitious. **condescend,** *lit.* "being led away with;" drawn into sympathy with them. "It is the Gospel alone which knows the full meaning of *Liberté, Fraternité, Égalité.*" Come down in conduct, speech. **men . . estate,** to the poor or illiterate, that you may lift them up. **be . . conceits,**[c] those who are puffed up with an opinion of their own wisdom are apt to despise instruction. **recompense . . evil,** guard against spirit of retaliation. **provide . . honest,**[d] *R. V.* "Take thought for things honorable."[e]

impartiality, pride, revenge, honesty

a Ro. xv. 5, 6; 1 Co. i. 10; Phi. i. 27; ii. 2; iv. 2; 1 Pe. iii. 8.
b Ma. xx. 26–28; Phi. ii. 3–7; Je. xlv. 5; Ps. cxxxi. 1, 2; Ja. ii. 1–5.
c Pr. iii. 7; xxvi. 12; Is. v. 21; 1 Co. viii. 2; iii. 18–20.
d 1 Ti. v. 14; 1 Pe. ii. 12, 15.

Be not wise in your own conceits.—I. As to rational wisdom or knowledge. II. As to practical wisdom. We must not conceit ourselves—1. To be saints: 2. To be holier than others; 3. That we perform duties aright; 4. That we exercise graces aright. Application: (1) Have low thoughts of your own knowledge; (2) Oft consult your own hearts; (3) Compare your actions with God's laws; (4) Labor to know more of God and of Christ.—*Bp. Beveridge.*

Retaliation.—During the revolutionary war lived Peter Miller, the leading member of a humble community of Baptists located in the State of Pennsylvania. In this community lived a man who distinguished himself for very base conduct towards the society to which Mr. Miller belonged, and treason to his country. On the latter charge he was sentenced to death. No sooner was the sentence pronounced than Peter Miller set out on foot to visit General Washington, at Philadelphia, to intercede for the man's life. But he was told his prayer could not be granted "for his unfortunate friend." "My friend!" exclaimed Miller, "I have not a worse enemy living than that same man." "What," rejoined Washington, "you have walked sixty miles to save the life of your enemy? That in my judgment puts the matter in a different light; I will grant you his pardon." The pardon was made out, and, without losing a moment's delay, Miller proceeded on foot to a place fifteen miles distant, where the execution was to take place on the afternoon of the same day. He arrived just as the man was being conducted to the scaffold, who, seeing Miller in the crowd, remarked, "There is old Peter Miller; he has walked all the way from Ephrata to have his revenge gratified to-day by seeing me hung." These words had scarcely been spoken, when he was made acquainted with the very different nature of Miller's visit, and that his life was spared.—*Fam. Treas. Considerateness towards inferiors.*—Knowing how anxiously the troops in Cabul would look for their letters, Captain (afterwards Sir Henry) Lawrence and his wife—because the Government could not afford a post-clerk!—would sit up half the night sorting them, after the multiform duties of revenue collector, engineer, commissiariat officer, and paymaster had been discharged. But this was only one instance out of many of Lawrence's exquisite regard for others.—*H. A. Page. Provide things honest.*—When a mob of rioters were about to attack a flour-mill, Luther stood between it and them. "Master, we must live," they cried. "I don't see that: you 'must' be honest," answered the brave reformer. Existence, precious though it be, is not to be bought at any price. But men are seldom, indeed, called to make such a desperate sacrifice. "Trust in the Lord, and do good, so shalt thou dwell in the land, and, verily, thou shalt be fed." "Seek ye first the kingdom of God," etc. Encouraged by these assurances, let none of us compromise his integrity. "Owe no man anything." Rather than involve himself in debt Lord Macaulay sold the gold medals which he had won at Cambridge.—*T. R. Stevenson.*

"It is not possible to preserve peace, when we cannot do it without offending God, and wounding conscience. Peace without purity is the peace of the devil's palace."—*Henry.*

"To be deprived of the person we love is a happiness in comparison of living with one we hate."—*La Bruyère.*

18. possible, an implied difficulty. **as . . you,** *Gk.*, so far as depends on you. "On your part at any rate." **live . . men,**[f] (Notes, Ma. v. 9).

peaceableness

f Ro. xiv. 19; 2 Co. xiii. 11; Ja. iii. 17; Jude ii. 3.

How to live at peace with all men.—I. Watch over yourself. 1. Do not retaliate; 2. Be honest; 3. Cultivate a peaceable spirit. II. Commit yourself to God. 1. Instead of avenging yourself let Him undertake your cause; 2. Retribution is His prerogative; 3. He will certainly defend the right. III. Conciliate your enemies. By kindness. You will thus achieve a noble conquest over evil in yourself, and subdue enmity by love.—*Lyth.*

"If you live in a dirty street you can keep your own doorstep clean."—*H. Jones.*

Making peace.—Aristippus and Æschines having quarrelled, Aristippus came to his opponent, and said, "Æschines, shall we be friends?" "Yes,"

he replied, "with all my heart." "But remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," replied Æschines, "and, therefore, I conclude that you are the worthiest man; for I began the strife, and you began the peace." *Seeking peace.*—Peace may be sought two ways. One way is as Gideon sought it when he built his altar in Ophrah, naming it "God send peace," yet sought this peace that he loved as he was ordered to seek it, and the peace was sent, in God's way: "The country was in quietness forty years in the days of Gideon." And the other way of seeking peace is as Menahem sought it, when he gave the King of Assyria a thousand talents of silver, that "his hand might be with him." That is, you may either win your peace or buy it—win it by resistance to evil; buy it by compromise with evil. You may buy your peace with silenced consciences; you may buy it with broken vows; buy it with lying words; buy it with base connivances; buy it with the blood of the slain, and the cry of the captive, and the silence of lost souls.—*Ruskin.*

"It is easy to be humble, where humility is a condescension; easy to concede where we know ourselves wronged, easy to forgive where vengeance is in our power." — *Mrs. Jameson.*

19—21. **avenge . . yourselves,**[a] he who avenges himself makes himself accuser, judge, and executioner. **but . . wrath,** *i.e.*, the wrath of God. Leave your case in His hands. **written,**[b] an O. T. warrant for N. T. precept. **coals . . head,**[c] melt his animosity with the warmth of love. Yet be not ostentatious in forgiving. Some have the habit of making the coals too hot and heaping on too many. **overcome,** the evil is not to be let alone, but conquered. **good,**[d] the evil to be conquered with kindness.

True moral conquests.—Introduction: these words imply—(1) That good and evil are in this world; (2) That evil must be overcome; (3) That the way to overcome evil is by the force of good. In considering our text we remark that this method is—I. The only effective one. In overcoming evil: 1. Directed against ourselves from society; 2. As it is found existing everywhere in the world; 3. As existing in our own hearts. II. The Divinely-practised one. God overcomes the evil of—1. Intellectual error by the good of intellectual truth; 2. Enmity towards Him by the good of His love towards it; 3. Corrupt life by the good of a perfect life.—*Thomas.*

Coals of fire.—In 1878 a small and new Christian community in China was severely persecuted, and some of the converts, grown-up men, were cruelly ill-used by a petty official, without the least resistance on their part. Some time after, this official was summoned before a superior officer, and sentenced to severe punishment. But one of his former victims, who meanwhile had not been his accuser, interposed and procured his pardon; and their enemy was turned forthwith into a grateful and cordial friend.—*A. E. Moule's Story of the Chehkiang Mission.*

overcome evil with good

a Le. xix. 18; Pr. xxiv. 29; Ge. xlix. 5—7; Lu. ix. 54, 55; Ma. vi. 15.
b De. xxxii. 35.
c Song viii. 6, 7; Pr. xxv. 22; Lu. vi. 35, 36; Ex. xxiii. 4; 1 S. xxiv. 17, 18; xxvi. 8—10; Ps. cxx. 3, 4.
d Pr. xvi. 32.

"The law is made the instrument of wrong, when one man persecutes another with vexatious suits." — *Dr. Lucas.*

"He who will fight the devil with his own weapon must not wonder if he finds him an over-match."—*South.*

CHAPTER THE THIRTEENTH.

1, 2. **every soul,** without exemption of clergy. **higher powers,**[e] civil authorities of all orders. **there . . God,** permitted by, answerable to Him. **ordained,**[f] placed under, see *Gk.*, a military term. **resisteth,**[g] by opposing wise and wholesome laws. **power,** rule, authority. **damnation,** *R. V.* "judgment."

Subjection to the higher powers,—I. The duty. 1. Respects all legitimately constituted authority; 2. Extends to all persons, without distinction; 3. Requires submission in all matters not affecting conscience. II. Its foundation. Power is—1. Derived from God; 2. Is an ordinance of God; 3. Is established by the providence of God.—*J. Lyth. The effect of religion on a nation's grandeur.*—1. Religion secures subordination; 2. Subordination, law; 3. Law, freedom; 4. Freedom, fame; 5. Fame, respect and power.—*G. Croby.*

Civil government an ordinance of God.—It seems very plainly and explicitly taught here, that civil government is an ordinance of God, and that obedience to our lawful rulers is a Christian duty. We say again, God does not ordain any particular form of government, but He does ordain government. He does not say you must be ruled by an emperor, a king, a generalissimo, or a president. But He does say you must have a ruler and administrators of law. They must exist and administer in the form best adapted to secure the highest good of the people. God does not say you must have a king, and "the king can do no wrong." But He says government must exist, and be respected and obeyed, so long as it subserves its true end—the general good. If it fails to do this, you must not run into anarchy and chaos, but

subjection to civil authority

e Tit. iii. 1; 1 Pe. ii. 13; Ma. xxii. 21; Ac. v. 29.
f Pr. viii. 15, 16; Da. iv. 32; ii. 21; Jo, xix. 11.
g 1 Pe. ii. 14.

"It matters not half so much what kind of a vote you drop in the ballot-box once a year, as what kind of a man you drop out of bed into the street every morning." — *Thoreau.*

"He who too much fears hatred, is unfit to reign."—*Seneca.*

wisely and firmly, in proper ways, reform or revolutionize, and establish a better system, or choose better men.—*E. P. Rogers.*

the purpose of the civil ruler

3, 4. **rulers . . evil,** for this purpose are they appointed. **wilt . . power?** do you desire to live without fear of punishment? **praise,**[a] protection, favor. **minister,** servant; being himself under authority. **good,** unless you are evil. **afraid,** of detection and punishment. **beareth . . vain,** for use, not mere empty show. **revenger,** exacting the claims of justice.

Relative duties.—I. Of rulers—to protect the good—to restrain the evil—to reward merit. II. Of subjects—to respect authority—to do good and thereby to merit praise. *The functions of the ruler.*—I. To maintain law and order—as the minister of God—for the benefit of man. II. To punish crime; for this purpose he is invested with the power of life and death—must use it righteously—as responsible to God—for the supression of evil.—*Lyth.*

A minister of God to thee for good.—St. Paul writes this to men who might, in a short time, be lighting the city as torches to cover the guilt of him who set it on fire. Well! and was he not, and was not Charles IX. in France, and Philip II. in the Netherlands? Were they not ministers of God for good to those whom they sent beyond the reach of their crimes, to cry beneath the altar for the day when the earth should no more conceal her blood or cover her slain? And it will be known, some day, to how many men governments the most accursed have been ministers of good, by leading them from trifling to earnestness, by changing them from reckless plotters into self-denying patriots, by turning their atheism or devil-worship into a grounded faith in the God of Truth. Many such, I fear, will rise up in judgment against those who live in happier circumstances.—*J. D. Maurice.*

on payment of tribute

5. 6, **wherefore,** for these reasons. **needs . . subject,** it is necessary to submit. **not . . wrath,** for fear of punishment. **but . . sake,**[b] "we must obey man for the sake of God: not disobey God for the sake of man." **for . . cause,** for the sake of conscience also. **tribute,** public dues and taxes of all kinds. **ministers,**[c] officers of the people; servants of God for the public good. **attending . . thing,** "collecting the taxes:" "whole extent of magisterial duty."

The Christian's subjection to the civil authority is—I. Necessary. Because—1. It is a Divine ordinance; 2. Essential to the general good. II. Obligatory. 1. Not only for wrath, 2. But conscience' sake. III. Complete. Because it is—1. Willing; 2. Sincere; 3. Conscientious.—*Lyth.*

Subjection for conscience' sake.—Our notions about public duty are low altogether, because we often look upon civil society either as a matter of mutual convenience only between man and man, or else as an injustice and encroachment made by the rich and powerful on the rights and welfare of others. But as Christ has ennobled and sanctified the dearest of our domestic relations, that of marriage, by comparing it to the tender and affectionate care with which He watches over those who are united in one body to Him as the Head, so are our public relations raised by being equally connected with the service of our Lord. Laws and governments are His ordinance, just as marriage is His ordinance, or the relations between parents and their children. They are His ordinance, because He knew that without them we should be in a state hardly better than that of beasts; because He willed that some image of His own just government, however faint, should exist in the world; some power that should put down the most violent forms of evil, even though it could not touch those which lurk within the heart, nor reward the virtue of the good. And hence laws are entitled to our obedience, not only for wrath, but also for conscience' sake; that is, not only because we may incur a penalty if we disobey them, but because, whether we do or no, we are certainly, by disobeying them, doing that which is displeasing in the sight of God.—*T. Arnold.*

owe nothing but love to any

7, 8. **render,**[d] pay, as a debt to be discharged. **tribute,** *Gk.*, tax levied on person, house, land.[e] **custom,**[f] *Gk.*, levied on merchandise. **owe . . anything,** either of proper respect, or of anything due to him. **love,** of wh., feel that you owe so much that you cannot pay all at once; be always paying, as one who is always owing. **for . . law,**[g] *i.e.*, the law respecting his neighbor.

Duties.—What we owe to—I. God: 1. Adoration; 2. Love; 3. Desires; 4. Trust; 5. Thankfulness; 6. Obedience. II. Men: Good—1. Will; 2. Words; 3. Deeds. Application:—(1) God's claim is righteous; (2) To neglect is to

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"For those are the men to maintain themselves with credit in the world, who never suffer their equals to insult them, who show proper respect to their superiors, and act with thoughtful kindness to their inferiors."—*Thucydides.*

"All my own experience of life teaches me the contempt of cunning, not the fear."—*Addison.*

a 1 Pe. ii. 14.

b Ecc. viii. 2.

c λειτουργοι, from λαος, people, and εργον, work. A word that, with its kindred forms, occurs 140 times in LXX., and 15 in N. T.

"Wherefore we do not allow man to rule by reason, because man rules for himself, and becomes a tyrant. A ruler is the protector of the just, and, if of the just, then also, of what is equitable to all."—*Aristotle.*

"Sin unpunished makes a greater breach than sin committed."—*Farindon.*

d Ma. xxii. 21. *e Macknight, Stuart.* "A fixed tax."—*Boothroyd.* "Direct taxes."—*Cobbin,* "Land tax."—*Brown.*

f τελος: the publicans were τελωναι, *i.e.*, collectors of *customs.*

g Ga. v. 14; Ja. ii. 8, 9; 1 Ti. i. 5; Col. iii. 14.

rob God, (3) And our neighbor, (4) And ourselves.—*Wythe. Love a debt to our neighbor.*—I. Exceedingly great. Because—1. The creditors are so many; 2. Its liabilities are so numerous; 3. It can never be fully discharged. II. Unspeakably sweet. Because—1. Not lightly incurred; 2. It helps us to discharge all others; 3. It harmonizes with God's love; 4. Every attempt to discharge it is a source of pleasure.—*J. Lyth.*

Owe no man anything.—Let us then pay every debt but the debt which we can never wholly pay, whether to God or our neighbor, which is the debt of love. But let us gladly own that debt, and be busy every day of our lives in making at least some small payment in account. As we gather about the family board let us remember the homeless and unbefriended, and be sure that we have done something to make sunshine in their hearts, no matter what gloom may reign without.—*Bp. Potter.*

"But since we owe different services to parents, brothers, companions, and benefactors, we ought to take care to pay every one his due, and that which is suitable to his character."—*Aristotle.*

9, 10. thou . . witness, *R. V.* omits this clause. **briefly . . saying,** is summed up in a word. **love . . thyself,**[a] practical obedience to law of love covers all the other precepts. **love . . neighbour,**[b] nor simply refrains fr. evil, but devises good things.

Love the fulfilling of the law.—*Love* is—I. The best expositor of the law. It teaches us to keep it—1. Conscientiously as in the sight of God; 2. Sincerely with the whole heart; 3. Fully in every point; 4. Perfectly, not merely negatively. II. The best keeper of the law. It fulfils it with—1. Delight; 2. All its strength; 3. Constancy.—*Lyth.*

The work of love.—The Arabian commentators of Mahomet attempted to make a law applicable to every relation in life. They published, it is said, a code containing seventy-five thousand rules; but cases soon arose to which none of these rules would apply. The New Testament adopts another method. It deals in broad and fundamental principles capable of universal application. It gives us in plain words a law of love. This suggests principles which are universal and eternal. It gives a life rather than a rule.—*R. S. Macarthur.*

Love fulfils law.—A religion which can announce this as its distinctive principle need bring no further credentials of its heavenly origin. Michael Angelo need not carve his name on his own statuary, nor Raphael write his on his pictures. The song tells you what is the bird which sings. And so our text is unlike the trees that spring out of merely human soil. Its fragrance and its fruit announce it to be a slip from the tree that grows in the midst of the Paradise of God, and whose leaves are for the healing of the nations.—*Mellor.*

love fulfils the law

a Ma. xxii. 39, 40; Mk. xii. 31; Ga. v. 13, 14.
b 1 Co. xiii. 4—7.

"Love is called the fulfilling of the law, because the love of God and man is the *soul* of every outward duty, and a *cause* that will produce these as its effects."—*Baxter.*

"When men are friends, there is no need of justice; but when they are just, they still need friendship."—*Aristotle.*

11, 12. time, short, uncertain, fleeting, pregnant with future consequences. **sleep,**[c] we should be no longer *dreaming,* but *doing;* no longer oblivious of duty, but fully alive to it. **salvation,** full, perfect, complete, including glorification. **nearer,** ea. moment hastens it on. **night,**[d] present dark life of sin, sorrow, partial knowledge. **day,** of heavenly glory for believers. **cast . . darkness,**[e] as we do the inactivity of sleep, and our night-clothes. **armour,**[f] offensive and defensive. Christian a warrior. Enemies numerous, powerful, crafty. **of light,** the armor belonging to those who are sons of light and sons of the day (1 Thes. v. 5).

Self-denial, a test of religious earnestness.—I. In a general sense, the world is now for Christianity. II. There is reason to think, however, that it is not altogether the Gospel that people are zealous for. They wish to be thought respectable. III. This circumstance should not diminish our anxiety about our own state, but rather increase it: because—1. We are in danger of doing right from worldly motives; 2. We may be deceived by something which the world puts, like a counterfeit coin, in the place of the truth. IV. The means of testing our true state, which we possess. We must have self-denial; 1. This self-denial, which is the test of our faith, must be daily; 2. It consists in little things; 3. We must find out for ourselves daily self-denials, when we seem to have none.—*J. H. Newman.*

The peril of sleep.—A short time ago a locomotive engine was speeding along the Northwest line, whilst the two men who were in it lay fast asleep. A sharp-eyed signalman, from his look-out, was alert enough to see how matters stood, and without a moment's delay telegraphed in advance to lay a fog-signal on the line, that the detonation might rouse the sleepers. Happily, it was done in time; and startled from what might have been a fatal slumber, the men shut off steam, reversed the engine, and averted a terrible calamity. It is no breach of charity to suspect that some of you are hasting on to destruc-

the armor of light

c Ma. xxv. 5; 1 Pe. iv. 7, 8; 1 Th. v. 4—8; Ep. v. 14—16; Ecc. ix. 10; Jo. ix. 4; He. ix. 28.
d Col. i. 12, 13; Song ii. 17; 1 Co. xiii. 12; Re. xxii. 5.
e Ep. v. 11; Col. iii. 8—10, 12.
f 2 Co. vi. 7; Ep. vi. 13—18.

"Christ's coming is ever nearer than it was. Oh, that, as He comes nearer earth, we may approach nearer heaven."—*J. H. Newman.*

"Get a step towards heaven. Endeavor to master some evil temper, and break loose from some worldly tie, every day. Victory over one sin upon right

grounds will pave the way to an easy conquest of all."—*Adam.*

"We all complain of the shortness of time; and yet we have more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them."—*Seneca.*

"Time—that bleak and narrow isthmus between two eternities."—*Colton.*

tion, but know it not, for your conscience is asleep; and I would lay a fog-signal on the line that, ere you pass another mile, the crashing sound may rouse you to your danger, as you hear the voice of eternal truth declaring. "If ye live after the flesh, ye shall die!"—*T. Davidson. To tell the Christian* that his salvation is nearer than when he believed, is telling the wrestler that his glass is running out, and there is the garland not won; it is telling the warrior that the shadows are thickening and the victory is not complete. Is it a time to sleep when each moment's slumber may take a pearl from the crown, a city from the sceptre?—*Melvill. Religious inactivity.*—There is a spot in the Atlantic called the Sargossa Sea, which is subject to long calms, and is covered with a thick, entangling seaweed; and nothing of all he has to encounter on the wide ocean fills the experienced mariner with more genuine dread than to be caught in the meshes of this region of dead calm and entangling weeds. The religious life has its Sargossa Sea, in which individuals and Churches too often lie becalmed and entangled in the weeds of conventional habits and formalism.—*Barry. The improvement of time.*—Boyle remarks "that sand-grains are easily scattered, but skilful artificers gather, melt, and transmute them to glass, of which they make mirrors, lenses, and telescopes. Even so vigilant Christians improve parenthetic fragments of time, employing them in self-examination, acts of faith, and researches of holy truth; by which they become looking-glasses for their souls, and telescopes revealing their promised heaven." Jewellers save the very sweepings of their shops because they contain particles of precious metal. Should Christians, whose every moment was purchased for them by the blood of Christ, be less careful of time? Surely its very minutiæ should be more treasured than grains of gold or dust of diamonds.—*S. Coley.*

"Time—that bleak and narrow isthmus between two eternities."—*Colton.*

put on the Lord Jesus

a Phi. iv. 8.
b Lu. xxi. 34; 1 Pe. iv. 3.
c Ro. viii. 29; 1 Pe. ii. 21, 22.
d Ga. v. 16, 24; 1 Pe. ii. 11; Ga. vi. 8.

13, 14. honestly,[a] decently, modestly, honorably. **as . . day,** as children of light, not using night as a cover for sin. **rioting,** revelling. **drunkenness,**[b] *Gk.*, drinking-bouts. **chambering,** illicit pleasures. **wantonness,** lasciviousness in words, thoughts, looks, deeds. **strife,** quarrels. **envying,** the spirit that leads to strife. **put . . Christ,**[c] His piety, temperance, purity, etc. **provision,**[d] forethought, care. **to . . thereof,** to gratify its sinful desires and passions.

The best dress.—It is—I. A new dress: 1. It is not our natural dress; 2. It is of peculiar excellence. II. A rich dress. To put on Christ is to put on—1. Humility, as the tunic, always worn, fitting the body close; 2. Love, as the cloak, often taken off to cast around others; 3. Truth, as the girdle, making the wearer strong and ready for work; 4. Obedience, as the sandals, put on when the feet are shod with the preparation of the Gospel of peace. III. A church dress, because—1. It is the best. It is right to wear the best dress in church; 2. It is sacred. IV. A court dress. You will wear this dress in heaven. Keep it well then; you are to see the King in it.—*Edmond.*

To put on Christ does not mean any mechanical attempts after mere external likeness, as clothes may be put on a lay figure, or a portrait wrought on canvas. What is meant is not so much a studied imitation of what in Him may have met the eye of observers, as the culture of a deep internal sympathy with His Spirit which manifested itself in words and deeds. You may put royal robes on a corpse, and in particular lights and distances it may seem alive. In the same way a mere simulated likeness to Christ may be put on a dead spiritual nature; but this, so far from representing Him, presents only an aggravated image of His worst enemies whom He denounced as "whited sepulchres." Christ is not to be put on over the natural man, but the natural man becoming spiritual, a visible Christ comes out as an emanation from within: just as His inward essential glory came out on the Mount of Transfiguration.—*T. Binney. Conversion of Augustine.*—In the spring of the year 372, a young man, in the thirty-first year of his age, in evident distress of mind, entered into his garden near Milan. The sins of his youth—a youth spent in sensuality and impiety—weighed heavily on his soul. Lying under a fig-tree, moaning and pouring out abundant tears, he heard from a neighboring house a young voice saying, and repeating in rapid succession, "Tolle, lege, tolle, lege!—take and read, take and read." Receiving this as a Divine admonition, he returned to the place where he left his friend Alypius to procure the roll of St. Paul's Epistles, which he had a short time before left with him. "I seized the roll," says he, in describing this scene; "I opened it, and read in silence the chapter on which my eyes first alighted." It was the thirteenth of Romans. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in

"You never knew a person, however depressed by poverty or sickness, who, if he sincerely served the Lord, was not happy."—*Robert Hall.*

"Nothing makes a woman more esteemed by the opposite sex than chastity; whether it be that we always prize those most who are hardest to come at, or, that nothing, besides chastity with its collateral attendants, truth, fidelity, and constancy, gives the man a property in the person he loves, and, consequently, endears her to him above all things."—*Addison.*

"See that each hour's feelings and thoughts and actions are

chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." All was decided by a word. "I did not want to read any more," said he; "nor was there any need; every doubt was banished." The Morning Star had risen in his heart. In the language of Gaussen—"Jesus had conquered; and the grand career of Augustine, the holiest of the Fathers, then commenced. A passage of God's Word had kindled that glorious luminary, which was to enlighten the Church for ten centuries; and whose beams gladden her even to this present day. After thirty-one years of revolt, of combats, of falls, of misery,—faith, life, eternal peace, came to this erring soul; a new day, an eternal day came upon it."

pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers."—*Anon.*

CHAPTER THE FOURTEENTH.

the weak in faith

1–3. weak . . faith,[a] esp. ab. meats and days. **receive,** on the ground of his faith in Christ. **not . . disputations,** not to disputes on the points on wh. he has scruples. **eat . . things,**[b] has no scruples about eating whatever is set before him. **weak . . herbs,** this seems to point to some who so much feared pollution from idol-meats that they adopted an exclusively vegetable diet. **despise,**[c] for he may be conscientious. **let . . eateth,** the weaker brethren are not to rule the world. **God . . him,**[d] *i.e.*, *him* that eateth, and *him* that eateth not.

Strong and weak.—Here is a lesson—I. For those who are strong in the faith. 1. Not to provoke. 2. Nor despise those who are weak. II. For those who are weak. Not to judge their stronger brethren. III. For both. 1. To think and let think. 2. To give each other credit for sincerity.—*Lyth.*

Infirm Christians.—Weak Christians have infirmities, but infirmity supposes life; and we must not despise them—not in heart, word, or carriage. We must rather deny ourselves than offend them. We must support them—bear them as pillars bear the house; as the shoulders a burden; as the wall the vine; as parents their children; as the oak the ivy. And this because they are brethren. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their corn because it comes into their barns with chaff? They are weak. Bear with them out of pity. In a family, if one of the little ones be sick, all the larger children are ready to attend it, which they need not do if it were well. It should be done, likewise, because Jesus Christ does so. "Bear ye one another's burdens, and so fulfil the law of Christ"—the law of His command, and the law of His example. He takes special care of His lambs, will not quench the smoking flax, and is touched with the feeling of our infirmities. —*P. Henry.*

a 1 Co. ix. 22.
b Ge. ix. 3, 4.
c Da. i. 8; Ac. x. 14.
d Ac. x. 34, 35.

"If anything be the exclusive property of each individual, it is his belief; and I hope I should be one of the last men living who could harbor a thought of obtruding my own belief on the free minds of others."—*Sir W. Jones.*

"In such points as may be held diversely by divers persons, I would not take any man's liberty from him; and I humbly beseech all men that they would not take mine from me."—*Abp. Bramhall.*

4, 5. to . . falleth, in the sense of acceptance or non-acceptance. **he . . up,** notwithstanding your censures, or predictions to the contrary. **God . . stand,**[e] now and at the judgment. **day . . another,**[f] as more holy. **every . . mind,**[g] act acc. to conviction. The right of private judgment.

self-persuasion

Censoriousness.—I. The practice condemned. 1. Not all judgment. 2. But measuring and condemning others by our own standard. 3. This is exceedingly common. II. The evil of it. 1. It is impertinent, because beyond our province; 2. Presumptuous, because it is to invade the prerogative of God; 3. Perilous, because God may justify whom we condemn, and the condemnation falls back on ourselves.—*Lyth. Religious non-observance of the Sabbath.*—I. Paul's own view upon the question. Let us understand the principle upon which he declared the repeal of the Sabbath: 1. Christ's blood had vindicated God's parental right to all humanity; therefore, there could be no peculiar people; 2. The Gospel of Christ had sanctified all time; hence no time could be specially God's. II. The modifications of this view: 1. There is a religious observance of the Sabbath-day possible; 2. There is such a thing as religious non-observance of the Sabbath.—*F. W. Robertson.* *Young men!* do not adopt that base and servile maxim, "When you are in Rome do as Romans do." You might as well say to a man, "Among foxes do as foxes do; among wolves do as wolves do; among lions do as lions do." No; be a man always and everywhere; and never forget that the more sensitive your honor the better for you. And if others are unlike you, let your light so shine that men shall see in your religion the type of higher character.—*Beecher.*

e Ps. xxxvii. 17.
f Le. xxiii. 4–7, etc.; Col. ii. 16, 17.
g 1 Jo. iii. 21; Is. viii. 20; Job xxxiv. 32; Jo. xvi. 2; Ac. xxvi. 9.

"The wisest are not wise in every respect, and the most learned are often ignorant of the commonest subjects."—*Zeno.*

"That action is not warrantable, which either blushes to beg a blessing; or, having succeeded, dares not present thanksgiving."—*F. Quarles.*

Meddlesome people.—I knew a man, in my youth, an elderly man, who was a great observer of human nature. I will not say of him, as it was said of Oliver Cromwell, that he could look through a man's skin right to his backbone—but he had a most shrewd knowledge of mankind. A young man used to converse with him, occasionally, on this very theme of human character; and, one day, after a long conversation upon it, the young man said. "Ah! well; there are all sorts of people in the world." "Nay," said the elder man, "there is one sort wanting." "What sort is that?" asked the young man eagerly. "The people," replied the elder man, "who mind their own business, and let other people's business alone."—*Thomas Cooper.*

no man liveth or dieth to himself

6—9. **he that,** etc.,[a] both may equally aim at God's glory and seek to honor Him. **and . . regardeth not . . it,** *R. V.* omits this part of the verse. **none,** whatever his position, relations, character. **liveth . . himself,**[b] can limit his influence, make his life begin and end with himself. **no . . himself,** no man on passing away can take with him all the effects of his life. **live . . Lord,** whatever we be, wherever we are, we may honor Christ. **die . . Lord.** In view of *v.* 9, this must mean, "When we die, we do not pass out of His bond-service, but only into another mode of it."—*Camb. Bib.* **we . . Lord's,**[c] by purchase and gracious adoption. **for . . end,** etc.,[d] "A result wh. was the direct object of the death and resurrection of Christ, and wh. consequently He will not now frustrate."—*Vaughan.* **died and rose,** etc., *R. V.* "died and lived again." He *died* and *lived* to be Master of the *dead* and *living.*

Christian influence.—I. A man cannot live only to himself: 1. Our relationships are natural; 2. We live for the world, and for posterity by our influence; 3. Self-denial is inculcated by the Apostle when he asserts that "no man liveth for himself." II. It is of the utmost importance for our own sakes, and for that of others, that we live well: 1. It is our own personal duty; 2. It is our duty for the sake of others; 3. By living well, we glorify our God and our religion; 4. We should do it from love to Christ and in order to show our love to Christ.—*T. D. Jones.*

Influence, a child's.—In a cemetery a little white stone marked the grave of a dear little girl, and on the stone were chiselled these words—"A child of whom her playmates said, 'It was easier to be good when she was with us'"—one of the most beautiful epitaphs ever heard of.—*Freeman.* *Influence, unconscious.*—It is related that when Thorwaldsen returned to his native land with those wonderful marbles which have made his name immortal, chiselled with patient toil and glowing aspiration during his studies in Italy, the servants who opened them scattered upon the ground the straw in which they were packed. The next summer, flowers from the gardens of Rome were blossoming in the streets of Copenhagen from the seeds thus accidentally planted. The genius that wrought grandly in marble had unconsciously planted beauty by the wayside.—*Archd. Hare.* *Living to the Lord.*—The following lines, which Dr. Doddridge wrote on the motto of his family arms, have been much admired, expressing, in a lively and pointed manner, the genuine spirit of a faithful servant of God. Dr. Johnson, when speaking of this epigram, praised it as one of the finest in the English language. "Whilst we live, let us live," was the motto of the family arms, on which the Doctor wrote—

"Live whilst you live," the epicure would say,
And seize the pleasures of the present day;
"Live whilst you live," the sacred preacher cries,
And give to God each moment as it flies;
Lord, in my view, let both united be;
I live in pleasure whilst I live to Thee.

the judgment

10—13. **judge,** condemn. **why . . nought,** despise. **of Christ,**[e] *R. V.* "of God." **written,**[f] long ago. No new doctrine. **confess,**[g] this the LXX. trans. The Heb. is "swear." **every . . himself,**[h] hence had better now look after *himself.* **but . . rather,** pass this judgment. **stumbling-block,**[i] cause of sin. **occasion . . way,** by tempting him to act contrary to his conscience.

The future judgment.—I. Its certainty. II. Its awfulness. We "shall give account" of ourselves before God—1. Generally, as to our demeanor on the whole; 2. Particularly, as to our conduct towards Christ.—*Simeon.*

"There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates and the salt that silently operates; but being dead or alive, every man speaks."—*Chalmers.*

"Life's evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continuous religious habit."—*Shuttleworth.*

None liveth unto himself.—"I was not born for myself alone: my country claims a part, my relations claim a part, and my friends claim a part in me."—*Plato.*

a 1 Co. x. 31; 1 Ti. iv. 3.
b 1 Co. vi. 19, 20; Phi. i. 20—23.
c Ga. ii. 20.
d 2 Co. v. 15; Ep. i. 20—23; Re. i. 18.

e Ac. xvii. 31.
f Is. xlv. 23.
g Phi. ii. 10.
h Ecc. xi. 9; Ma. vii. 1—3; Ja. iv. 11, 12.
i 1 Co. viii. 9, 13; x. 32.

"To leave off

Why dost thou judge?—One man is placed under conditions—not of his own choice—which make it possible for him to do very little beyond getting the rough ore of goodness out of the black and gloomy mine; he has got it with the sweat of his brow, with pain and peril. To him God will say: "Well done!" Another man has the ore at his feet to start with. It is not enough for him to bring that to God; he must bring pure metal extracted from it. And the third has the metal to begin with. He fails, and fails disastrously, unless he works it into form of noble usefulness and gracious beauty. Each man will have to give account of himself to God. And God only can judge of the worth of each man's work, because God only knows the conditions under which each man's work is being carried on.—*R. W. Dale.* *The cadi and the king.*—One of the Moorish kings of Spain wished to build a pavilion on a field near his garden, and offered to purchase it of the woman to whom it belonged; but she would not consent to part with the inheritance of her fathers. The field, however, was seized, and the building was erected. The poor woman complained to a cadi, who promised to do all in his power to serve her. One day, while the king was in the field, the cadi came with an empty sack, and asked permission to fill it with the earth on which he was treading. He obtained leave; and when the sack was filled, he requested the king to complete his kindness by assisting him to load his ass with it. The monarch laughed, and tried to lift it, but soon let it fall, complaining of its enormous weight. "It is, however," said the cadi, "only a small part of the ground which thou hast wrested from one of thy subjects; how then wilt thou bear the weight of the whole field, when thou shalt appear before the Great Judge laden with this iniquity?" The king thanked him for his reproof; and not only restored the field to its owner, but gave her the building which he had erected, and all the wealth which it contained.

14, 15. know, for reason teaches it. **persuaded . . Jesus,**[a] *lit.* "in the Lord Jesus," *i.e.*, as one who is both a "member of Christ" and acts under His special influence. **nothing . . itself,**[b] necessarily, essentially. **esteemeth,** believeth. **to . . unclean,** as if actually forbidden. **grieved,**[c] **walkest . . charitably,**[d] in harmony with the law of love. **destroy . . meat,** by encouraging him to do what he cannot without sin. **for . . died,**[e] if Christ died for him, you should be willing to do something for him.

Object of Christ's death.—I. For whom He died: 1. All the children of God scattered abroad; 2. For the sheep given Him by the Father; 3. For the Church whom He loved as His bride; 4. In a general sense, for all. II. Why He died. He gave—1. His flesh for the life of the world; 2. Himself as a ransom for all.—*T. Robinson.*

A reason for charity.—For my own part, if my pocket was full of stones, I have no right to throw one at the greatest backslider upon earth. I have either done as bad or worse than he, or I certainly should if the Lord had left me a little to myself; for I am made of just the same materials: if there be any difference, it is wholly of grace.—*J. Newton.* *Charitable judgment.*—Those of us who have read classic history may remember an incident in the history of the Macedonian emperor. A painter was commanded to sketch the monarch. In one of his great battles, he had been struck with a sword upon the forehead, and a very large scar had been left on the right temple. The painter, who was a master-hand in his art, sketched him leaning on his elbow, with his finger covering the scar on his forehead; and so the likeness of the king was taken, but without the scar. Let us put the finger of charity upon the scar of the Christian as we look at him, whatever it may be,—the finger of a tender and forbearing charity, and see, in spite of it and under it, the image of Christ notwithstanding.—*Cumming.*

16—18. let . . good, the liberty you have. **be . . of,**[f] through your too great license. **kingdom . . drink,**[g] neither in their use or rejection. **but . . Ghost,**[h] the kingdom is in its nature spiritual, and its seat is in the heart. **things,** the fruit of the Spirit. **acceptable . . God,**[i] whatever his views of the question of meats. **and . . men,** *i.e.*, such as have the wit to understand the true nature of the kingdom of God.

The kingdom of God.—This important phrase occurs elsewhere in St. Paul, 1 Cor. iv. 20, vi. 9, 10, xv. 50; Gal. v. 21; Eph. v. 5; Col. iv. 11: 1 Thess. ii. 12; 2 Thess. i. 5; 2. Tim. iv. 18. In these passages (as generally in N. T.) the radical meaning of the phrase is always the same—the Reign of God over Redeemed Man, revealed and effectuated by the Gospel. This radical meaning is charity of the best kind to my neighbors. If you would come anything nearer happiness upon earth, endeavor to live with all mankind in a state of as pure love, as you will in heaven."—*Adam.*

"A man is called selfish, not for pursuing his own good but for neglecting his neighbor's."—*Abp. Whately.*

"He who shows hatred against the sinner, instead of exercising it only against the sin, condemns himself."—*St. Ephraim.*

nothing unclean of itself

a Ga. i. 12.
b Ac. x. 28; 1 Co. x. 25; viii. 7.
c 1 Co. viii. 10, 11.
d 1 Co. xiii. 2, 4, 5, 7.
e Jo. x. 27, 28; 1 Jo. ii. 1, 2; Ja. i. 15.

"Though the thing be good, yet, if we prefer it before better things, and neglect or omit them for it, the action becometh evil."—*Sanderson.*

"Nothing is more evident than that a man who tells the truth, believing it to be a lie, is guilty of falsehood."—*Dr. T. Reid.*

nature of kingdom of God

f Ga. v. 13; 2 Co. viii. 20, 21.
g 1 Co. viii. 8; He. xiii. 9; Ma. xxiii. 23.
h Ma. vi. 33; Phi. iii. 9; Ro. v. 1, 2; Phi. iv. 7; Ga. v. 22; Ro. xv. 13.
i Jo. xii. 26; Col. iii. 24; Ep. i. 6.

"A man's first

care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. . . . A man is more sure of his conduct when the verdict wh. he passes on his own behavior is thus warranted and confirmed by the opinion of all that know him."—*Addison.*

"Our happiness in this world depends on the affections we are enabled to inspire."—*Duchesse de Praslin.*

ing branches into different references; and thus the Kingdom may mean (according to the varying contexts) (1) the state of grace in this life; (2) the state of glory in the life to come; (3) the revealed truths which are the laws and charter of the kingdom; (4) the dignity and privilege (here or hereafter) of the subjects of the kingdom. This latter is the special meaning here. *Q.d.*, "What we gain as the subjects of the Kingdom of God is not freedom to eat what we please, but the possession of righteousness, peace, and joy."—*Camb. Bib.*

Jewish apologue of charity.—When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping, and leaning on his staff, weary with age and travel, coming towards him, who was a hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other god; at which answer, Abraham grew so zealously angry, that he thrust the old man out of his tent, and exposed him to all the evils of the night and an unguarded condition. When the old man was gone, God called to him, and asked him where the stranger was. He replied, "I thrust him away because he did not worship Thee." God answered, "I have suffered him these hundred years, though he dishonored Me; and couldest thou not endure him for one night, when he gave thee no trouble?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go thou and do likewise, and thy charity will be rewarded by the God of Abraham.—*Stanley.*

follow after peace

a Ps. xxxiv. 14. *b* 1 Th. v. 11; 1 Co. xiv. 12; Ep. iv. 29; 1 Co. viii. 1; x. 23; Ro. xv. 2; Ep. iv. 12—16. *c* Tit. i. 15. *d* 1 Co. viii. 8—13.

19—21. follow after,[a] practise, pursue. **make for,** promote. **and . . another,**[b] for ea. may both learn and teach. **for . . God,** suffer not trifles to interfere with great concerns. **all . . pure,**[c] as regards eating or abstinence. **evil . . offence,** when he eateth against his conscience. **it is good,**[d] etc., still, if the *strong* should have all this charity, should not the *weak* be charitable? and should not the *weak* try to cure that propensity to stumble by wh. the lawful liberty of another is circumscribed? **or is offended . . weak,** *R. V.* omits these clauses.

Let us follow after the things that make for peace.—I. What these things are: 1. Righteousness towards God; 2. Humility and self-abasement; 3. Love to Christ, and to our neighbors; 4. Faith in His blood. II. What our duty is in regard to them. We must follow after them—1. Earnestly; 2. Prayerfully; 3. With steady faith in our ultimate attainment of them. III. What the result of our faithful pursuit of these things will be: eternal life—1. In heaven; 2. With God and Christ.—*J. H. Tasson.*

Opportunities for self-denial.—No man need hunt among hair shirts, no man need seek for blankets too short at the bottom and too short at the top, no man need to resort to iron seats or cushionless chairs, no man need shut himself up in grim cells, no man need stand on the top of towers or columns, in order to deny himself. There are abundant opportunities for self-denial. If a man is going to place the higher part of his nature uppermost, he will have business enough on hand. He will not need to go into the wilderness to deny himself. And, by the way, to go alone into the wilderness is no safeguard against evil. A man never went into the wilderness in this world that the devil did not go with him. In the city, the devil has so much to do that he cannot pay much attention to any one man; but in the wilderness he has you! It is a bad plan to keep by yourself too much. When you are under wholesome excitements in life, when you are made to vibrate and respond to genial influences, these things help you on toward self-denial.—*H. W. Beecher.*

"We may talk what we will, but really it is our not practising our religion that makes us so contentious and disputatious about it. It is our emptiness of the Divine life that makes us so full of speculation and controversy."—*Sharp.*

"To divide for the truth's sake is the spirit of martyrdom. to divide for straws is the spirit of schism."—*R. Cecil.*

what is not of faith is sin

e 1 Jo. iii. 21. Ac. xxiv. 16.

f 1 Co. xi. 32; He. xi. 6; Tit. i. 15.

Many of the anc. MSS. and of the Gk. fathers have at the end of this chap. the dox-

22, 23. hast . . faith?[e] art thou persuaded of the lawfulness of a thing? "You have none of these weak scruples." **have . . God,** do not parade it bef. others who have not faith. **happy . . alloweth,** not subjecting himself to punishment by the wrong use of things lawful to him. **damned,** condemned, liable to punishment. **because . . faith,** has no persuasion of its lawfulness. **for . . sin,**[f] though it be what would otherwise be lawful and right.

Whatsoever is not of faith is sin.—I. In order for works to be acceptable to God, they must—1. Be done by His grace; 2. Spring from a principle of faith. II. The spirit which leads a man to rely on his own unassisted efforts as rendering him meet to receive grace, is sin, because it involves a denial of

—1. Human infirmity; 2. Christ's atonement; 3. The need of the Spirit's help.—*W. Webster.*

What is not of faith is sin.—The meaning of the Apostle is manifestly this: whatever is done without faith in its lawfulness, or a conviction that it is lawful, is sin. The principle which he affirms is well illustrated by one of President Edwards' resolutions:—"Resolved, that I will never do anything about the lawfulness of which I am doubtful, unless I am equally doubtful whether it be lawful to omit the doing of it." It is important to observe the converse of the principle, which the Apostle here lays down, does not hold. Our thinking an act to be unlawful makes it unlawful for us; but our thinking it to be lawful does not make it lawful for us. The Apostle says,—"To him that esteemeth anything to be unclean, to him it is unclean;" but he does not say, "To him that esteemeth anything to be clean, to him it is clean."—*Bib. Notes and Q. Better be sure than sorry.*—"Better be sure than sorry!" said a garden-worker, when his employer expressed a doubt whether it was necessary to cover a certain vegetation to protect it from frost. A man who is not sure is very likely to be sorry. It would be a terrible thing to be mistaken in the final day; it is better to be sure here than to be sorry at the judgment-seat of Christ.—*Christian Journal.*

"The meaning here is simply this: whatsoever is done without a conviction of its lawfulness, is sinful."—*Dr. Porter.*

CHAPTER THE FIFTEENTH.

1—3. strong, in faith. Well instructed in Christian doct. **bear . . weak,**[a] *Gk.*, all. to cust. of travellers who support the weak or weary of the company. **not . . ourselves,** take care of ourselves alone fr. a spirit of selfishness. **please . . edification,**[b] the Christian's aim in "pleasing his neighbor was to be the harmony, advance, and strength of the blessed company of the faithful" as a united aggregate.—*Camb. Bib.* **even . . himself,** the good of others being his object. **written,**[c] the connection betw. Christ's character, etc., and anc. prophecy constantly indicated. **reproaches,** etc.,[d] the punishment due to the wicked was laid upon Me.

The duty of the strong to the weak.—I. The strong here are the strong in faith—the enlightened. II. We who are strong physically ought to bear the infirmities of the weak. III. The strong in mind ought to bear the infirmities and temper of the weak. Enforced by—1. The fact that we are all constituted differently one from another; 2. The example of our Lord. Application: (1) Thou art strong in muscle and sinew; then help the delicate; (2) Thou art strong in intellect; then instruct the ignorant, guide the erring; (3) Thou art strong in nerve; then give courage to the fearful; (4) Thou art strong in faith. Help others to realize by thy strength of faith the things unseen.—*De Longwill.*

The strong helping the weak.—Coleridge tells of a midshipman in his fourteenth year going into action for the first time, knees tottering, courage failing, and a fit of fainting hastening on, when Sir Alexander Ball saw him, touched him, and said, "Courage, my dear boy! you will recover in a minute or so. I was just the same when I first went out in this way." It was as if an angel spoke to him. "From that moment I was as the oldest of the boat's crew." You can help one another, and you should for your own sake. *Edification and pleasure.*—When Handel's oratorio of the "Messiah" had won the admiration of many of the great, Lord Kinnoul took occasion to pay him some compliments on the noble entertainment which he had lately given the town. "My lord," said Handel, "I should be sorry if I only entertained them; I wish to make them better." It is to be feared that many speech-makers at public meetings could not say as much; and yet how dare any of us waste the time of our fellow immortals in mere amusing talk! If we have nothing to speak to edification, how much better to hold our tongue!—*Spurgeon.* To Messiah Himself, as to His people, suffering was in itself "not joyous, but grievous;" and, in that sense, it was *against His will.* The doing of His Father's will involved sufferings; and in those sufferings He "pleased not Himself," while yet He unutterably "delighted to do the will of Him that sent Him" (Psal. xl. 8; John iv. 34).—*Camb. Bib.*

the strong to bear with the weak

a Ga. vi. 2.
b Phi. ii. 4, 5; 1 Co. xiii. 5; x. 24, 33; ix. 19, 21.
c Ps. lxix. 9.
d Jo. vi. 38; xiii. 14, 15.

"The world is not given to us as a playground or a school alone, where we may learn to fight our way upon our own level; but as a domestic system, surrounding us with weaker souls foe our hand to succor, and stronger ones for our hearts to serve."—*T. Martineau.*

"Selfishness begins wi' thinkin' owre much o' one's ain duties and influences and wee bit ways, instead of living right oot o' oneself, like the bonnie flowers that smell sweet whether they're sniffed or not."—*Edward Garrett.*

4. things . . written,[e] in the Scriptures. **learning,** instruction. **patience,** etc., the patience and comfort taught in the Scriptures.

What may be derived from the Scriptures.—I. Patience. This means—1. Constancy, as opposed to fickleness and change; 2. Perseverance, or steadi-

the purpose of the Scriptures

e 2 Ti. iii. 16, 17; 2 Pe. i. 19; 1 Co. ix. 9, 10; Ja. v. 10, 11; 1 Co. x. 11; He. xiii. 5, 6.

"The Bible is,

among other books, as a diamond among precious stones; as the most sparkling, aptest to scatter light; as the most solid and aptest to make impressions." — *J. Stoughton.*

"Bible knowledge, fetched in by prayer, and watered well with meditation, makes the mind humble and serious."—*Berridge.*

ness of conduct, in contrast with that instability of character, which, though not without good intentions, has not sufficient fortitude to carry them into effect. II. Comfort. This is—1. The crown and consummation of our faith; 2. The final object of the Apostle's declaration in the text.—*Hewlett.*

The Scriptures.—A book is commonly nothing more than just an assemblage of words which move not, neither do they speak; but the Word of God has all the properties of the most active and powerful agents in the universe. It is a spirit and can breathe; it is a fire, and can consume; it is a hammer, and can crush; it is a sword, and can cleave; it is a rain, and can soften; it is leaven, and can spread; it has a vitality which can be claimed by nothing else. The only limit which can be put to its power is that imposed by our own unbelief. If not restrained by this, every promise becomes endorsed with a yea and amen.—*D. Moore.* I saw, not long since, in a wood, a mass of blue wild hyacinths, that looked like a little bit of heaven dropped down upon earth. You and I may have such a tiny bit of heaven itself lying amidst all the tang[1] of our lives, if only we put our trust in Christ, and so get into our hear[1] some little portion of that joy that is unspeakable, and that peace that [1] asseth understanding.—*Maclaren.*

unanimity in praising Christ

a 2 Pe. ii. 9; Ga. i. 3; Phi. ii. 1, 3; 1 Co. i. 10.

b Ac. iv. 32.

c Jo. xiii. 34.

"The weak Christian is welcome to his Heavenly Father, as well as the strong; why should he not be so to his brethren?"—*Gurnall.*

"Sincerity is like travelling on a plain beaten road, which commonly brings a man sooner to his journey's end than by-ways, in which men often lose themselves."—*Tillotson.*

5—7. **God . . consolation,**[a] patient Himself, giving patience and comfort to men. **likeminded,** *R. V.*, "to be of the same mind," *i.e.*, to cherish harmony and unanimity. **according . . Jesus,** acc. to His will and example. **with . . mouth,**[b] unanimously. **Father . . Christ,** His relation to Jesus the ground of His dearest relation to us. **receive . . another,**[c] into love, help, etc.: notwithstanding minor differences. **received us,** *R. V.*, "you."

Paul's prayer for the success of his words.—I. The title he gives to God—"The God of patience and consolation," that is a God that—1. Bears with us; 2. Gives us patience and comfort. II. The mercy he begs of God. 1. The foundation of Christian love and peace is laid in likemindedness; 2. This likemindedness must be according to Christ; 3. It is the gift of God. III. The end of his desire. That God may be glorified: 1. With unity; 2. As the father of Christ.—*M. Henry.*

The grace of patience.—"It takes a brave soul to bear all this so grandly," said a tender-hearted doctor, stooping over his suffering patient. She lifted her heavy eyelids, and looking into the doctor's face, replied, "It is not the brave soul at all; God does it all for me."—*Bib. Illus. According to Christ.*—This is the keynote for the final harmony. We shall understand life at last, we shall find all its shadows turned to light by and by, if we take up our lives and seek to live them day by day according to Christ. Every man who can read the New Testament can begin, if he chooses, to order his life according to Christ. He may not understand the doctrines. But when he goes down to his office or store, and looks his brother-man in the face, he may know what things are honest and of good report according to Jesus Christ. When he goes to his home he may know what manner of life there is according to Christ. Yes, and when trouble comes, or sickness, or we near the end, then we may know how we need not fear, nor be troubled, according to Christ. In our churches, too, we may be of many minds on many subjects, but we ought to know also how to be of the same mind, if we are willing to think and to judge all things by this one infallible rule—According to Christ.—*Newman Smyth.*

mercy of God to the Gentiles

d Ma. xv. 24; Ac. iii. 25, 26; De. xviii. 15.

e Jo. x. 16; Ga. iii. 28.

f Ps. xviii. 43, 49.

"Ours is a sunny religion, born of divine love; and one of the fruits of the Holy Spirit is joy. Every follower of Christ should strive to make his daily life a

8, 9. **Jesus . . circumcision,**[d] *i. e.*, One who came to *serve the circumcision;* to labor for Israel. See His own words, Matt. xv. 24. **for . . God,** in order to establish and fulfil the Scriptures. **confirm the promises,** by being their fulfilment. **that . . mercy,**[e] and also to bring in mercy for the Gentiles. **as . . written,**[f] acc. to prophecy again.

What is Christ?—I. To the Jew. 1. The example of perfect righteousness; 2. The witness of the truth of God; 3. The Fulfiller of the Old Testament. II. To the Gentile. 1. The personal manifestation of God's mercy; 2. The reconciler of Jew and Gentile in one brotherhood; 3. The Mediator of the New Covenant. III. To all mankind. 1. The source of hope; 2. The prince of joy and peace; 3. The dispenser of the Holy Ghost.—*Lyth.*

Mercy, the disposition of God.—It makes, perhaps, but little difference to me whether a river is supplying Brooklyn with water, or whether it is supplied by a reservoir; but it does make a difference in respect to abundance and continuity. There is an old iron slave, the steam engine—the only slave that you have a right to keep in bondage—and night and day it stands lifting

and lifting the supplies of water, and pouring them over into the Ridgewood reservoir. I know that there will be enough; but when you are talking about endlessness, copiousness, what is this compared with that which I see every day under my chamber window, where the whole ocean sweeps in and out, and, night and day, without pump or steam, or any like mechanical force, is always there, as it was before there was a man on these shores, and as it will be after the last man shall have died in future ages? The copiousness, the abundance of the ever-flowing ocean, may fitly represent the abundance of the Divine thought, and mercy and goodness; whereas most men think of God as one from whom favors are obtained, if at all, by what may almost be called *the pleading of prayer*, by the bringing to bear upon Him influences which at last persuade Him to grant the things asked for. so that, when the persuasion stops, the supply stops. Many seem to think that prayer is but an engine that lifts—abundantly lifts, it may be—blessings upon the heads of those who employ it, but that, if the engine stops for a moment, the reservoir will run dry. No! it is the eternal disposition of God to be full of love, and mercy, and kindness, and He inspires in you the impulses which lead you to go and ask Him for those things which you need. It is in His nature to supply our wants. This disposition it is that makes Him the God He is. Without it, there would not be any God such as He.—*Beecher.*

song as well as a Gospel sermon."—*Cuyler.*

"Though justice be thy plea, consider this—that, in the course of justice, none of us should see salvation; we do pray for mercy; and that same prayer doth teach us all to render the deed of mercy."—*Shakespeare.*

10—12. again . . saith,[a] Moses in the O. T. foretelling the subjection of the Gentiles to God. **and again,**[b] the Psalmist also. **laud,** old Eng. word = praise. **and again,**[c] the Prophet, the Lawgiver, and the Psalmist one in this prediction.

Gentiles to praise the Lord

The world trusting in Christ.—I. The grand tendency of the race. What creature is more dependent than man, upon—1. Nature? 2. His own species? 3. God? II. The evangelic provision for it. To make all happy who depend upon Him, Christ should be—1. All perfect in excellence; 2. All sufficient in resources; 3. Unalterable in being, character, and capacity. All these, and more, He is. III. Its blessed future. 1. Spiritual peace; 2. Social unity; 3. Moral elevation. Learn—The world's need of the Gospel.—*Thomas.*

The duration of praise.—Praise is the only part of duty in which we are at present engaged, which is lasting. We pray; but there shall be a time when prayer shall offer its last litany: we believe; but there shall be a time when faith shall be lost in sight: we hope, and hope maketh not ashamed; but there shall be a time when hope lies down and dies, lost in the splendor of the fruition that God shall reveal. But praise goes singing into heaven, and is ready, without a teacher, to strike the harp that is waiting for it, to transmit along the echoes of eternity the song of the Lamb. In the parti-colored world in which we live, there are days of various sorts and experiences, making up the aggregate of the Christian's life. There are waiting-days in which, because Providence fences us round, it seems as if we cannot march, we cannot move, as though we must just wait to see what the Lord is about to do in us and for us; there are watching-days, when it behoves us never to slumber, but to be always ready for the attacks of our spiritual enemy; and there are warring-days, when, with nodding plume and with ample armor, we must go forth to do battle for the truth; and there are weeping-days, when it seems as if the fountains of the great deep within us were broken up, and as though, through much tribulation, we had to pass to heaven in tears: but these days shall all pass away by and by,—waiting-days all be passed, warring-days all be passed, watching-days all be passed; but—

> "Our days of praise shall ne'er be past
> While life, and thought, and being last,
> And immortality endures."—*Punshon.*

"This glory of the Gospel may teach us what admiration and acceptance it should find amongst men, even as it doth with the blessed angels themselves."—*Bp. Reynolds.*

"Jerome, who had often read Isaiah, and considered him very carefully, says he deserves the name of an evangelist rather than of a prophet; and, indeed, he is oftener quoted throughout the New Testament than any one of the rest of the prophets."—*W. Reading.*

benediction, etc.

13, 14. now . . hope,[d] the God who gives hope (see *v.* 5: so, "God of peace," "God of Glory," etc.). **fill . . joy,**[e] the fruit of hope. **peace,** tranquillity, calm assurance. **believing,**[f] faith in Christ. the root of peace, etc. **abound,** etc.,[g] have a superabundance of hope. **persuaded,**[h] well-assured, no flattery, sincere conviction. **goodness,**[i] good dispositions. **knowledge,**[j] of Christian doctrine. **admonish,**[k] instruct, put in mind of duty.

The blessing given to the Church at Rome.—A benediction pronounced: filled—1. With what—"joy and peace in believing;" 2. By whom—"the God of hope;" 3. To what end—"that ye may abound," etc.—*Hanson.*

a De. xxxii. 43.
b Ps. cxvii. 1. Laud, fr. Lat. *laudare*, to praise.
c Is. xi. 1, 10; Ps. cii. 15; Re. v. 5; xxii. 16.

d La. iii. 24; 2 Th. ii. 16.
e Ro. xiv. 17.
f Ro. v. 1—5.
g Ro. xii. 12.
h Ro. i. 8.
i Ga. v. 22.
j 2 Pe. i. 12; 1 Jo. ii. 21.
k He. x. 24, 25.

"An error grow-

eth, when men in heaviness of spirit suppose they lack faith, because they find not the sugared joy and delight, which indeed accompany faith, but so, as a separable accident, as a thing that may be removed from it."—*Hooker.*

Joy an evidence of the truth of religion.—How I long for my bed! Not that I may sleep—I lie awake often and long! but to hold sweet communion with my God. What shall I render unto Him for all His revelations and gifts to me? Were there no historical evidence of the truth of Christianity, were there no well-established miracles, still I should believe that the religion propagated by the fishermen of Galilee is Divine. The holy joys it brings to me must be from heaven. Do I write this boastingly, brother? Nay, it is with tears of humble gratitude that I tell of the goodness of the Lord.—*Bapu Padmangi, an Indian native convert. Joy essential.*—I knew a Roman Catholic priest that was as upright and conscientious a man as I ever met, who said he did not dare to be happy; he was afraid that he should lose his soul if he was; and he subjected himself to every possible mortification, saying, "It is not for me to be happy here: I must take it out when I get to heaven. There I expect to be happy." Now, it is of the utmost importance that it should be understood that health of soul and joyfulness are one and the same thing. You cannot be healthy in soul and not be happy. The true idea of religion is one that makes men happy by making them happiable; that brings them into that soul-knowledge, and into that concord of soul, out of which comes happiness. Remember that a true Christian is a man who is a happy Christian.—*Beecher.*

Paul an Apostle to the Gentiles

a Ep. iii. 7, 8.

b 2 Co. v. 18.

c Is. lxvi. 20.

d Ep. v. 25—27; 2 Th. ii. 13, 14.

15, 16. nevertheless, the goodness and knowledge of the believer do not remove him fr. the need of instruction. **boldly,** the Christian teacher can be *bold* with good and wise men. **grace . . God,**[a] His favor by wh. I have this Apostleship. **That . . Gentiles,**[b] grace has both made me a preacher, and has sent the Gospel to you. **ministering . . God,** not only preaching, but putting Churches in order, etc. **offering,**[c] the Gentiles offering themselves up to God to be His dedicated servants. **sanctified,**[d] the Gentiles being cleansed fr. idolatry, sin, etc.

Paul, the Apostle of the Gentiles, a masterpiece of Divine wisdom.—I. According to human ideas, everything seemed adverse: 1. His condition of life—born a Jew—educated a Pharisee; 2. His disposition—(1) Before conversion, a zealot for the law; (2) After conversion, an adherent to his people: 3. The will of men—(1) The rage of the Jews. He was much persecuted by them; (2) The doubts of the brethren at first. II. But God's wisdom triumphed over all these obstacles: 1. He appointed Paul, and had predestined him, to be an Apostle for the Gentiles from all eternity; 2. He equipped him by external and internal providences; 3. He accredited him by the great fruits of his labor.—*Gerok.*

"There was need of a greater degree of illumination to certify the Apostles that the Gentiles were to be 'fellow-heirs and partakers of the promises of Christ,' than the bare putting them in mind of those short hints our Saviour had given them concerning this matter would amount to."—*Louth.*

The minister's joy.—Christian brethren, you are dear to my soul. Your households are dear to me. I cannot visit you as a pastor. I am sufficiently advanced to know, if anything can be indicated by Providence, that I am a preacher, not a pastor. It would be exceedingly pleasant to me to do that other much-needed labor. I wish I could, but I cannot. I am to be your teacher, and I am to do my work among you and in this community by the power of Christ and Him crucified. I bear you in my thoughts and in my prayers day by day. Your children—those that I know, and those that I do not know, except in the general and remote sense of knowledge—are very dear to me, and I preach with them in my mind. I am endeavoring to do that by you which I shall not be afraid to face when, before long, you and I shall stand in the presence of Christ. I would rather have one smile from Christ than to have the acclamation of a world. I would rather that He, pointing to you, should say to me, "Well done, good and faithful servant," than to have anything of which my imagination can conceive. And that is what I am trying to labor for.—*Beecher. The offering up of the Gentiles.*—The presentation of the Gentiles as a sacrifice means that in their conversion God is to be honored, that all the glory may be to Him. Ministers, who are the instruments of this conversion, must ever render such a tribute, renouncing all pretensions; and when the sacrifice is laid upon the altar, exclaiming, "Not unto us, O Lord, not unto us," etc. Men, who are the subjects of this conversion, must ever render such a tribute, acknowledging grace in all its sovereignty and freeness, and in each instance transforming the statement of doctrine into the song of praise—"Of His own mercy He has saved us," etc.—*J. Parsons.*

"A Christian should let all see what an animation there is in Christianity above all that the world may admire besides. Christianity should be the boast, as well as comfort of our hearts."—*Dr. Young.*

the extent of his labors

e Ro. xi. 13; i. 5.

f Ga. vi. 13.

17—19. I . . therefore,[e] in my office, and the fruit of my labors. **glory . . Christ,**[f] I boast not of myself; the blessing on Christian work is through

Christ. **things . . God,**[a] nothing else will I glory in. **for I will not dare,** etc. This ver. may be paraphrased, "To justify this exultation, I *need not presumptuously intrude* on the work of others, putting in a false claim to credit for that work; I need only speak of what Christ has done through my personal efforts, both of preaching and miracle, in bringing Gentile converts to Him," etc.—*Camb. Bib.* **Christ . . me,**[b] He has done much by other workers. **word . . deed,** in profession and practice. **signs . . wonders,** a *sign* to teach; a *wonder* to excite attention. **Illyricum,**[c] Rom. prov. in Europe, on E. shore of Adriatic.[d]

Paul, the preacher to the Gentiles.—I. His indefatigable industry and zeal. II. His great success. III. The wonderful power the Gospel had on men's lives. It produced a change of—1. Religion; 2. Conversation; 3. Life. IV. The reason for this wonderful success. Learn—(1) Zeal in God's service; (2) To hope for success.—*W. Burkitt.*

Truth in preaching.—When Dr. Kane was in the Arctic regions, he cut a piece of ice clear as crystal, in the form of a convex lens, held it up to the sun's rays, and, to the surprise of the natives, set in a blaze some dry wood which had been gathered. So an unconverted preacher may be the medium by which the truth may he brought to other hearts, and kindle them with the holy flame of Divine love. "My word shall not return unto me void."—*Dr. Hagany. Similes of preaching.*—There was a shield in which the maker wrought his name, so that it could be effaced only by the destruction of his work; and so should the name of our glorious Immanuel be inwrought through the texture of our instructions, that their very consistency shall be dependent on the diffusion of that one blessed name throughout their length and breadth. On entering the cathedral towns of England, the towers, or the spire, of the mother-church, or minster, are seen shooting up into the sky, far above all the other buildings, public or private, secular or sacred; and so let Jesus, the Church's Lord, King, and Saviour, have the pre-eminence above the whole city of topics and themes, Divine and human, which may be meetly grouped around His name; He casting His sanctifying shadow over all.—*Evan. Mag.*

a Ac. xxi. 19.
b Ga. ii. 8; 1 Co. xv. 10.
c *Jerus.* Ac. ix. 28, 29; *Antioch*, xi. 26; *Cyprus*, xiii. 7, 8; *A. in Pisidia*, xiii. 14. 44–48; *Iconium*, xiv. 1; *Lystra, Derbe*, xiv. 6, 7; *Perga*, xiv. 25; *Pisidia*, xiv. 24; *Phrygia, Galatia*, xvi. 6; *Philippi*, xvi. 12, 13; *Thessalonica*, xvii. 1–4; *Berea*, xvii. 10–12; *Athens*, xvii. 16, etc.; *Corinth*, xviii. 1–11; *Ephesus, Asia*, xix. 1–10; *Macedonia*, xx. 3; *Greece*, xx.
d Ptolemy, *Geog.* ii. 17.

20, 21. lest . . foundation,[e] and seem to snatch the praise fr. him. Paul was fitted to be a pioneer in missionary work. **written,**[f] he took the Scriptures for his guide. **to . . spoken,** and who therefore most needed a preacher. **see,** the grace and glory of Christ. **understand,**[g] the Gospel, and learn that there is mercy for them.

he preached where others had not

The objects worthiest of men's efforts and ambition.—To—I. Bring the greatest glory to God and to Jesus Christ. II. Impart the greatest amount of happiness to man. III. Act with the greatest uprightness and courtesy to all.—*T. Robinson.*

Not on another man's foundation.—Paul's feeling was, "I will take foundation-work. Let other men have the building upon that." Now, foundation-work is always the hardest, as the figure, namely, the rearing of a structure, here implies. Look at those immense stores that are going up in great cities; in proportion as they go up, they must preliminarily go down; and the consequence is that the laying of foundations is no small business. It is the most awkward, difficult, and unrequiting; when you have worked your best, your work is all hidden out of your sight, and nobody thanks you for it.—*Beecher. Prophecy and the means of its fulfilment.*—This ambition of the Apostle was the means of fulfilling a prophecy with respect to the spread of the Gospel in heathen countries. Thus it is that God fulfils His predictions and His purposes. He gives His people an earnest desire to be the means of accomplishing them at the moment when He designs their accomplishment. It will be thus that the Gospel will at last be effectually carried to every country under heaven. It is thus that modern missionaries have, in some measure, carried the Gospel to the heathen, and although the slothfulness of the people of God in former ages is not without blame, it is because the time to fulfil God's predictions to the nations was not come that a like ambition to that of Paul was not found more generally to animate Christians. Whenever the Lord has work to do, He raises up men with a heart to perform it. This, however, is no excuse at any particular time for indifference or want of effort to spread the Gospel.—*Haldane.*

e 2 Co. x. 15, 16.
f Is. lii. 15.
g Is. lxv. 1.

"The ἀλλοτριοεπίσκοπος was the officious meddler in another man's charge; a busy bishop in another man's diocese; an intrusive presbyter in another's parish, thrusting his sickle into another man's harvest."—*Norris.*

"When Pericles went into the pulpit to make orations to the people, he would make his prayer to the gods, that nothing might go out of his mouth but what might be to the purpose: a good example for preachers."—*Venning.*

he has a desire to visit Rome

22–24. cause,[h] on acc. of these long journeys. **much . . you,**[i] though it was my desire to visit you. **place . . parts,** opportunity for preaching. pressing need for my presence here. **great desire,** the Gr. is the word that

h 1 Th. ii. 18.
i Ro. i. 11.

wd. be used of homesickness. **many years,** no new feeling; he had thought much and often ab. them. **journey,** uncertain when, or if this journey was made. **I . . you,**[a] this clause should probably be omitted. But it only states what the genuine text implies. **brought . . you,**[b] helped with means of travelling. This throws light on the way in which the Apostle travelled fr. place to place. One place sending him forward to another. **filled,** satisfied.

Indications as to the plan of labor.—Given by—I. Direct intimation from without. II. Strong, holy, and abiding desires kindled within. III. The leadings of Providence prayerfully watched. IV. The pressure of hostility and persecution.—*T. Robinson.*

The visit to Rome.—As always, in the fine courtesy of pastoral love, he says more, and thinks more, of his own expected gain of refreshment and encouragement from them, than even of what he may have to impart to them. So he had thought, and so spoken, in his opening page (i. 11, 12); it is the same heart throughout. How little did he realize the line and details of that "homesick feeling!" He was indeed to "see Rome," and for no passing "sight of the scene." For St. Paul, ordinarily, as always for us, it was true that "we know not what awaits us." For us, as for him, it is better "to walk with God in the dark, than to go alone in the light."—*Moule.*

25—27. minister . . saints, taking the money he had collected for them. Paul descr. this journey to Felix.[c] **Macedonia,** etc., esp. at Philippi, Thessalonica, Berea, Corinth. **pleased,**[d] they did it without reluctance. **debtors,** they gave not a mere charitable dole; but in liquidation of what they felt was a just debt. **for . . things,**[e] the Gentiles had received the Gospel offered to the Jews, at the hands of preachers who were of Jewish birth, who preached the true Messiah of the Jewish Scriptures. **duty,** as a matter of obligation and gratitude.

Ministration to the need of those who have contributed to our spiritual benefit not an act of generosity but of debt.—I. The benefits received. 1. Spiritual things; 2. Of infinite value; 3. Of enduring importance. II. The payment required. 1. Carnal things; 2. Worthless in comparison, and perishable in their nature. III. The duty implied. A duty of—1. Love: 2. Gratitude; 3. Justice. IV. The spirit in which it should be performed. With pleasure as the expression of grateful feeling to man and God.—*Lyth.*

Consecration of carnal things.—A missionary of the China Inland Mission says, "There is one gentleman down in the southern part of my province, a man of wealth among the Chinese, a man of landed property, but one who considers the whole of his time and influence and means must, as a matter of course, be at the feet of the Lord Jesus. We never told him that. He said, 'Why, the Lord has redeemed me; He shed His blood, He spared nothing in working out my redemption; therefore I consider that granary of mine, full of rice, is for the use of the brothers and sisters if they need it."—*China's Millions. Retrenchment must not begin at the house of God.*—A Christian who had made heavy losses asked his pastor about the missionary collection. He said, "I have made it already; but knowing that you had been a great loser this year, I did not think it proper to call upon you for your usual donation."—"My dear sir," replied the gentleman, "it is very true that I have suffered great losses, and must be prudent in my expenditures; but retrenchment must not begin at the house of God."—*Bib. Illus.*

28, 29. when . . this, made this visit to Jerus. **sealed,** perhaps in the sense of "made sure." **fruit,**[f] have distributed the fruit of charity and justice. **by you,**[g] *i.e.*, via Rome. **in . . fulness,** as if enveloped in, encompassed with. **of the gospel,** *R. V.* omits. "In the fulness of Christ's benediction."

The fulness of the Gospel.—I. In what it consists. In—1. A full Christ for empty sinners; 2. A full salvation for lost sinners; 3. A full assurance for doubting sinners; 4. A full restoration for fallen sinners; 5. A full comfort for sorrowful sinners; 6. Fulness of food for hungry sinners; 7. Fulness of love, joy, hope, peace for all. II. What we are to do with it. 1. Believe it; 2. Receive it; 3. Enjoy it; 4. Live it; 5. Impart it; 6. Die with it in our hearts and on our tongues.—*Bp. Villiers.*

The fulness of the blessing.—A doctor may come with healing or with failure, because his remedies are fallible. A statesman may come with progress or retrogression, because his measures are only fallible; but a

a Ac. xix. 21.

b Ac. xv. 3; 2 Co. x. 15.

The Apostle did see Rome.—"But it was in another way than he thought of. He went thither as 'a prisoner in bonds.' It was the way in which it pleased the Lord to send him: and he himself found that it contributed to the benefit of his cause (Phil. i. 12-14)."—*R. Wardlaw.*

he will first go to Jerusalem

c Ac. xxiv. 17.

d 2 Co. viii. 1—4.

e 1 Co. ix. 11; Ga. vi. 6.

"Mercy must be shown to the souls of our necessitous brethren, as we find them oppressed with sin and ignorance."—*Horneck.*

"I would give nothing for that man's religion whose very dog and cat are not the better for it."—*R. Hill.*

and then visit Rome on his way to Spain

f Phi. iv. 17.

g v. 24.

"The Gospel is wonderful. It teaches man to acknowledge himself vile, and even abominable, yet requires him at the same time to aspire to a resemblance of

servant of Christ comes with nothing but blessing. Indeed, the house of God is the one place on earth where blessing abounds always. The home may be miserable; business disappointing; the Senate House the scene of turmoil; but in the house of God there broods unruffled peace. Blessedness is the watermark of Christianity, and just as you know a five-pound by the watermarks upon it, so you will know the message, as to whether it is Divine, by this: it makes men blessed. Its morality is the high-road to blessedness. The life of its Founder is the blessed life. His death leads to man's reconciliation with God. His resurrection tells us that man's last enemy is destroyed. Its message is well called a gospel. To all things else there is a limit, and it is very difficult for us to rise to the conception of a Being whose power is illimitable. Indeed, the greatness of the Gospel baffles many. They measure the Infinite Reason, love, and plans by the littleness of their own; and when they find themselves confronted by the incarnation, deity, atonement, and resurrection of Christ, they find the greatness and the glory too much for their faith. It is said that the Highlanders who dwell among the rocky fastnesses get a strength and heroism which do not come out of the plain. It is so in spiritual things. Here the air is keen. The mountain solitudes of truth are trodden by few; but when once we have stood on those glorious heights we know God as we have never known Him before. But just as in the mountain regions there will be here and there a little châlet where the sun rests in quiet and cheering warmth, so the truth of God subdivides itself, and rests on every converted heart. The whole question of our having a full blessing or of having half or none hangs upon our faith.—*Pearson.*

God. Were not things thus balanced, either such exaltation would inflate him with pride, or such debasement would drive him to despair."—*Pascal.*

"Gospel is the doctrine concerning the incarnate Son of God, who was given to us, without any deserts for peace and salvation. It is the word of salvation, the word of grace, the word of comfort, and the word of joy."—*Luther.*

30, 31. for . . sake, I adjure you by all that Jesus has done for you. **for . . Spirit,**[a] and by the love that the Spirit has inspired within you. **strive . . me,**[b] join your efforts to mine in prayer. **delivered . . Judea,**[c] the most inveterate opponents of the faith of Christ. **service,** assistance, material aid. **accepted . . saints,** not proudly rejected, not wilfully squandered, but thankfully received and wisely applied.

he begs an interest in their prayers

Perseverance in prayer.—We should be encouraged thereto by—I. The consciousness of our dependence on God. II. The greatness of our need. III. The so-frequently promised assistance. IV. The certainty of at length obtaining our petition.—*Zimmerman.*

Benefits of prayer.—Many noble examples have attested how this inner life of heaven—combining the heroic and the gentle, softening without enfeebling the character, preparing either for action or endurance—has shed its power over the outer life of earth. How commanding is the attitude of Paul from the time of his conversion to the truth! What courage he has—encountering the Epicurean and Stoical philosophers—revealing the Unknown God to the multitudes at Athens—making the false-hearted Felix tremble, and almost constraining the pliable Agrippa to decision—standing, silver-haired and solitary, before the bar of Nero—dying a martyr for the loved name of Jesus!—that heroism was born in the solitude where he importunately "besought the Lord." "In Luther's closet," says D'Aubigné, "we have the secret of the Reformation." The Puritans—those "men of whom the world was not worthy"—to whom we owe immense, but scantily acknowledged, obligations—how kept they their fidelity? Tracked through wood and wild, the baying of the first sleuth-hound breaking often upon their sequestered worship—their prayer was the talisman which "stopped the mouths of lions, and quenched the violence of fire."—*W. M. Punshon.*

a Col. i. 8; Ga. v. 22; Ps. cxliii. 10; Phi. ii. 1.

b 2 Co. i. 11; Col. iv. 12; 2 Th. iii. 1, 2.

c Ac. xxiii. 12; xv. 1, 2; xxi. 17.

"The saints are very covetous, yea, ambitious of the auxiliary prayers of their brethren; and those not the meanest among them neither. Indeed, as any is more eminent in grace, so more greedy of his brethren's help. Paul himself is not ashamed to beg this boon of the meanest saint."—*Gurnall.*

32, 33. That . . joy, caused by the good spirit in wh. the saints in Jerus. accept the help of Gentile converts. **by . . God,** if God will that I should come. **refreshed,** you, by my words; I, by your prayers and help. **God . . peace,**[d] the author and giver of peace.

and prays that the God of peace may be with them

Essentials to a successful enterprise.—I. A good motive. II. Earnest prayer. III. The blessing of God.—*The God of peace.*—I. His nature is peace. II. His purpose is peace. III. His presence secures peace, in every heart, among Christian brethren, from foes without, under all circumstances.—*Peace with all.*—I. Whence it flows—from the God of peace. II. How it is secured—by His presence. III. What is the result—peace within, without, with all.—*Lyth.*

d 2 Co. xiii. 11; Phi. iv. 7, 9; 1 Co. xiv. 33; 2 Co. v. 18.

"On others what more easily, or more fruitfully, bestowed than our prayers. If we give counsel, they are the simpler only that

The joy of doing good.—The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind, and can be conceived only by those who have experienced it. Next to

need it; if alms, the poorer only are relieved; but by prayer we do good to all."—*Hooker.*

"That which is good to be done cannot be done too soon; and if it is neglected to be done early, it will frequently happen that it will not be done at all."—*Bishop Mant.*

the consolations of Divine grace, it is the most sovereign balm to the miseries of life, both in him who is the object of it, and in him who exercises it; and it will not only soothe and tranquillize a double spirit, but inspire a constant flow of good humor, content, and gayety of heart.—*Bp. Porteus. Cause for joy.*—Think you it will be a small honor to stand before the throne of God and the Lamb, and be clothed in white, and be called to the marriage-supper of the Lamb, and to be led to the "fountain of living waters," and to come to the well-head, even God Himself, and get your fill of the clear, cold, sweet, refreshing waters of life,—the King's own well,—and to put up your own hand to the tree of life, and take down and eat the sweetest apple in all God's heavenly paradise,—Jesus Christ, your life and your Lord? Up, your heart! Shout for joy! Your King is coming to fetch you to His Father's house.—*Rutherford.*

CHAPTER THE SIXTEENTH.

He commends Phebe to the Church at Rome

1, 2. **Phebe** (*shining, the moon*). **sister,** in the faith. **servant,** *Gk.* deaconess.[a] **Cenchrea,**[b] E. port of Corinth, ab. 8 m. dist. **as . . saints,** hospitable, sisterly, Christian welcome. **assist . . business,** she had prob. business in Rome, as to collect a debt, or complain of official exactions. **succourer . . also,** the greater reason why she should now be assisted.

The recommendation of Phebe to the Romans.—I. The good character given of her: 1. As a sister to Paul—not in nature but in grace; 2. As a servant to the Church; 3. As a helper of many, and especially of Paul. II. The recommendation to care and kindness, as a worthy one. That they should—1. Receive: 2. Assist, her.—*M. Henry.*

Phebe.—Her Christian character is very distinctly brought out. The Apostle guarantees this when he calls her "our sister." The Roman brethren may receive her with perfect confidence as one with them "in the Lord." At Cenchrea she was not only a recognized member, but an active and useful "servant of the Church." Many would translate, "a deaconess." The letter of Pliny to the Emperor Trajan, written early in the second century, speaks of two Christian women, "who were called ministers," having been examined by torture. This looks as if a female order of some kind existed in the Churches of Asia Minor at that time. The probable fact is that there was no actual order of deaconesses, but that wherever a Christian woman showed capacity and enjoyed sufficient leisure, she was joyfully accepted as a fellow-laborer. "Assist her," is Paul's entreaty to the brethren. Make her cause your own. "Receive her in the Lord, as becometh saints." There ought to be a certain characteristic warmth and unction in Christian kindness, distinguishing it from all other. How should we welcome our King, if He Himself landed on our shores, and came to our house-doors, and sought our hospitality, or desired our aid? So are we to receive and succor one another.—*Brock.*

a Phi. iv. 2, 3; 1 Ti. iii. 11; v. 9, 10; Tit. ii. 3, 4. "Ordain also a deaconess, who is faithful and holy, for the ministries towards the women."—*Apost. Consti.* iii. 15. "I salute the deaconesses in Christ."—*Ignatius.* See also *Bingham, Orig. Eccles.* ii. 22; also *Essay on Deaconesses,* by *Dr. Howson.*

b 1 Co. i. 14; Ac. xix. 22. *g.v.*

And sends salutations

Priscilla and Aquila

3, 4. **Priscilla . . Aquila,**[c] they seem by this time to have returned to Ro. Claudius was dead, and the persecution of the Jews had subsided. **helpers . . Jesus,** Paul was not the man to forget such help. **for . . necks,** exposed themselves to deadly peril on his acc.; prob. this was at Corinth, at the tumult in the time of Gallio.[d] **unto . . Gentiles,** forever will the Church have to be thankful for such helpers.

Paul's helpers.—I. Their service—includes toil—sacrifice. II. Their motives of actions—faith—love—and hope in Christ. III. Their reward—on earth, the thanks of the Apostle, and of all the Churches—in heaven, life everlasting.

Priscilla and Aquila.—On all occasions they are both mentioned together, and appear patterns of conjugal union. They dwelt together in days of tranquillity, and jointly shared in the calamities of banishment. With united hands they labored in the occupation by which their household was supported. As this is the most important relation in life, they who sustain it ought, above all things, to study mutual peace. The Christian pair, animated by one soul, will readily participate in each other's labors and sorrows, and will cheerfully communicate to each other their own pleasures and joys. Little differences of opinion will be composed by mutual forbearance. Unavoidable infirmities will be viewed with the comforting eye of pity, not with the insulting eye of disdain. In the important concerns of religion, they will

c Ac. xviii. 2, 18, 26.

d Ac. xviii. 12.

"Not in the knowledge of things without, but in the perfection of the soul within, lies the empire of man aspiring to be more than man."—*E. B. Lytton.*

walk, as being heirs together of the grace of life. A family, educated under the care of heads thus united, will, by the smiles of heaven, grow up in knowledge and piety, and become a little Church of Christ.—*Lathrop.*

5—7. Church . . house, prob. a few Christians met for worship and instruction there. **Epenetus** (*praised*), prob. a convert of Paul. **firstfruits,** one of the first results of Gospel preaching. **Achaia,** *R. V.* "Asia," *i.e.*, the Roman province of wh. Ephesus was the capital. **Mary,** of whom nothing more is known. **on us,** *R. V.* "on you." **Junia,** for *Junillus* or *Junianus;* some think *Junia* was a woman. This not likely, bec. "of note among the Apostles." **fellow-prisoners,**[a] where, unknown. Paul a prisoner bef. he was at Ro. **kinsmen,** probably, as being of the tribe of Benjamin. **who**[b] **. . me,** they were believers at the time of his conversion.

Christ.—I. These words represent some personal relation and connection. II. Very close union is indicated by Christ Himself, as existing between Himself and His disciples—1. Christ is the corner-stone, the disciples are the rest of the building; 2. Christ is the true vine, the disciples are the branches; 3. Christ is the rock; in its shadow the disciples find a shelter. Application—Are you in Christ?—*Martin.*

In Christ.—These words were very familiar and very precious to the early Christians. So much so, that they inscribed them on the tombs of their departed friends, as the catacombs in Rome and other ancient burial places still show you. And it was thought enough to wipe away a mourner's tears to see in his friend's grave the inscription, "In Christ."—*Martin. To be "in Christ"* implies the rest of the soul when it has found Him, and the satisfaction with which it dwells content in Him. Here we have the idea of search. Like the merchantman in search of goodly pearls, we look for the object of our desire in every direction, and pursue eagerly our search till, in some happy moment, we find the precious thing for which we are seeking, and then we rest.—*Canon Garbett.*

Epenetus and others

[a] 2 Co. vi. 5; xi. 23; Col. iv. 10; Phi. ii. 2, 3.
[b] Ro. ix. 3.

"While the Apostle shows himself to be no respecter of persons in greeting alike individual Jewish and Gentile Christians—male and female equally too—his overflowing charity reaches even to the domestics in the families of the faithful, and perhaps, to the poor strangers lodged under their roofs."—*O. Feltham.*

"Christianity finds or makes honorable."—*Trapp.*

8—10. Amplias, no more known. **Urbane** (*belonging to the city, polite*). **helper,** *Gk.*, fellow-helper. **Stachys** (*an ear of corn*). **Appeles,** acc. to trad. aft. Bp. of Smyrna or Heraclea. **Aristobulus** (*excellent counsellor*), prob. a pers. of distinction. **household,** family, slaves, and others.

Amplias the beloved in the Lord.—This description implies—I. His true conversion. II. His lovely character. III. His happiness—loving and beloved. IV. His final salvation—beloved by God. *Urbane the helper and Stachys the beloved.*—Types of—I. The active. II. The passive graces of the Christian character.

The tomb of Amplias.—The archæological researches in Rome of recent years have thrown much light upon the life of the early Christians in that city; but no discovery has produced such interest as that just announced of the tomb of Amplias. His tomb stands in one of the catacombs excavated in the time of Domitian, on the ground then belonging to Flavia Domitilla, his niece. Roman history preserves the fact that Flavia became a Christian. Amplias, the friend of Paul, must have been a distinguished man. Because he was buried in Flavia's cemetery, we judge they were personally acquainted. By Paul's greeting we imagine he was a minister of the New Word. Then the tomb is of such a character that only the possessor of great wealth could have constructed so remarkable a resting-place. All that we know at present is that there is no tomb in the catacombs that equals it for the beauty of its adornments and the variety of pictorial illustrations. The frescoes in the Golden House of Nero, and the adornments of the house of Germanicus in the Palatine, are not to be compared, so it is reported, with the symbolic illustrations of the tomb of Amplias, the teacher of Flavia; the beloved of Paul.—*Christian Commonwealth. Relationship of Christians.*—Every well-doer on the face of the earth is my blood relation through Jesus Christ. I feel his heart beating right up to my ribs, and mine beating back to his. All the good passed away and transfigured into glory are mine. My own mother is not more really, though more tenderly mine, than is the mother of St. Chrysostom or St. Augustine.—*Beecher.*

Amplias and others

"To be in Christ means here, as in other places, where 'tis said of churches, households, and of single persons, to be Christians. But it means Christians, not in judgment and opinion only, but in life and practice."—*Dr. Allestree.*

"God's children are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace: like incense, that becomes fragrant by burning; like the camomile plant, that grows fastest when trampled on."

11—13. Herodion, no more known. **Narcissus,** not as some think, the favorite of Claudius; that N. was executed at begin. of Nero's reign, and this Ep. was written later. N. was a com. Ro. name. **Tryphena** (*delicate*), and **Tryphosa** (*living delicately*), two Christian women; perh. deaconesses, since

Herodion and others

they labored in the Lord. **Persis** also, prob. a deaconess. **Rufus,** perh. the son of Simon the Cyrenian, who carried the cross.[a] **mine,** so called bec. at some time she had treated him as her son.

Salute the beloved Persis.—Here is a biography in half a verse. Concerning this woman, let us consider—I. Her inner life. Once an alien, she is now a child of God. II. Her manifested character. She was beloved—a general favorite. III. Her labor.—*Arnot. Rufus the chosen.*—(Possibly of British origin, *vide* Dr. Smith's *Religion of Ancient Britain*, 3d edition, p. 132.) His happiness: I. Chosen in the Lord—truly converted—through sanctification of the Spirit—by belief of the truth. II. Blessed with a pious mother, whose maternal kindness and Christian character are tenderly acknowledged by the Apostle himself. III. Privileged with the friendship of Paul. IV. Recorded in the book of life.—*Lyth.*

Rufus.—Rufus is mentioned in Mark xv. 21, along with Alexander, as a son of Simon the Cyrenian, whom the Jews compelled to bear the cross of Jesus on the way to Golgotha (Lu. xxiii. 26). As the Evangelist informs his readers who Simon was by naming the sons, it is evident that the latter were better known than the father in the circle of Christians where Mark lived. It is generally supposed that this Rufus was identical with the Rufus of our text; and in that case, as Mark wrote his Gospel in all probability at Rome, it was natural that he should describe to his readers the father (who, since the mother was at Rome while he apparently was not there, may have died, or have come later to that city), from his relationship to two well-known members of the same community. It is some proof, at least, of the early existence of this view that, in the *Actis Andreæ et Petri*, both Rufus and Alexander appear as companions of Peter in Rome. Assuming, then, that the same person is meant in the two passages, we have before us an interesting group of believers—a father (for we can hardly doubt that Simon became a Christian, if he was not already such, at the time of the crucifixion), a mother, and two brothers, all in the same family. Yet we are to bear in mind that Rufus was not an uncommon name (*Wetstein, Nov. Test.*, Vol. I. p. 634); and possibly, therefore, Mark and Paul may have had in view different individuals.—*Hackett.*

14—16. **Asyncritus** (*incomparable*). **Phlegon** (*flaming*). **Hermas,** by some thought to be the author of "The Shepherd of Hermas."[b] **Patrobas** (*one who treads in his father's steps*). **Hermes,** unknown. **Philologus** (*lover of learning*). **Julia,** perh. the wife of former. **Nereus,** unknown. **Olympas,** unknown. **holy kiss,** a Jewish sign of friendship:[c] *holy,* as dist. fr. kiss of love.[d] **Churches . . you,** Christians sending greetings to others, afar off, who are yet one family in Christ.

Christian fellowship.—I. A necessity. II. A privilege. III. A safeguard. IV. A duty. V. An earnest of eternal happiness with Christ. *The holy kiss.*—A seal of—I. Pure affection, in contrast to the kiss of unsanctified love. II. Fidelity and truth, in contrast to the kiss of Judas. III. Heartfelt Christian union, in opposition to mere salutations of politeness.

The brotherhood of faith.—At the close of this long roll of names we cannot but remark on it as a noble and beautiful illustration of the "family affection of Christianity." We might quote many parallels from later Christian literature; but one will be enough—the dying farewell to his flock of a man who had no small measure of the holy love and zeal of St. Paul—Felix Neff, the "Apostle of the Hautes Alpes." Two days before his death (April, 1829), "being scarcely able to see, he traced the following lines at different intervals, in large and irregular characters, which filled a page: 'Adieu, dear friend André Blanc; Antoine Blanc; the Pelissiers, whom I dearly love; François Dumont and his wife; Isaac and his wife; Aimé Deslois; Emilie Bonnet, etc., etc., Alexandrine, and their mother—all, all the brethren and sisters at Mens—Adieu, adieu. I am departing to our Father in perfect peace.—Victory, victory, victory, by Jesus Christ.—Felix Neff.'" (*Vic,* Toulouse, 1875.) *Valuable dust.*—Where goldsmiths are at work, the very dust is valuable. I stood, two days ago, in a room from the sweepings of the floor of which there is annually extracted more than two thousand dollars' worth of the precious metal; and if these had been carelessly thrown upon the dust-bin, there would have been just so much loss to the owners of the establishment. Now, in the Bible—which is more to be desired than gold—the portions that in other books may be accounted dry as dust, and hastily skipped over by the reader, have an element of value, not only because of

a Mk. xv. 21.

"In Tryphæna and Tryphosa we may recognize two sisters, or at least near relatives, for it was usual to designate members of the same family by derivatives of the same root. The name Tryphæna, though not common, was found in the imperial household at or about the time when Paul wrote."—*Dr. Lightfoot.*

"Each true Christian is a right traveller: his life his walk, Christ his way, and heaven his home. His walk painful, his way perfect, his home pleasing. I will not loiter, lest I come short of home: I will not wander, lest I come wide of home, but be content to travel hard and be sure I walk right, so shall my safe way find its end at home, and my painful walk make my home welcome."—*Warnock.*

Asyncritus and others

b Of wh. the original Gk. was disc. in 1859 by Tischendorf at the end of the *Codex Sinaiticus.* Eminent critics ascribe it to Hermas, bro. of Pius I., Bp. of Ro. A.D. 141.

c 2 S. xx. 9; Lu. vii. 45.

d 1 Pe. v. 14.

"For names of those selected in this chap. see 'Cæsar's Household,' in comment on Philippians, p. 169."—*Dr. Lightfoot.*

their own importance, but also because very frequently there is found in them some suggestive expression which more than rewards for the patient perseverance that was required for their examination. Nothing can well be less interesting, in itself considered, than a genealogical table of names and dates and ages, yet we cannot forget that it is in just such place that we come upon the prayer of Jabez, which, by its very contrast with the details in the midst of which we find it, seems almost like a fountain in the desert. —*W. M. Taylor.*

"Better be the nameless ciphers of Christianity than to be of the world's guilty kings.—*Farrar.*

17, 18. divisions, factions, parties. **offences,** occasions of stumbling. **contrary . . learned,** by former hearing; and, now, by this Ep. **avoid,**[a] not dispute with, but avoid. **but . . belly,** their own fleshly lusts. **good words,** plausible discourse. **fair speeches,** flatteries. **simple,** innocent, without suspicion.

A caution against schismatics.—I. Their character described. They—1. Cause divisions; 2. Occasion offences; 3. Pervert doctrines. II. Their principles exposed. 1. Their motives are impure; 2. Their words deceptive; 3. Their victims the simple. III. Their influence counteracted by—1. Obedience; 2. Wisdom; 3. Purity.—*Lyth.*

Danger of divisions.—If two ships at sea, being of the same squadron, be scattered by storm from each other, how should they come to the relief of each other? If, again, they clash together, and fall foul, how should the one endanger the other and herself too? It was of old the Dutch device of two earthern pots swimming upon the water, with this motto, "If we knock together, we sink together."—*J. Spencer.*

factious men to be avoided

[a] 1 Ti. vi. 5; 2 Th. iii. 6, 14.

"The gravest danger to the Church arises from within; it is the spirit of discontent in the members."—*S. Jones.*

19, 20. obedience, in the practice of Christianity, as opp. to idolatry. **come . . men,**[b] reported throughout the Empire. **I . . behalf,** I rejoice on your account. **wise . . simple,**[c] a good comment on the words of Jesus.[d] **God . . peace,** who loves and gives peace. **bruise . . feet,**[e] producing peace by crushing the cause of strife; Satan, the evil spirit that worketh in the hearts of the disobedient. **grace,** favor, love, protection. **Amen,** should be omitted.

Practical wisdom recommended.—I. The state of mind we should cultivate: 1. "Wise unto that which is good;" 2. "Simple concerning evil." II. Our encouragement to live in the exercise of it: 1. The evils against which we should guard arise, in a great measure, from the agency of Satan; 2. His influence, however, shall soon be destroyed; 3. And therefore we should maintain the conflict with lighter hearts.—*Simeon.*

Satan under the control of God.—We looked into the Botanical Gardens at Rome, and saw a leopard walking to and fro upon the terrace. He appeared to be quite loose, but we were morally certain that he was chained in some way. We saw no chain, but we were as much at ease as if we could, because we were sure there must be one somewhere. So is it with Satan, affliction, temptation or trial—there is a Divine restraint upon them; whether we see it or not, the tether is there. Let us trust and not be afraid. God will take in the enemy a link or two if he becomes too malicious. Dread not the foe, but bless God for the chain.—*Spurgeon.*—*Influence of the Church.*—The sand-reed which grows on the sandy shores of Europe represents the influence of religion and the Church upon society. Its roots penetrate to a considerable depth, and spread in all directions, forming a network which binds together the loosest sands; while its strong tall leaves protect the surface from drought, and afford shelter to small plants, which soon grow between the reeds, and gradually form a new green surface on the bed of sand. But for the sand-reed, the sea-wind would long since have wafted the drift-sand far into the interior of the country, and have converted many a fruitful acre into a waste; but that invaluable grass opposes its stubborn resistance to the most furious gale.—*Hartwig.*

believers to be wise and simple

[b] Ro. i. 8.

[c] 1 Co. xiv. 20

[d] Ma. x. 16.

[e] Ge. iii. 15; Re. xii. 9, 10.

"Here is an assembly the most holy and beloved of God that ever met on earth; but it was unknown to the world. A hole, a cellar, a garret, of which men are ignorant, sometimes receives what in the eyes of God is most august."—*Quesnel.*

"As the different oceans, called by different names, form one body, so the different denominations of Christians form one Church.

21, 22. Timotheus,[f] Timothy (see *intro. to Ep. to Timothy*). **Lucius** not Lu. the Evang., nor, necessarily, Lu. of Ac. xiii. 1. **Jason** (*one who will heal*), prob. the Thessalonian whose house was a refuge for Paul and Silas.[g] **Sosipater** (*preservation of a father*). Some think the same as Sopater of Berea.[h] **Tertius** (*the third*), nothing known of him beyond the fact stated here, that he was Paul's amanuensis at this time. **salute . . Lord,** on the ground of the com. relation to the Saviour.

The greetings of the saints derive value.—I. From the character of those

salutation from Timotheus and others

[f] Ac. xvi. 1; 1 Ti. i. 2; 1 Th. iii. 2.

[g] Ac. xvii. 5, 9.

[h] Ac. xx. 4.

"Paul appears to

who send them; 1. They are God's children; 2. Love use for Christ's sake; 3. Seek our truest happiness; 4. Hence their good-will is better than that of the most distinguished children of this world. II. From their import. 1. They are not mere formalities. 2. But heartfelt wishes—and silent intercessions; 3. Whose essential meaning is expressed in ver. 24.—*Lyth.*

Tertius.—We often see in old religious pictures a small portrait of the artist on his knees in a corner. This is such a picture of the man who had the humble task of writing this Epistle from Paul's burning lips. We never hear of him before or after; just one little gleam of a light falls upon him, as sometimes you may see a star peep out for a moment, with a great bank of blackness on either side of it—but one gleam of light and one word makes this man immortal. "I Tertius, who wrote this Epistle," will last as long as the Bible, and longer too. Tertius did not care what of his life was known or unknown by other people; but he did want that other people should know that he had written this Epistle. Will it be an epitaph of that sort, in five or six words, that will do for us? This is my ambition, that this at least may be engraven on my tomb: "A servant of Christ, who helped some people to know His will, and to do it for His love's sake?" If so, all the rest may well go. If so, it matters very little what may become of our names or reputation. He has said, "Surely I will never forget any of their works."—*Maclaren.*

have generally employed some one to write his epistles; but then, to avoid the abuse of it, he always wrote a little—probably his Benediction—in his own hand, expressly to prove it to be his own, and to guard the people to whom he wrote, against any imposition."—*Paley.*

"To write well is at once to think well, to feel rightly, and to render properly; it is to have, at the same time, mind, soul, taste."—*Buffon.*

also Gaius and others

23, 24. Gaius,[a] or Caius, a Christian of Corinth, whom Paul baptized. There were two others of that name.[b] **host,** on *second* visit to Corinth (at his *first* with Aquila[c]). **whole Church,** at Corinth. **Erastus**[d] (*amiable*). **chamberlain,** public treasurer. **Quartus** (*fourth*). **The grace . . amen,** *R. V.* omits.

Distinctions even in the Church.—Here is—I. Gaius the respectable—known of all—hospitable to all—beloved and well reported of all. II. Erastus the official—esteemed and honored by those without—not many wise, not many noble are called. III. Quartus a brother—unknown, yet well known—"prized and loved by God alone."

Gaius the host.—I. A man characterized by a single virtue. It is noteworthy that most of the saints immortalized in this chapter have just one distinguishing mark. Doubtless they were not wanting in other qualities necessary to the symmetry of Christian character, but one excellence seems to be prominent. It is better to use one talent well than to neglect or imperfectly employ five talents. One ripe apple on a bough is worth more than twenty green ones. Many Christians richly endowed are far less useful than those more poorly furnished, but who do what they can with all their might. Gaius may have been no eloquent preacher, no sagacious administrator, no zealous evangelist; but his means enabled him to dispense hospitality, and he did this well—*J. W. Burn. Erastus the chamberlain.*—"Not many wise after the flesh, not many mighty, not many noble, are called," but there were exceptions; and in some places not a few. If, when a Christian, Erastus retained office, the fact speaks highly of his reputation as a citizen and a functionary. The disciples of Jesus are still members of society; and if on any occasion their fellow-citizens call them to any situation of authority and influence, not requiring anything inconsistent with their Christian principles, it may even become an imperative duty for them to obey. Whatever station we are called in providence to fill, let us see to it that we never act the part of a trimming worldly policy. In every situation "let your light shine."—*Wardlaw.*

"Under the name of Church I understand a body or collection of human persons, professing faith in Christ, gathered together in several places of the world, for the worship of the same God, and united into the same corporation."—*Bishop Pearson.*

"The Church of Christ, which is partly militant and partly triumphant, resembles a city built on both sides of a river. There is but the stream of death between grace and glory."—*Toplady.*

ascription of praise to God

25—27. power . . stablish,[e] able to, etc. **my Gospel,** *i.e.*, "the Gospel as I have taught it." **preaching . . Christ,**[f] *i.e.*, the preaching. *concerning*, Christ. **mystery,**[g] the great Secret here is that of Salvation by Faith for all, of whatever nation, who come with "the obedience of faith" to Christ the Propitiation. (See especially Eph. iii. 3—9.) Not that Salvation by Faith was a secret unheard of till the Christian age (for see ch. iv.); but that its Divine manifestation in the Cross, and consequent unreserved proclamation as the central truth of Redeeming Love, were new.—*Camb. Bib.* **manifest,**[h] fully published. **made . . nations,** Gentiles as well as Jews. **for . . faith,** to work in them the obedience of faith, *i.e.*, submission to God in the act of faith. **to . . wise.**[i] **glory,** praise for this gr at salvation. **through . . Christ,** for of the mercy of God is this salvation through Christ His Son. **for ever,** let eternal praises be for ever ascribed for his everlasting salvation.

a 1 Co. i. 14; 3 Jo. 1, 5, 6.
b Ac. xix. 29; xx. 4.
c Ac. xviii. 3.
d Ac. xix. 22; 2 Ti. iv. 20.
e 2 Th. iii. 3; Jude 24; 1 Th. ii. 16, 17; 1 Th. iii. 13.
f 1 Co. i. 23.
g Ep. i. 9, 10; Col. i. 26. 27.
h 2 Ti. i. 10; Tit. i. 2, 3; Ac. iii. 18.
i Ep. iii. 8—12; 1 Ti. i. 17; Jude 25.

"All the princi-

Apostolic praise.—What a doxology! Full of Divine melody; full of grace and truth! I. The Stablisher. He is the Creator. 1. He is the mighty God. He is "of power" to stablish you; 2. The fountainhead of the mystery of hidden wisdom; 3. He is the everlasting God (Psa. xc. 1); 4. He is the God only wise. Such is our Stablisher! Can we fear or be discouraged? Shall our weakness, or frailty, or the number of our foes appall us? II. The stablishing. The word expresses steadfastness, fixture, and strength. It assumes that on our part there is weakness, wavering, changeableness; that there is peril. The process of stablishing is what we need so much; it is more than being "kept from falling," and we require both. The Gospel—1. says to us, "Be steadfast"; 2. shows us what steadfastness is; 3. supplies us with the means of steadfastness. In clasping that Gospel, we are holding that which alone can keep us from being moved.—*H. Bonar.*

The omniscience of Christ.—Christ, as its head, guides and rules the Church. He never slumbereth nor sleepeth. The minutest things of its government are exposed to His eye; He knoweth whatsoever can set forward its well-being; He is able to supply whatsoever can do it good. So knoweth He likewise whatsoever can harm it, and hath power to guard and protect it. He presides over every conflict which its members are called to endure, and crowns them with a glorious triumph. . . . He enlighteneth us with His light; He cherisheth us with the warmth of His Divine love; and purifieth us with His Spirit; and rendereth us conformable unto Himself; by Him and into Him we grow and are incorporated.—*Pictet.* *The only Christ.*—There is one Lord, the only one from the only Father, God of God; the character and image of the Divinity; the powerful Word; the wisdom that containeth the system of the world, and the power which made the whole creation; the true Son of the true Father; the invisible Son of the invisible Father; and the incorruptible Son of the incorruptible Father; and the immortal Son of the immortal Father; and the eternal Son of the eternal Father.—*Greg. Thaum.*

ples and parts, all the actions and progressions of our spiritual life are derivations from the Son of God, by whom we are born and nourished up to life eternal." — *Taylor.*

"This same Jesus at the end fixes and fastens all. The love of God in Jesus will 'never leave us, never forsake us.' Keep but that devoutly in our hearts, and piously in our mouths, and we need fear nothing. Come what can, it sweetens all."—*Dr. Frank.*

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

Introduction.

I. **Author**, ST. PAUL. This not disputed by any eminent critic. I. The *exter.* testims. to authorship numerous (*Clement of Ro., Ep. to Cor. c.* 47 ; *Polycarp, ad Phil. c.* 11 ; *Irenæus, adv. Hær.* iv. 27 ; *Clement Alex., Pædag.* i. 33 ; *Tertullian, de Præscript. adv. Hær. c.* 33, etc.). 2. Internal evidence conclusive. Complete transcript of P.'s character as found in Acts (*Alford*). II. **Place,** where written, EPHESUS, 1 Co. xvi. 8 (*Cony. and How., Angus, Wheeler*, etc.); or Thessalonica (*Alford*). The P.S., wh. gives Philippi, is incorrect; and, like other P.SS. to Epp., of no authority (*Paley, Hor. P.* iii. *n*, 12). III. **Time,** when written. At the close of P.'s long sojourn in E. "After writing to the Thessalonians, St. Paul had paid a brief visit to Jerusalem, and had then lived for nearly three years at Ephesus. He had thus been nearly four years absent from his Corinthian converts.—*Farrar.* IV. **For whom** written. CHURCH AT CORINTH (1 Co. i. 2). Founded by P. himself on his first visit (Ac. xviii. 1—7), wh. lasted 18 mos. **It** was a numerous Church (Ac. xviii. 4, 8, 10), composed chiefly of Gentiles (1 Co. xii. 2), with some Jews (Ac. xviii. 8); and both were principally of the poorer class (1 Co. i. 26 *ff.*), with some exceptions, as Crispus (Ac. xviii. 8 ; 1 Co. i. 14), Erastus (Ro. xvi. 23), and Gaius (see also 1 Co. xi. 22). "Yet the converts, let us remember, were but a small body in a large city of some 400,000 inhabitants. When we speak of the Apostolic Churches, we are apt to forget that they occupied the position now held by solitary ghettos, or small Moravian settlements, or isolated dissenting communities. The members of these little bodies were mostly of low position, and some of them of shameful antecedents ; and they were left in the midst of a heathendom which, at Corinth, presented itself under the gayest and most alluring aspects." V. **Occasion.** "While St. Paul was at Ephesus, Apollos returned to Corinth, and the news wh. he brought of the condition of the Church was very grave. Many of them, very many—some in the shame and secrecy of a self-wounded conscience, others openly justifying their relapse by the devil-doctrines of perverted truth—had plunged once more into the impurity, the drunkenness, the selfishness around them, as though they had never heard the heavenly calling and never tasted of the eternal gift. So much at least Apollos must have told St. Paul ; and he at once wrote them a brief letter, now lost. Shortly after this, a letter reached him from the Corinthians themselves. The letter was in itself sufficient to awaken some deep misgivings in his mind, both by the self-complacent assumption of its tone, and by the restless intellectualism of its speculations. But this was not all. St. Paul had heard from Apollos some hints about the innovations and turbulence of the Achaian Church. But when he came to talk further with the slaves of Chloe, and they, no doubt reluctantly, bit by bit, in answer to his questionings, had told him all the truth, then he stood simply overwhelmed with grief and horror. Thus, then, like stroke after stroke of some death-knell to all his hopes, the evil tidings about this turbulent, conceited, party-shaken, clever, restless, backsliding Church of Corinth fell on the ears of St. Paul. Calling Sosthenes to his side as his amanuensis, he began to dictate to him this astonishing and eloquent Epistle. He tell us himself that he wrote it with throbbing heart and streaming eyes."—*Condensed from Farrar.* VI. **Design.** 1. To reply to sundry inquiries—(1) On the duties of life (vii. 1); (2) On meats offered to idols (viii.—x.); (3) On the dress of women in their assemblies (xi. 3—16); (4) On the exercise of spiritual gifts (xii.—xiv.); (5) And on the manner of making collections for the poor (xvi. 1 *ff.*). 2. This being the occasion of his writing, P. seizes the opportunity to—(1) Reprove their spirit of contention (i. 10—13); (2) To rebuke them for non-reproval of a case of incest (v. 1 *ff.*); (3) To give directions ab. litigation (vi. 1 *ff.*); (4) To correct irregularities in the celebration of the Lord's Supper (xi. 20—34); (5) To present the historical

proofs of the Resurrection (xv.); (6) And to defend his Apostolic authority (iv.—x.), which had been impugned (iv. 17—21; ix. 1, 2). "The two Epp. to Co. have a special interest of their own. They are, in one word, the *historical* Epp. The 1 Co. gives a clearer insight than any other portion of the New Test. into the institutions, feelings, opinions, of the Ch. of the earlier period of the Apostolic age. Written, with the excep. of Epp. to Thess., first of any of P.'s Epp., and, so far as we know, first of any of the writings of the New Test., it is in every sense the earliest chap. of the hist. of the Christian Ch."—*Stanley.* VII. **Corinth,** once EPHYRE (*Apollod.* i. 9), was famous and rich (*Hom. Il.* ii. 570; *Hor.* ii. 16, etc.), beautiful, commercial (*Thucy.* i. 13; *Cic. Rep.* ii. 4); under Roms. cap. of Achaia Prop. (*Apul. Met.* x.). It was 40 stadia in circum. Its two ports were Lechæon (*Plin.* iv. 5) on the W., and Kenchreæ on the E. Corinth was the Vanity Fair of the Roman Empire; at once the London and the Paris of the first century after Christianity. In the Gentile world it was famous-infamous for dishonesty, debauchery, and drunkenness.—*Farrar.*

Synopsis.

(According to Bengel.)

I. THE INSCRIPTION.....i. 1–3

II. THE DISCUSSION.

i. Exhortation to union.....i. 4–iv. 21
ii. Reproof.
1. Case of incest.....v. 1–13
2. Lawsuits.....vi. 1–11
iii. Exhortation to chastity.....vi. 12–20
iv. On marriage.....vii. 1–16, 25–50
v. Things offered to idols.
viii. 1–13; x. 25–31
vi. On a woman veiled.....xi. 3–15
vii. On the Lord's Supper.....xi. 17–34
viii. On spiritual gifts.....xii., xiii., xiv.
ix. On the Resurrection.....xv. 1–58
x. On the collection, etc.....xvi. 1–14

III. THE CONCLUSION.....xvi. 15–20

(According to Olshausen.)

Part I.

i. Of human wisdom.....i. 1–31
ii. The wisdom of God.....ii. 1–16
iii. The building of God.....iii. 1–23
iv. Human judgment.....iv. 1–21

Part II.

i. Of incestuous persons.....v. 1–13
ii. Lawsuits.....vi. 1–20
iii. Marriage.....vii. 1–40
iv. Christian liberty.....viii. 1–xi. 1

Part III.

i. Suitable apparel.....xi. 2–16
ii. The Holy Communion.....xi. 17–34
iii. The gift of tongues.....xii. 1–xiv. 40

Part IV.

i. The Resurrection.....xv. 1–58
ii. The collection.....xvi. 1–24

The lost Epistle.—"Much dif. has been felt in regard to *v.* 9, whether or no a prior epistle had been written. The best critics are now inclined to answer in the affirmative. It is not, however, to be supposed that anything has been lost fr. the canon. An earlier letter, even if written by inspiration and no longer extant, had accomplished its end. . . . What God's good providence designed for perpetual use we have."—*Treas. of Bib. Knowledge.* "To imagine that *every writing* of an inspired Apostle *must necessarily have been preserved to us*, is as absurd as it would be to imagine that all his *sayings* must necessarily have been recorded. The providence of God, wh. has preserved so many precious portions, both of one and the other, has also allowed many, perhaps equally precious, to pass into oblivion."—*Alford.* "(1) St. P. had been absent fr. Co. for three years. It is prob. that some communication by letter had been made during that time. (2) He refs. here to something written by him, wh. is not found in any extant Epis. to the Cors. (3) He contrasts his *present* with some *former* writing, and explains what he wrote *then* by what he writes now. (4) Therefore the ref. here is to some Epis. of St. P. wh. is not now extant. (5) This conclusion is perfectly consistent with the position that 'no canonical book of Holy Scripture has been lost.'"—*Wordsworth.*

CHAPTER THE FIRST.

inscription and salutation

1—3. Paul . . Apostle.[a] **Jesus Christ,** or rather *Christ Jesus.* **through . . God.** St. Paul here as elsewhere asserts his Divine commission. This was necessary because a party had arisen which was inclined to dispute it. In the second Epistle to the Corinthians we find many allusions to those who rejected his authority, as in ch. iii. 1; v. 12; x. 2, 7, 10, and the whole of chapters xi. and xii.—*Camb. Bib.* **Sosthenes,** prob. not S. bef. mentioned.[b] Some sup. him to have been P.'s amanuensis. **Church . . Corinth,** a Church maintained by grace of God even in that notoriously immoral place (for *Corinth*, see intro.). **sanctified,** the word "sanctify" bears here a somewhat different meaning from that which we commonly attach to it. It means rather that which is set apart or destined to holy uses than that which has been made holy.—*Exp. Bib.* **called . . saints,** the New Testament word for Church, *ecclesia*, means a society "called out" from among other men. **with all . . our's,** *i.e.*, "in other parts of the world besides your own, He is the Lord of all of them, no less than of me and of you." **grace,** here used in the signification of favor, kindness. **peace,** the word has peculiar force here, bec. of dissension in the Church.

The Epistle to the Corinthians described.—I. The designation of the writers. II. The description of the persons addressed. The Church exists to exhibit—1. Self-devotion; 2. Sanctity; 3. Universality; 4. Unity. III. The benediction.—*Robertson.*

Called to be an apostle.—Paul's extraordinary humility and equally remarkable boldness and authority had one common root in his perception that it was through Christ's call and by God's will he was an Apostle. It is altogether a new strength with which a man is inspired when he is made conscious that God calls him to do this or that, when behind conscience or the plain requirements of human affairs and circumstances the presence of the living God makes itself felt. "Oh that we could take that simple view of things as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay even to please those whom we love, compared with this? What gain is it to be applauded, admired, courted, followed, compared with this one aim of not being disobedient to a heavenly vision?"—*Exp. Bib.*

a Ro. i. 1.

b Ac. xviii. 17. Stanley thinks the S. of Acts and Cor. may be identical.

"Just as the muddedRhone is really the Rhone and not mud and the Rhone, so there are not two churches, the Church of Corinth and the false church within it, but one visible Church, in which the invisible lies concealed."—*Robertson.*

"The faculty of saintliness, if not actual saintliness itself, had been communicated to every member of the Church."—*Lias.*

things in the Church for which Paul is thankful

4—6. behalf, concerning you. **enriched,**[c] with spiritual gifts. **in . . utterance,** knowing a truth is one thing, being able to express it is another, and to dare to express it another. "Utterance" implies both power and courage.—*Robertson.* **knowledge,** of Divine truth and inner life. **testimony,**[d] witness borne to Christ by preaching of Paul. **was . . you,** by their gifts.

The blessings imparted by the Gospel.—The blessings which the Gospel—I. Imparts: 1. An enlightened mind; 2. A waiting spirit. II. Secures: 1. The continued preservation of believers; 2. Their ultimate acceptance. Application—(1) Be thankful if you are partakers of this grace; (2) Be careful to walk worthy of it; (3) Remember in Whom is all your strength.—*C. Simeon.*

The power of utterance.—A man was not made to shut up his mind in itself, but to give it voice and to exchange it for other minds. Speech is one of our grand distinctions from the brute. Our power over others lies not so much in the amount of thought within us as in the power of bringing it out. Not only does a man influence others, but he greatly aids his own intellect by giving distinct and forcible utterance to his thoughts. We understand ourselves better, our conceptions grow clearer, by the very effort to make them clear to another.—*Channing.*

c 1 Co. xii. 8, 10; 2 Co. viii. 7; Ro. xv. 14; Col. ii. 3; Jo. i. 16; xiv. 26.

"New epochs in the Church's life are made by the men who speak, not because they are called upon to say something but because they have that in them which they must say."—*Dods.*

d 1 Co. ii. 1; Mk. xvi. 20.

their gifts, patience, and end

7, 8. ye . . behind, *i.e.*, ye are second to none; ye are not wanting in any. **coming,**[e] revelation. The "revelation of Jesus Christ" unquestionably means (1) the Last Day in such passages as 2 Thess. i. 7 and 1 Pet. i. 7. But on the other hand, in passages such as 2 Cor. xii. 1; Gal. i. 12, 16; ii. 2, it means (2) the fuller revelation of the mysteries of God's kingdom; while in Rev. i. 1, it signifies (3) the unfolding of things to come. The second of these

e 1 Th. i. 9, 10; Tit. ii. 13; Ph. iii. 20; He. x. 36, 37; Col. iii. 4.

three meanings would seem most appropriate here.—*Lias.* **confirm,**[a] the testimony of Christ, confirmed originally by the inward witness of the Spirit, receives additional confirmation by the gradual unfolding of things Divine, until the believer, fully grounded in the faith, stands without reproach before Christ at His coming."—*Lias.* **blameless,**[b] without accusation. **day . . Christ,** the day when He shall be revealed in glory as Judge.

The uncertainty of Christ's coming.—I. This blending of light and obscurity leaves us in a state more suitable and more profitable than either absolute ignorance or perfect knowledge: 1. It awakens feelings which the former would fail to excite, and which—2. The latter would quench as they arose. II. It is specially adapted to keep alive expectation, by bringing emphatically before us the perpetual possibility of an immediate manifestation. It keeps us in a state of—1. Lively hope; 2. Watchfulness; 3. Humility; 4. Fidelity; 5. Earnest inquiry after truth; 6. Reverence and dread.—*Butler.*

Test of Christians.—When Constantine was chosen emperor, he found several Christians in office; and he issued an edict, requiring them to renounce their faith, or quit their places. Most of them gave up their offices to preserve their consciences; but some *cringed*, and renounced Christianity. When the emperor had thus made full proof of their dispositions of character, he removed all who thus basely complied with his supposed wishes, and retained the others; saying, that those who would desert or deny their Divine Master would desert him, and were not worthy of his confidence.

9. faithful,[c] "It will not be God's fault, but our own, if the promises of the last verse are not realized."—*Camb. Bib.* **called,**[d] effectually; outwardly, by His Word; inwardly, by His Spirit. **fellowship,**[e] union, companionship; allied with Him in work here, in glory hereafter. **Lord,** master, owner.

Faithful is He that calleth you.—Consider—I. How God deals with you, in so calling you as to unite you to His Son. Faithfully throughout; in all His dealings He is faithful. Faithful—1. In discovering to you your case; 2. In commending to you His Son; 3. In presenting Christ to you, in free gift, as yours; 4. In not repenting of His call. II. The end of this calling. You are united to His Son, and to such an effect as to have all things in common:—1. Common interests. The interests which Christ has as—(1) God's ally, are identical with those of the Father; (2) His Son, are identical with ours. 2. A common character. 3. A common history. With respect to—(1) A birth, (2) A baptism, (3) A work, (4) A cross, (5) A crown.—*Candlish.*

Joining the Church.—Many men seem to think that religion consists of buying a ticket at the little ticket-office of conversion. They conclude that they will make the voyage to heaven. They understand that a man must be convicted and converted, and join the Church; and, when they have done that, they think they have a ticket, which, under ordinary circumstances, will carry them through. Their salvation is not altogether sure. A man may be cast away upon a voyage. But still they say, "I have got my ticket, and if no accident occur, it will carry me to my destination safely; and all I have to do is to have patience and faith." And they are like a man that is riding in the cars, who, every time the conductor comes round, shows his ticket. They say, "I was awakened, I saw that I was a sinner, and trusted my soul in the hands of Christ." Yes: you have trusted it there, and there you have left it ever since you thought you were converted. Are there not hundreds and thousands who are living in just the same way?—*Beecher.*

10, 11. I beseech you, brethren, the Apostle now enters on the subject of the divisions among his Corinthian converts, for which his introduction was intended as a preparation.—*Camb. B.* **name,** authority, person. **speak . . thing,** be of same opinion, agree to same measures. **divisions,** schisms, factions, parties. **perfectly,** firmly, compactly. **joined,**[f] as members of one body. The word rendered *joined together* is literally "fitted together," as the fragments in a piece of mosaic, in which each minute portion exactly fills its proper place.—*Camb. B.* **mind,** the intellectual conviction which the understanding imparts. **judgment,** touching practical matters. **declared,** told, I have been informed. **by them,** he gives his authority; he does not receive it or will not regard it as private information.

How controversies among Christians ought to be managed.—I. We should suffer ourselves to be taught by the undeniable proofs of the power of God. II. We should search the Scriptures, and consent to them.—*Lisko.*

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a Ph. i. 6; 1 Th. v. 23, 24.
b 1 Th. iii. 12, 13; Col. i. 21, 22.

"As a master supplies his faithful servants with everything necessary, and takes care that nothing be wanting, but, if they are unfaithful, he reverses his treatment of them; even so God, the true owner of the earth and all that dwell therein."—*Cawdray.*

they were called of God

c 2 Th. iii. 3; He. x. 23; 1 Co. x. 13.
d Ro. viii. 28—30.
e Jo. xv. 4; Ga. ii. 20; 1 Jo. i. 3; iv. 13.

"Believe in God's call, listen to it, strive to maintain yourself in the fellowship of Christ, and every year will tell you that God, who has called you, is faithful and is bringing you nearer and nearer to what is stable, happy, and satisfying."—*Dods.*

"Union being the ground of communion; so all that is in Him is for us."—*Trapp.*

he has heard of divisions

"St. Chrysostom says that the reason why the name Jesus Christ appears so often in the introduction (it occurs eight times in nine verses) is the desire to censure indirectly the schisms existing in the Corinthian Church by reminding its members of Him in Whom they were made one."—*Lias.*

f Ep. iv. 1—6;

History of the Church.—I thought that the history of the Church might be illustrated by the course of such a river (the Rhone). Born above the clouds; dashing down the mountains in its youthful purity and power; wearing for itself channels in the solid rock; overcoming every obstacle; now tortured and torn in craggy defiles; now reposing in some placid lake which reflects the azure and the stars of heaven; coming forth from paradises of beauty, and in a wider field rolling through the open country, receiving, indeed, many corrupt admixtures, yet purifying them more than they corrupt it; and though with waters, alas, too much mingled with earthly elements, yet in a fuller tide than ever, spreading fertility over the land as it approaches nearer and nearer the great ocean.—*N. Hall.*

Ro. xv. 5; 2 Co xiii. 11; Ph. i. 27; ii. 2; 1 Pe. iii. 8.

12, 13. every one . . Paul. The idea of some commentators that there were *defined* parties in the Apostolic Church under the leadership of Apostles and their Master, a Paul-party, a Peter-party, a Christ-party, is not tenable. These designations represent the spirit in wh. they contended ag. each other, being the sayings of individuals, not of parties. But these sayings do nevertheless hint at matters of fact. (See note ch. iv. 6.)—*Alford.*

party names

Belonging to Christ.—What these words signify—I. To own His essential dignity. II. To acknowledge His Divine mission. III. To believe in His doctrines. IV. To rely on His sacrifice. V. To love His person. VI. To obey His will.—*Wythe.*

"Denominational distinctions drop away at the edge of eternity."—*Bucknell.*

The Cross the foundation of the Church.—Certainly Paul understands that between his work and the work of Christ an impassable gulf is fixed. Paul was wholly devoted to his fellow-men, had suffered and was prepared again to suffer any hardships and outrage in their cause, but it seemed to him monstrous that any person should confound the influence of his work with that of Christ's. And that which gave Christ this special place and claim was His crucifixion. We miss what Paul found in the work of Christ so long as we look more to His life than to his death. Paul does not say, Was Paul your teacher in religion, and did he lead your thoughts to God? did Paul by his life show you the beauty of self-sacrifice and holiness? but "Was Paul crucified for you?" It was Christ's death for His people which gave Him the unique claim on their allegiance and devotedness. The Church is founded on the Cross.—*Dods.*

"You cannot have pardon and justification, or glory, without sanctification; nor the comforts of Christ, without the guidance and government of Christ; you must have all or none."—*Baxter.*

14–16. thank . . you, hence you are without excuse in setting me up as the head of a party. P. plainly meant that he was thankful, for his argument's sake, and that he could say it had happened so. **Crispus and Gaius,** the special honor seems to have been accorded to Crispus of baptism by the hands of St. Paul, because he was 'the chief ruler of the synagogue.'[a] Gaius, 'mine host, and of the whole Church,'[b] must not be confounded with Gaius of Derbe (Acts xx. 4), nor with the Macedonian Gaius mentioned in Acts xix. 29. Gaius or Caius was a very common Roman name. **any,** for party purposes. **that . . name,** and hence have an excuse for saying, "I am of Paul." **Stephanus** (*crown*), aft. mentioned with commendation.[c] **know,** recollect. At first Paul seems to have remembered only Crispus and Gaius.

he baptized none

a Ac. xviii. 8.
b Ro. xvi. 23.
c 1 Co. xvi. 15.

Sacraments.—I. Their peculiar meaning—1. Their value; 2. Their blessedness. II. The end which they serve. III. The compromise which St. Paul refused to make. The wisdom of which he speaks (*v.* 21) appears to have been of two kinds—1. Speculative philosophy; 2. Wisdom of words—eloquence. —*Robertson.*

"Of all kinds of credulity, the most obstinate is that of party spirit; of men, who, being numbered, they know not why, in any party, resign the use of their own eyes and ears, and resolve to believe nothing that's does not favor those whom they profess to follow."—*Dr. Johnson.*

Paul's modesty.—"This is a beautiful trait of Paul's character. Most preachers delight to take a prominent part in the public reception of their converts. But Paul saw the danger of this, as tending to exalt the preacher in men's eyes. He therefore purposely (*v.* 15) and systematically placed himself on such occasions in the background. (Cf. Acts x. 48.) This he could well afford to do because of the greater honor, given to him, of preaching the Gospel and thus leading men to Christ. He wished men to think, not of the successful preacher, but of Him whose professed servants the baptized ones were. How different was the aim of those who wrote Paul's name on the banner of their party! Paul thanks God for his own conduct. For every good action is prompted by God, and enriches the actor."—*Beet.*

"God is to be seen in every special occurrence."—*Trapp.*

17, 18. baptize . . preach, two departments of work. P.'s mission to preach. Baptism performed by inferiors.[d] **preaching . . foolishness;**[e] **. . power of God.**[f] The connection of this verse with the preceding is not quite clear. It may, however, be thus explained: The doctrine of the Cross is

his work not to baptize, but to preach

d Jo. iv. 2, *cf.*; Ac. viii. 12, 16; ii. 41; ix. 18; x. 48; xix. 3, 5, 6.
e 1 Co. ii. 14.
f 2 Co. iv. 7; Ro. i. 16; 2 Co. x. 4, 5.

folly to those who are perishing, because they conceive of some inherent excellence in humanity, whereas the Cross proclaims and justifies God's sentence of death against the human race. The same doctrine is the power of God to those who are in the way of salvation, because it is through faith in Christ's Blood alone that man can be justified from sin, crucified to the old man, and united to the new man which is created in righteousness and true holiness. To preach the Gospel, then, with wisdom of words, to exalt, that is, the human element, is to take away the power of the Gospel, and to make it in reality the folly which it is deemed to be by unspiritual men. (Cf. Rom. i. 16, iii. 22; Eph. iv. 22, 23; Col. iii. 9, 10.)—*Camb. B.*

"He stripped his mind bare, as it were, of all his knowledge and thinking, and came among them as an ignorant man who had only facts to tell."—*Exp. B.*

The cross of Christ of none effect.—What makes the cross of Christ of none effect? Its exhibition without a personal recognition of its claim. Application—What is the effect of Christ's cross?—1. Upon yourselves? Upon (1) The child of Christian parents? (2) The pupil of a Christian school? (3) The hearer of Christian preaching? (4) Christian brethren? 2. In your hands?

"Christianity is not the bringing of new truth to us so much as the bringing of a new Person to us."—*Dods.*

Wisdom of words.—It is the direct vision of the Cross, and not anything which is said about it, which is most effective in producing penitence and faith. And it is the business of the preacher to set Christ and Him crucified clear before the eyes of men. Make men see Christ, set the Crucified clear before them, and you need not tell them to repent and believe; if that sight does not make them repent, no telling of yours will make them.—*Dods.*

wisdom of the world

19—21. destroy,[a] explode, bring to naught, confound. **wisdom,**[b] false philosophy. **wise,** those esteemed learned men. **understanding,** opinion. **prudent,** worldly discreet men. **where,** etc., their defeat triumphantly anticipated. "Let them declare what reformation they have wrought on mankind." **disputer?**[c] learned debaters, academics, sceptics. **foolish,**[d] inefficient in producing the true welfare of man. **wisdom . . God.** in His wise government. **world . . God,** shown by testimony of universal experience. **foolishness,** as men call it. **preaching,** the word translated *preaching* should rather be rendered *what is preached.* It is called foolishness (1) because "those who were perishing" thought it so; (2) because it required no high intellectual gift, but simple faith in a crucified and risen Lord. This abnegation by man of his natural powers was the first step in the road to salvation.—*Camb. B.*

a Is. xxix. 14.
b 1 Co. iii. 19—21; Job v. 12, 13.
c Natural philosophers.—*Jerome.*
d Is. xliv. 25; Ro. i. 22.

"The God, O men, seems to me to be really wise; and by his oracle to mean this, that the wisdom of this world is foolishness, and of none effect."—*Plato.*

Where is the wise? Where is the scribe?—Where! 1. What have they not attempted? 2. What have they not promised? 3. What have they achieved? 4. How are they brought to naught?—*J. Lyth, D. D. Philosophy.*—I. Challenged by the Gospel. II. Confounded by the Gospel. III. Superseded by the Gospel.—*Thomas.*

"The discovery of what is true, and the practice of that which is good, are the two most important objects of philosophy."—*Voltaire.*

"*The world by wisdom knew not God.*" No safer assertion regarding the ancient world can be made. To pass even from Plato to the Gospel of John is really to pass from darkness to light. Plato philosophizes, and a few souls seem for a moment to see things more clearly; Peter preaches, and three thousand souls spring to life. That which, in point of fact, has made God known is the Cross of Christ.—*Dods. Christ the wisdom of God.*—Justin Martyr wanders in search of the highest wisdom, knowledge of God. He tries a stoic, who tells him his search is in vain. He turns to a second philosopher, whose mercenary tone quenches any hope of assistance from him. He appeals to a third, who requires the preliminary knowledge of music, astronomy and geometry. In his helplessness he applies to a follower of Plato, under whose guidance he does begin to cherish some hope that the road leading to the desired summit may some day be struck. But in a memorable hour, when earnestly groping after the path, he is met by a nameless old man, who discourses to him about Jesus the Christ. Without any more ado, he is at the end of his quest. "Straightway," says Justin, "a flame was kindled in my soul."—*Bib. Ill.*

Christ crucified the theme of his preaching

22, 23. Jews . . sign, as the Apos. wrought mirs., this prob. refs. to sign fr. heaven.[e] "Outward visible wonder, to gratify the craving of superstition." **Greeks . . wisdom,** "an inward completeness of system, to gratify the cravings of the intellect." **stumbling-block,**[f] they held that *their* Messiah would never die.[g] **foolishness,**[h] that He should save others who could not save Himself.

e Mk. viii. 11; Ma. xvi. 1.
f Is. viii. 14; Ma. xiii. 57.
g Jo. xii. 34.
h Ac. xvii. 18.

A true knowledge of God not reached by man's wisdom.—Consider—1. The admissions of the wisest men of old. The lament of Plato was that it was so hard to discover the Father of the universe, and he never seems to have reached the conception of God as a self-conscious, living, personal Being. Socrates

"Teaching is not

deemed it the greatest happiness to know the will of the gods; but how this knowledge was to be obtained he could not say; perhaps by a resort to divination. 2. The low morality of heathenism at its brightest periods. Vices tolerated which now are reprobate. The mythologies are disgraceful. All this shows practical, ignorance of God. 3. The assertions of modern philosophy—that it has dislodged theology from its lofty pedestal, and made it only a curious speculation.—*Aldridge.*

A crucified Saviour the best stay in death.—As the friends of General Andrew Burn noticed that the symptoms of death were upon him, they asked, "Do you wish to see any one in particular?" He answered with emphasis, "Nobody, nobody, but Jesus Christ. Christ crucified is the stay of my poor soul." And so he fell asleep. Christian biography and blessed Christian experiences are crowded with such fulfilled longings to see Jesus in the closing hour.

a flow of words, nor the draining of an hour-glass, but an effectual procuring that a man comes to know something which he knew not before, or to know it better."—*South.*

24, 25. called,[a] see *v.* 2. **power,**[b] by wh. we are delivered fr. sin and its consequences. **wisdom,**[c] "the foolishness of God, the Infinite allying itself to the Finite—was the perfection of the Divine Wisdom; the crucifixion of sin in the Death of Christ—the weakness of God; God suffering, dying—was the highest manifestation of Divine Power, in that it destroyed what nothing else could destroy."—*Lias.*

The Gospel adapted to the state and circumstances of man.—I. Man, although endued with the capacity of receiving information, yet by his own unassisted efforts is totally unable to acquire the knowledge of those truths with which it chiefly imports him to be acquainted. II. Upon his being enlightened with the true knowledge of God and of his duty, he must necessarily be impressed with a deep sense of his own depravity and guilt. III. He has a consciousness of moral obligation, and ideas of moral excellence, which experience tells him he cannot by his own efforts fulfil and realize.—*Kemp.*

God's choice of instruments.—A native convert originally belonging to one of the lowest castes thus delivered himself in my hearing. "I am, by birth, of an insignificant and contemptible caste—so low that if a Brahmin should touch me he must go and bathe in the Ganges for purification; and yet God has called me, not merely to the knowledge of the Gospel, but to the high office of teaching it to others. My friends, do you know the reason of God's conduct? It is this: If God had selected one of you learned Brahmins, and made you the preacher, when you were successful in making converts, bystanders would have said it was the amazing learning of the Brahmin and his great weight of character that were the cause; but now, when any one is converted by my instrumentality, no one thinks of ascribing any of the praise to me, and God, as is His due, has all the glory."—*Townley.*

Christ the wisdom and power of God

a Ro. viii. 28—30; ix. 23, 24.
b 1 Co. i. 18; Ep. i. 19, 20.
c Ro. xi. 33; Col. ii. 3.

"Whosoever unites himself to Christ by faith in His Blood acquires the faculty of putting sin to a lingering death."—*Lias.*

"Wisdom does not show itself so much in precept as in life—in a firmness of mind and a mastery of appetite. It teaches us to do, as well as to talk; and to make our words and actions all of a color."—*Seneca.*

26, 27. see . . calling, mighty, distinguished, honorable. **wise . . flesh,** men remarkable for human learning. **mighty,** official rank. **noble,** high descent. **foolish,**[d] illiterate. **confound,** put to shame by character and works. **wise,** learned, who know so much yet do so little. **weak,** no human power, influence, authority.

The character of the Apostles.—I. The manner in which the Apostolic body was constituted, and the number of which it consisted, seem singularly ill-suited to the advancement of the truth. II. Their conduct previous to the resurrection of Christ, does not justify us in anticipating their strict subordination, their unusual harmony, and the patient submission of individual opinion to the suffrage of the majority. III. Their dependence, and even helplessness, during Christ's life, appears little likely to qualify them for taking a lead; or for executing such a scheme as the conversion of the world. Consider—1. Their prejudices as Jews; 2. Their passions as men; 3. Their ignorance as low-born peasants. IV. Yet immediately Christ is gone, we find them acting for themselves, with boldness, prudence, and promptitude. What stronger proof is there of the truth of their religion than this sudden and miraculous change of their character and conduct?—*Milman.*

Hope for all.—Lady Huntingdon used to say that she owed her salvation almost to the letter M. If it had been "not *any* wise, not *any* noble," she could not have been saved.

not many mighty called

d Ma. iv. 18, 19 ix. 9, 10; Ac. iv 13; Jo. vii. 48; Ja. ii. 5; Ps. viii. 2.

"The history of the Church in all ages and places teaches that the most gifted of her agents, in talents, graces, and usefulness, both at home and abroad, among the laity and ministry, have come forth from the walks of humble life. 'Not many mighty, not many noble."—*John Bate.*

28, 29. base . . world, men of lowly birth. **despised,** position—as publicans. **things . . not,** as if dead; *i.e.*, as unfit for the purpose as the dead. **things . . are,** men who might be deemed fit, with mental and social power. **no . . glory,** the *weak* feeling that the power is of God; the *strong* con-

the base and weak are chosen

"When a man unites with the Church, he should not come saying, 'I am so holy, that I think I must go in among the saints; but, 'O, brethren, I find I am so weak and wicked that I cannot stand, though all Apostles and angels, not to say others, should combine to assume the head.'"—*Beecher.*

"True religion never finds itself out of the infinite sphere of the Divinity, and wherever it finds beauty, harmony, goodness, love, ingenuousness, wisdom, holiness, justice, and the like, it is ready to say, here and there is God: wheresoever any such perfections shine out, a holy mind climbs up by these sunbeams, and raises itself up to God."—*John Smith.*

Christ is to us wisdom, etc.

a Ep. 3—7.
b Col. ii. 9, 10.
c Col. ii. 3.
d Is. xlv. 24, 25; 2 Co. v. 21; Ro. iii. 25; iv. 25.
e 1 Co. vi. 11; Ep. ii. 10; v. 25, 26.
f Ti. ii. 14; Ro. viii. 23.
g Je. ix. 23, 24.
h Ga. vi. 14.

"There is no joy but in God, and no sorrow but in an evil conscience."—*Taylor.*

Christ crucified his only knowledge

i 1 Co. i. 17; 2 Co. x. 10.
j Ac. xx. 20, 21, 27; 1 Jo. v. 10, 11.
k Ph. iii. 8.
l "I resolved to own, or show, no other knowledge among you."—*Locke.* "I determined not to discover anything."—*Whitby.*

founded by the weak. **in . . presence,** who alone contrived the Gospel plan, and applies the Gospel call.

God destroying the conventionally great by the conventionally contemptible.—I. Evil exists under conventionally respectable forms—infidelity—licentiousness—social injustice—selfishness, bigotry, superstition and fanaticism—war. II. God is determined to overthrow evil by conventionally contemptible means. What does the language here used mean? Negatively: it does not mean that—1. The Gospel is an inferior thing; 2. The men appointed as its ministers are to be inferior. Positively: it means that—1. The Gospel; 2. The first ministers were conventionally mean.—*Thomas.*

An African preacher.—"There lived in his immediate vicinity a respectable man, who had begun with some earnestness to search the Scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages which an inspired Apostle has declared to be 'hard to be understood.' In this state of mind he repaired to our preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing his corn. As the man approached, the preacher, with patriarchal simplicity, leant upon the handle of his hoe, and listened to his story. 'Uncle Jack,' said he, 'I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here,' holding up his Bible, 'which I know not what to do with. It is this: "God will have mercy upon whom He will have mercy, and whom He will He hardeneth." What does this mean?' The old African replied as follows: 'Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and, if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that, at the very beginning of the Gospel, it is said, "Repent, for the kingdom of heaven is at hand." Now, have you done that? The truth is, you read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all that you are told to do in Matthew, come, and we'll talk about Romans.'"—*Watchman of the South.*

30, 31. but . . him,[a] the God of grace who has called you. **ye . . Jesus,**[b] believers in. **wisdom,**[c] better than our poor philosophy. **righteousness,**[d] in place of our demerits. **santification,**[e] holiness, consecration. **redemption,**[f] freedom, deliverance. **written,**[g] the Scripture fulfilled in the character of Christians. **glory . . Lord,**[h] who has made him what he is.

Righteousness, not of us, but in us.—I. Whatever we have is not of us, but of God. II. While truth and righteousness are not of us, it is quite as certain that they are also in us, if we be Christ's; not merely nominally given to us and imputed to us, but really implanted in us by the operation of the Blessed Spirit.—*J. H. Newman.*

Bonaventure's temptation.—"The devil," says Brooks, "tempting Bonaventure, suggested to him that he was a reprobate, and persuaded him to drink in the pleasures of this life, because he was excluded from the future joys with God in heaven. Bonaventure's graces being active, he answered, 'No, not so, Satan; if I must not enjoy God *after* this life, let me enjoy Him as much as I can *in* this life.'"

CHAPTER THE SECOND.

1, 2. not . . speech,[i] rhetorical arrangement of words. **wisdom,** philosophy. **declaring . . God,**[j] *i.e.*, things wh. God ordered Apos. to testify concerning Christ. *R. V.* reads "mystery of God." **know,**[k] make known.[l] **anything . . you,** whatever you might expect, I would be as a man who knew only one thing.

A true Gospel preacher.—The grand subject of his ministry—I. Is the crucified Christ, because—1. He is the highest revelation of God's love for men; 2. He is the most thrilling demonstration of the wickedness of humanity; 3. He is the grandest display of loyalty to moral rectitude. II. Soul-absorbing (*v.* 3). To Paul Christ was "all in all." All other subjects—political and philosophical—dwindled into insignificance in its presence; it swallowed up his great soul. III. Makes him indifferent to all rhetorical considerations (*v.* 1). The theme was infinitely too great for it. Does the splendid apple-tree in full blossom require to be decorated with gaudy ribbons? Christ cru-

cified is mighty eloquence. IV. Subdues in him all self-consciousness (*v.* 3). V. Invests him with Divine power over man (*vv.* 4, 5).—*Thomas.*

The right kind of preaching.—Mr. Spurgeon uttered words in one of his prayer-meeting addresses which speak volumes as to the secret of his successful ministry: "I think I can honestly say that when I have had something come to me rather fine—a nice, rare oratorical bit, and I think I could do it—I think if I tried I might say something very fine—I have pulled it out of my mouth and flung it away that I might not take away the attention of any hearer from Christ crucified. 'Here is a sword.' 'But,' say sone, 'it has not a handsome scabbard.' No; we pull that off. We throw that to some old rag and bone dealer. We use nothing but the blessed Gospel of Jesus Christ. When that does not save men, men shall be lost. We know nothing equal to it for the keenness of its edge; for the force with which it slays. It is a strange sword. With its edge it kills, and with its back it heals.—*Bib. Ill.*

3—5. weakness, self-mistrust, anxiety, the deepest sense of unworthiness, combined with an infirmity of body, which was a great trial to the Apostle, and of which he makes frequent mention.[a]—*Camb. B.* **speech,** *private* discourse. **preaching,** *public* discourse. **enticing,** winning, persuasive. **words . . wisdom,** such as human policy would dictate. **power . . God,**[b] hence a firm and fruitful faith.

Effective preaching.—It—I. Needs no display; this does not exclude the use of human knowledge or individual talent, but the ostentatious exhibition of it, which helps nothing, but damages much. II. Depends on Divine power, the convincing energy of the Holy Spirit, and the saving power of the truth. III. Requires the communication of the Spirit, both to the preacher and the hearer.—*Lyth.*

Flowers of rhetoric.—King James II. sat for his portrait to Verelst, the great flower-painter. So completely was the canvas filled with elegant garlands of flowers, that the king himself was scarcely noticed. May we not in preaching and teaching attract so much attention to human wisdom, words, and flowers, that Christ shall take quite an unimportant part in our instruction?

6—8. wisdom, is there, then, no wisdom possible for a Christian? no sphere for the exercise of those faculties of the intellect which we received from God? the hearer may say. Certainly, says the Apostle, but it must take as its starting-point the truths revealed by Christ, and it will be proportionate, not to the secular knowledge or intellectual power of the inquirer, but to his moral and spiritual attainments.—*Camb. B.* **perfect,**[c] the thoroughly instructed;[d] full-grown.—*Stanley.* **wisdom . . world,** vain philosophies, or heathen systems of religion. **princes . . world,** leaders of thought, priests of Paganism. **hidden,**[e] in types and figures of the law. **glory,** the great glory of the age in wh. we live is that these long hidden things are now manifested. **princes . . knew,**[f] Herod, Pilate, Caiaphas, etc., knew not Christ as the Messiah, or the Gospel to be fr. God.

The superlative wisdom of the Gospel is demonstrated—I. By its origin. It proceeds—1. Not from the wise and mighty of this world; 2. But from the hidden depths of the Godhead. II. By its purpose, which is—1. Not realized in time; 2. But in eternal glory. III. By its essential mystery. 1. Unknown to the greatest in times past; 2. Undiscoverable by reason or sense. IV. By the mode of its revelation. 1. Through the Spirit of God; 2. To the spirit of man.—*Lyth.*

Enticing words.—It is related of Dr. Manton, that having to preach before the Lord Mayor and Aldermen of London, he chose a subject in which he had an opportunity of displaying his learning and judgment. He was heard with admiration and applause by the intelligent part of his audience; but as he was returning from dinner with the Lord Mayor, a poor man, following him, pulled him by the sleeve of his gown, and asked him if he was the gentleman that preached before the Lord Mayor. He replied he was. "Sir," said he, "I came with the hopes of getting some good to my soul, but I was greatly disappointed, for I could not understand a great deal of what you said; you were quite above my comprehension." "Friend," said the doctor, "if I have not given you a sermon, you have given me one: by the grace of God, I will not play the fool in such a manner again."

9—11. written,[g] and popularly applied to the glory of heaven, wh. *now* indeed, "eye hath not seen," etc.[h] **eye . . seen,** etc., at the time when Isa-

"The only thing that I made it definitely my business to know."—*Alford.*

"The star, when it came to Christ, stood still, and went no farther; so, when we come to the knowledge of Christ, we should stand still and go no farther; for Paul was content to know nothing but Christ crucified."—*Henry Smith.*

faith to stand in the power of God

a 2 Co. x. 10; xi. 30; xii. 5, 9, 10; Ga. iv. 13.

b 1 Co. iii. 6, 7; 2 Co. iv. 7; Ac. xvi. 14.

"Let Christ be the diamond to shine in the bosom of all your sermons."—*Reynolds.*

the wisdom of God in a mystery

c He. v. 14; vi. 1; Ep. iv. 13.

d Macknight. Those fully initiated into the heathen mysteries were named τελειοι, *perfect*, bec. these mysteries in their whole extent were discovered to them. *Cf.* Ph. iii. 15.

e Ro. xvi. 25, 26; Ep. iii. 4—6, 9—11; Col. 1. 26—28; 1 Ti. iii. 16; 2 Ti. i. 9, 10.

f Ac. iii. 17; xiii. 27; Lu. xxiii. 34.

"Philosophy, when superficially studied, excites doubt; when thoroughly explored, it dispels it."—*Bacon.*

eye hath not seen

g Is. lxiv. 4; Ps. xxxi. 19.

h "The words

both in the original context of Isa., and in their position here, refer not to a future state, but to the spiritual blessedness or glory wh. is to be attained in the present life by believers, and wh. the Apostle proceeds to explain in the next verses."—*Stanley.* See also *Dr. Ferguson, in Alive*, vol. ii. p. 105.

"Happy they to whom the darkness of this world reveals the boundless distances of the starry heaven, and who find that the blows which have shattered their earthly happiness have merely broken the shell which confined their true life and have given them entrance into a world infinite and eternal."—*Dods.*

wrote, these "*things*" were *hidden* (*v.* 7). **hath revealed,** *hath*, hence they cannot be the things of the glorious hereafter. **Spirit . . things.** The word "search" is here indicative, not of ignorance, but of accurate knowledge, at least if we may judge from the fact that this is the very phrase the Apostle has used of God, saying, "He that searcheth the hearts knoweth what is the mind of the Spirit."—*Chrysostom.* **deep . . God,** unfathomable to the mind of man. **save . . man,** *i.e.*, the man himself. **but . . God,** who knows His purposes, as the spirit of a man knows his.

The revealed communications of the Spirit are:—I. Transcendent in character. 1. The deep things of God. Reason suffices in other matters; these can only be revealed by the Spirit, who teaches us to cry "Abba, Father." II. An absolute ground of certainty and confidence. 1. He knows all things; 2. Reveals that God is love; 3. This truth is as unchangeable as God Himself and becomes the immovable ground of our happiness. III. Sufficient for all our spiritual necessities. We want nothing more when this love is revealed in us because—1. His gracious purpose is disclosed; 2. All the miseries of our nature are met in Christ; 3. Christ is revealed as a new source of life and happiness.—*Lyth.*

Things prepared.—The Jewish Rabbis inform us "that when Joseph had gathered much corn in Egypt he threw the chaff into the Nile, that so flowing down to the neighboring cities, and nations more remote, it might bear witness to them of the store of good things garnered up in the treasure cities of Egypt." And so God, to make us know what glory there is in heaven, has thrown some husks to us here, that we might draw out our inferences. If we find so much of glory spread over earthly things, what may we expect to find in those that are heavenly? If He give us so much in the land of our pilgrimage, what will He not give us in our own country? If He can lavish so much on His enemies, what will He not reserve for His friends?—*Richard Newton.*

the spirit of the world and the spirit of God

a 1 Pe. i. 10—12; 2 Pe. i. 21.

b Lu. xii. 12. "Let it be accounted folly, or frenzy, or fury, whatsoever, it is our comfort and wisdom, we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made Himself the Son of Man, and that men are made the righteousness of God."—*Hooker.*

12, 13. received, literally, **we received,** *i.e.*, when we became disciples. —*Lias.* **that . . know,** "the word here signifies to perceive, rather than to gather by the exercise of the reason. Such things as the Spirit reveals to us are discerned as clearly by our spirits as the things visible to sense are discerned by the eye."—*Camb. B.* **freely . . us,** hidden fr. our forefathers, but revealed and given now. **things . . speak,**[a] when we preach a crucified Redeemer. **words . . teacheth,** such well-rounded periods or sophistical arguments as men would use. **but . . teacheth,**[b] the unadorned language of truth. **spiritual . . spiritual,** the meaning probably is as in margin of *R. V.* "interpreting spiritual things to spiritual men."

Spiritual qualification for the reception of the spiritual.—I. There are many things freely given to us by God. II. These free gifts must be known and appreciated, or they will not be received by us. III. The knowledge of God's free gift is dependent on the spirit that we have received. IV. The spirit of the world is utterly insufficient for the purpose here indicated. Its characteristics are—1. Sensuality; 2. Selfishness; 3. Cruelty; 4. Love and lust of conquest; 5. Love of money; 6. Enterprise. V. The reception and embrace of the Spirit of God will strike a relation at once between our understanding and the truth—between our hearts and the Divine appeals to our feelings—between our wills and the calls of duty and self-sacrifice.—*Reynolds.*

The things of God revealed by the Spirit.—When a telescope is directed to some distant landscape, it enables us to see what we could not otherwise have seen; but it does not enable us to see anything which has not a real existence in the prospect before us. The natural eye saw nothing but blue land stretching along the distant horizon. By the aid of the glass there bursts upon it a charming variety of fields and woods, and spires and villages. Yet who would say that the glass added one feature to this assemblage? It discovers nothing to us which is not there; nor, out of that portion of the book of nature which we are employed in contemplating, does it bring into view a single character which is not really and previously inscribed upon it. And so of the Spirit. He does not add a single truth or a single character to the book of revelation. He enables the spiritual man to see; but the spectacle which he lays open is uniform and immutable.—*Chalmers.*

the natural and the spiritual man

c Ro. viii. 6, 7;

14—16. natural,[c] that is, the man whose perceptions do not extend beyond the region of the intellect can never attain to the things of the Spirit. **for . .**

him, being outside his comprehension and experience. **know,** by intuition or mere reason. **spiritually,**[a] by the Spirit's enlightening aid. **discerned,**[b] judged of, examined. **himself . . man,**[c] bec. no natural man can judge of the principles on wh. a spiritual man's belief is founded.—*Macknight.* **who?**[d] what *natural* man? **him?** the *spiritual* man? **we,** the Apostles. **mind . . Christ,**[e] and hence are able to instruct the spiritual man.

The natural man incapacitated to receive spiritual things.—Note—I. Some of those sublime and interesting truths which the natural man does not receive. II. The alarming extent to which this want of spiritual discernment prevails, and the inadequacy of the highest advantages to communicate it. III. The important reflection which the subject suggests.—*Bib. Ill.*

Spiritual discernment:—There is nothing here which is not acknowledged and insisted on in every-day life. There are things that are only instrumentally discerned. 1. Here is a large brilliant diamond, and you pronounce it to be without fault; but the lapidary gives you a magnifying glass of great power, and bids you look at the centre of the stone; and there sure enough you see a black spot. The lapidary says the naked eye can neither receive it nor know it because it is microscopically discerned. And nobody arises to say, "Sir, you have introduced a painful mystery into human thought and inquiry." People are rather glad that a medium has been supplied by which the hidden truth may be brought to light. 2. Yonder are two shining surfaces, and you say there must be a great fire there. The scientist who overhears you, however, says, "One of those surfaces has no light at all." "But can't I believe my own eyes?" "No," he says, "just look through this instrument"—the polariscope—and now you see that the one surface was primary light and the other but reflected. The naked eye can neither receive nor know it because it is polariscopically discerned. There are blind minds as well as as blind eyes. "Except a man be born again he cannot see."—*Parker.*

CHAPTER THE THIRD.

1—3. **could not,**[f] hence not to be blamed. **as . . spiritual,** men able to receive higher instruction. **carnal,** fleshly, earthly. **even . . Christ,** having only an elementary knowledge of Gospel truth. **milk,**[g] first principles, yet sufficient for the occasion. **meat,** more difficult doctrines. **neither . . able,** ye have not made, even yet, sufficient progress. **ye . . carnal,** the word *carnal* conveys a stronger reproach than *natural.* The latter signifies the man whose hopes and desires are bounded by the limits of the physical principle of life. The former is applicable to those who are under the dominion of their sensual passions.—*Lias.* **envying . . divisions,**[h] marks of a worldly state of heart. **walk . . men?** *i.e.*, as worldly men?

The comparative carnality of Christians.—I. Christians are decidedly, though not wholly, spiritual. The marks of their spirituality are these: 1. A freedom from wilful and habitual subjection to any sin; 2. The measurement of their obedience by the perfect law; 3. The ascribing of all the excellences attained by them to a Divine source; 4. Union among themselves. II. But they have the remains of an opposite character still existing within them, in the midst of which this new one has sprung up. They remain too much carnal and become too little spiritual. 1. They bear not affliction well; 2. Their behavior in the Church is not good; they quarrel and contend; 3. They pay too much attention to the pomp of this world.—*Leifchild.*

Moravians in Greenland.—The Moravian missionaries in Greenland endured much mockery and opposition from the rude inhabitants, when communicating to them the knowledge of Divine truth. When the missionaries told them they meant to instruct them about the will of God, they were met by the taunt: "Fine fellows, indeed, to be our teachers! We know very well you yourselves are ignorant, and must be taught by others!" They used all their endeavors to entice them to participate in their wanton and dissolute sports; and when they failed in this, they mocked and mimicked their reading, singing, and praying, practising every kind of droll antic; or they accompanied their devotions by drumming or howling hideously. Nor did the poverty of the brethren escape their keenest ridicule, or most cutting sarcasms. They even pelted them with stones, climbed upon their shoulders, destroyed their goods, and maliciously tried to spoil their boat, or drive it out to sea.

4, 5. **for . . saith,** etc. (See on i. 12.) **carnal,** the majority of MSS. and

Ac. xvii. 18; Jo. iii. 3; vi. 44, 65.

"There is but little analogy between mental and spiritual discernment. The one is the result of knowledge, investigation, argument; the faculties which produce the other are sharpened by self-discipline, humility, communion with God, love of Him and the brethren. To those who are thus exercised many things are clear which are mysteries to the most learned and the most acute."—*Lias.*

a 1 Jo. ii. 20.

b Ps. xxv. 14.

c He. v. 12–14; 1 Co. iv. 3.

d Is. xl. 13.

e Jo. xv. 15; Ga. i. 11, 12.

milk and meat

f Mk. iv. 33; Jo. xvi. 12.

g 1 Pe. ii. 2.

"Christ's school hath many forms, and it is a sin and a shame to be always in the alphabet."—*Burgiss.*

h Ga. v. 19–23; Ja. iii. 16; Ro. xvi. 17.

"Paul inculcates a truth that may seem strange to our ears when he tells his Corinthian converts that a taste for religious controversy is a sign of the strength of the animal nature in man."—*Camb.B.*

"You have too much respect upon the world: they lose it that do buy it with much care."—*Shakespeare.*

Paul and others only servants

versions read "men" here, instead of "carnal." **who . . Paul . . Apollos?** who but men, not the Lords of the heritage? **ministers,**[a] servants only. **by . . believed,** by whose labors ye have been led to believe in Christ, the only Saviour and sole Head of the Church. **even . . man?**[b] to one authority to preach, to another grace to believe.

Undue partiality to ministers reproved.—I. In what light ministers should be viewed. They are—1. Instruments in God's hand; 2. Nothing more than mere instruments. II. In what way they are to conduct themselves towards their people. They must be faithful. Faithful to their—1. Master; 2. Fellow-servants. Learn—(1) To be thankful for the privileges you enjoy; (2) To be faithful in duly improving them.—*Simeon.*

A criticism on preaching.—A Christian hearer, meeting an acquaintance who had been to hear a sermon, said, "Well, I hope you have been gratified." "Indeed I have," replied the other; "I wish I could have prevailed on you to have heard him. I am sure you would never afterwards have liked any other preacher." "Then," replied the wiser man, "I never will hear him: for I only wish to hear ministers who show so high an esteem for the Word of God, that their hearers shall love it, hear it from whom they may. For 'who is Paul, or who is Apollos, but ministers by whom ye believed?'"

a 2 Co. iii. 3, 6; 1 Pe. v. 3; 1 Co. iv. 1, 6, 7; 1 Pe. iv. 10, 11.
b Ro. xii. 6.

"Zanchy tells us of one at Geneva, who being desired to go and hear Viretus, who preached at the same time as Calvin, answered his friend, 'If Paul were to preach, I would leave Paul himself to hear Calvin.'" —*Gurnall.*

the increase is of God

6, 7. planted,[c] introduced you into the vineyard. **watered,**[d] the instruction of the Church by A., who came to Cor. aft. P. had left. **but . . increase,** growth and fruitfulness fr. God alone. **anything,**[e] Paul uses the neuter gender here. The instruments are *one thing*, parts of a vast piece of machinery which God has put in motion for the salvation of the world.—*Camb. B.* **God . . increase,**[f] *all* thanks and honor due to Him alone.

Moral increase.—I. All moral increase is of God: 1. Its nature; 2. Scriptural teaching; 3. Christian experience, show that He alone can give it. II. The moral increase which He gives is most glorious. In—1. Itself; 2. Its adaptation; 3. Its extent; 4. Its perpetuity; 5. Its benevolence. III. He gives it all on a fixed principle. There must be—1. Personal; 2. United; 3. Believing; 4. Earnest; 5. Prayerful; and—6. Persevering labor.—*Word.*

On hearing the Word.—A lady who was present at the dispensation of the Lord's Supper, where the Rev. Ebenezer Erskine was assisting, was much impressed by his discourse. Having been informed who he was, she went next Sabbath to his own place of worship to hear him. But she felt none of those strong impressions she experienced on the former occasion. Wondering at this, she called on Mr. Erskine, and, stating the case, asked what might be the reason of such a difference in her feelings. He replied, "Madam, the reason is this: last Sabbath you went to hear Jesus Christ, but to-day you have come to hear Ebenezer Erskine."

c Ac. xviii. 1, 4, 2, 11; 1 Co. iv. 15; ix. 1; xv. 1.
d Ac. xviii. 24, 27; xix. 1.
e 2 Co. xii. 9—11.
f Jo. xv. 5, 16.

"Throughout this paragraph it is this thought that Paul dwells upon: that the Church is originated and maintained, not by men, but by God. Teachers are but God's instruments, and yet being human instruments, they have each his own responsibility, as each has his own part of the one work."—*Dods.*

God's husbandry and building

8, 9. one,[g] Apollos and I are but one instrument in God's hand, as the man who sets the sails and he who holds the helm are one instrument used by the master of the ship.—*Dods.* **own reward,**[h] what is due to *him.* **own labour,** fidelity, not success, shall measure the reward. **for . . God,**[i] the Apostle now gives the argument another turn. From *man's* point of view the preachers of the Gospel are mere instruments in God's hands. Not so from God's. *He* regards them as responsible beings, responsible to Him for the work they do.—*Lias.* **ye . . God's,** not ours. **husbandry,**[j] field, vineyard, including cultivation and fruit. **building,**[k] both as to the act, and to the edifice.

The union of Divine and human agency in Christ's kingdom.—I. What this work includes, in which God and His people labor together: 1. The spread of the Gospel; 2. The conversion of sinners; 3. The increase and prosperity of the Church. II. The spirit in which it should be prosecuted. In the spirit of—1. Humility; 2. Love to God; 3. Love to fellow-men; 4. Holy zeal; 5. Prayer and faith."—*Brown.*

The outward and the inward ear.—I should rejoice to hear any one of my congregation saying, "I forgot *who* preached, I felt so much the influence of *the truth* he preached. Blessed be God, I was enabled to repent, and the silent tears trickled down my cheeks. My heart was affected, it began to relent, and now it relents again, when I consider by whose mercy it was that I was blessed with these feelings."—*Rowland Hill.*

g Jo. iv. 36.
h 1 Co. xv. 58; Da. xii. 3; Re. xxii. 12.
i Mk. xvi. 20.
j Is. v. 1, 2; xxvii. 2, 3; Jo. xv. 1, 2.
k 1 Pe. ii. 5; 1 Co. iii. 16, 17; Ep. ii. 20—22.

Christ the only foundation

10, 11. wise, skilful, selection of material, design, etc. **master-builder,** architect.[l] **I . . foundation,**[m] I began to build the Ch. at Cor. **another . .**

l αρχιτεκτων.
m Ro. xv. 20; Re. xxi. 14.

thereon, as Apollos, etc. **heed . . thereupon,**[a] that the superstructure may be suitable to the foundation. **other . . lay,**[b] for the simple reason that no other will bear the weight of the superstructure.

The foundation for the soul to build upon.—Jesus Christ is the foundation of all. I. Gospel doctrine. All the Gospel doctrines centre in Christ. II. Evangelical preaching. The object on which every minister—1. Directs the eye; 2. Delights to dwell, must be Christ. III. Acceptance with God. Christ is—1. The atonement for our sin; 2. Our only way to God; 3. The remover of sin from us. IV. Experimental knowledge. He is the foundation of both—1. Theoretical, and—2. Experimental knowledge. V. Holy practice. All our holiness is derived from Him.—*Sherman.*

Security against apostasy.—"I well remember," says an eminent minister in North Wales, "that when the Spirit of God first convinced me of my sin, guilt, and danger, and of the many difficulties and enemies I must encounter, if ever I intended setting out for heaven, I was often to the last degree frightened; the prospect of those many strong temptations and vain allurements to which my youthful years would unavoidably expose me, greatly discouraged me. And I often used to tell an aged soldier of Christ, the first and only Christian friend I had any acquaintance with for several years, that I wished *I* had borne the burden and the heat of the day like *him.* His usual reply was—'That so long as I *feared,* and was *humbly dependent upon God,* I should *never fall,* but certainly prevail.' I have found it so. O, blessed be the Lord, that I can now raise up my Ebenezer, and say, 'Hitherto hath the Lord upheld me.'"

12, 13. any man, teacher. **gold . . stones,**[c] true disciples. **wood . . stubble,**[d] hypocrites, formalists, empty professors. **man's . . manifest,** as to its nature. The *true* and the *false* will be distinguished. **day,**[e] of trial, persecution, of Christian labor and profession.[f] **revealed . . fire,**[g] "rather, *it is revealed in fire, i.e.,* in the fire of God's judgment."—*Cam. B.*

The different methods of preachers.—I. The occasion of the words of our text. II. The design of the Apostle in writing them,—to rectify our judgment on this subject. III. Explanation of the figures used. IV. The kinds of preachers of whom the Apostle speaks: 1. Such as lay another foundation than Christ; 2. Those who build on Christ "wood, hay, and stubble;" 3. Such as build on Him "gold, silver, and precious stones."—*Stevens.*

Foundations and buildings.—When Corinth rose from its ruins, it was no uncommon sight to see a miserable hovel reared against the marble wall of a temple or the splendid portico of some deserted palace rendered habitable by a patch-work of mud and straw. What a recent visitor saw at Luxor may be accepted as to some extent true of Corinth: "Mud hovels, mud pigeon-towers, mud yards, and a mud mosque cluster like wasps' nests in and about the ruins. Architraves sculptured with royal titles support the roofs of squalid cabins. Stately capitals peep out from the midst of sheds in which buffaloes, camels, donkeys, dogs, and human beings herd together in unsavory fellowship." So in Corinth the huge slabs of costly and carefully chiselled stone lay stable as the rock on which they rested, but now the glory of such foundations was dishonored by squalid superstructures. And the picture in Paul's mind's eye of the Corinthian Church vividly suggested what he had seen while walking among those heterogeneous buildings.—*Dods.*

14, 15. if . . abide,[h] if the disc. intro. by him stand. **which . . thereupon,** wh. disc. he has built upon Christ. **he,**[i] the builder. **if . . burned,** the hollow professor falling away. **he . . loss,**[j] he will lose his reward. **but . . saved,** as having been faithful and sincere. **yet . . fire,**[k] *i.e.,* with difficulty; as one who himself has passed through the fire.

The successful builder.—I. His work—well-founded—well-built. II. Its durability. It stands the test of time—of investigation—of fire. III. His reward—in the successful issue of his toil—in the approbation of God—in the abundant recompense. *The foolish builder.*—I. His folly—he had a right foundation—selected corruptible materials. II. His loss—his work consumed—his labor lost—his reward forfeited. III. His narrow escape—saved, yet so as by fire.—*Lyth.*

A sceptic's dying testimony.—Many years ago, having occasion to visit an aged minister in the country, as he was then little able to go abroad himself, he asked me to call on one of his flock confined to the bed of sickness. The invalid referred to was a rather well informed and reflecting man, but had

a Ga. i. 9.

b Is. xxviii. 16; 1 Pe. ii. 4—6; Ma. xvi. 16, 18; Ac. iv. 11, 12; Ep. ii. 20; 2 Ti. ii. 19.

"The most eminent and successful preachers of the Gospel in different communities—a Brainerd, a Baxter, and Schwartz—have been the most conspicuous for a simple dependence upon spiritual aid; and no success whatever has attended the ministrations of those by whom this doctrine has been either neglected or denied."—*R. Hall.*

materials of building tested

c 2 Pe. i. 5, 7.

d Ma. xv. 9; Ga. iv. 9—11; Col. ii. 6—8.

e 1 Co. 1, 8; 1 Co. iv. 5; Mal. iii. 17, 18; iv. 1.

f "Day of destr. of Jerusalem."—*Hammond, Lightfoot.* "Lapse of time." *Grotius, Mosheim, Rosenmüller.* "'The light of day,' *i.e.,* of clear knowledge." —*Calvin, Beza, Erasmus.*

"Day of tribulation."—*Augustine,* etc.

g 2 Th. i. 8; Ez. xiii. 10, 11.

reward for work

h Zec. iii. 2; 1 Th. ii. 19.

i 1 Pe. v. 2, 4.

j 2 Jo. 8.

k Am. iv. 11; Jude 23; 1 Pe. iv. 18.

"To have advanced Christ's kingdom not at all, to have spent our life building up a pretentious erection which at lasts falls

about our ears, to come to the end and find that not one solid brick in the whole fabric is of our laying, and that the world would have been quite as well without us—this must be humiliating indeed; but it is a humiliation which all selfish, worldly, and foolishly fussy Christians are preparing for themselves."—*Exp. Bib.*

been so far led away, in early life, by the writings of Paine, that he began to question the truth of Christianity, though he could not altogether get quit of its authority. He told me that when he felt his strength gradually declining, and when he had little hope of recovery, he took comfort from the thought, that though he had done many things he ought not to have done, he was not worse than others; that we had all to do with a merciful God; and if there was a future world, all would be safe, he trusted, in the prospect of eternity. He added, "As I gradually grew weaker, the thought occurred to me that God is *just* as well as *merciful*, and as both these are attributes of His character, what evidence have I that I shall be treated with mercy and not with justice?" concluding, in a tone peculiarly expressive, "if I am treated with justice, where am I?" I replied, that this was the very difficulty which was met by the Gospel, that all the demands of justice being fully satisfied when Jesus appeared as our representative, the honor of Divine justice was now perfectly secured, and made quite consistent with the manifestation of Divine mercy to such as are willing to receive it. Having endeavored as fully as I could to explain this subject, and pressing it upon his attention as the only ground on which, consistently with the Divine attributes, we could entertain the well-grounded hope of pardon, I left him. One of the last expressions he used was, "Well, sir, I believe it must come to this: *I confess I here see a solid footing to rest on, which, on my former principles, I could never find.*"—*James.*

the temple of God

a 2 Co. vi. 16; Ep. ii. 21, 22.

b 1 Co. vi. 19; Jo. xiv. 16–18; 1 Jo. iv. 16.

c 1 Pe. ii. 5.

"But it is in God's building as in highly ornamented buildings generally. The stones are not all sculptured before they are fitted into their places; but they are built in rough-hewn, so that the building may proceed: and then at leisure the device proper to each is carved upon it. This is the manner of God's building."—*Exp. Bib.*

16, 17. ye . . God,[a] *i.e.*, ye who compose the Church. Ναός, *sanctuary*, more sacred than ἱερόν; the Holy Place in which God dwells.—*Camb. B.* **Spirit . . you,**[b] by His gifts, and grace. **defile,** rather, "if any man *do hurt to* the temple of God, to him shall God *do hurt*." The word is the same in both members of the sentence, and cannot therefore be rendered by the word *defile.*—*Camb. B.* **temple . . ye are,** rather, "*which* (*i.e.*, holy) *ye are*," or more freely, "The temple of God is holy, and so are ye."[c]—*Lias.*

Christians, the temples of God.—I. Christians are the temples of God. The Temple was—1. Set apart as holy; 2. A place of meeting with God; 3. A place of worship. II. The Spirit of God dwells in them. III. As the temples of God, they must be holy.—*Miller.*

Meaning of the word Temple.—Our associations with this word are largely of a material kind. A house, an edifice, bricks, stone, ornament, and splendor at once occur when we catch the word. But let us go up to the fountain-head of its meaning, and study it in the light of its primitive idea. The root is "tem" (τεμ), and signifies "cut." *Templum* means a portion cut off. But whence its special religious associations? The Roman augurs, when they wished to observe the heavens, went forth with the sacred rod in their hands, and marked out therewith a portion of the sky. Whatever passed within that portion was the subject of their augury; no more. This was the "templum," the separated space, cut out of the blue heavens for sacred uses. Thence the word came to be appropriated to any enclosed spot which might be separated to sacred uses; thence to sanctuaries, houses of prayer, and the like. The fundamental notion is not construction, but separation; the severing of a portion of the material universe for higher use and honor than the residue enjoyed.—*Brown.*

the wise taken in their craftiness

d Is. v. 21.

e Job v. 13.

f Ps. xciv. 11.

"The first step to knowledge is to know that we are ignorant."—*Cecil.*

"We must all of us be willing to go back to the nursery, and learn the A B C of repentance to-

18–20. wise . . world,[d] with worldly learning, or prudential policy. **let . . fool,** put himself on a level with the ignorant and unintellectual, set no store by his worldly knowledge or intellectual powers, for they are of no account before God. A child-like willingness to be taught is the first step toward the true wisdom.—*Camb. B.* **that . . wise,** truly wise, to win souls. **wisdom . . world,** worldly prudence, wh. would misrepresent the Gospel to make it palatable. **is . . God,** in His estimation. **taketh . . craftiness,**[e] such worldly prudence will work the destr. of those who use it. **again,**[f] it is also written. **thoughts,** policy, contrivances. **wise,** crafty, subtle, prudent. **vain,** void of durable and good results.

Insufficiency of philosophy to instruct in religious truth.—I. The pretensions of natural philosophy: 1. Its boundaries; 2. Its principles; 3. Its object. II. The pretensions of moral philosophy: 1. As to the dignity of human nature and the supposed unworthiness of acting on the belief of rewards and punishments; 2. As to those who admit the will of God as the proper basis of morality.—*Van Mildert.*

The wise taken in their own craftiness.—Robert de Nobilibus composed in

the language of the country [India] a treatise in favor of Christianity. The work had the title of the *Ezour Vedam*. It was intended to sap the scepticism of the East; but so covertly, though with much ability, did it undertake the task, that having been translated and reaching France, where it fell into the hands of Voltaire, he pounced upon it as an ancient Brahminical treatise, full of Oriental wisdom, and proving that Christianity had borrowed its chief doctrines from Eastern sources. Thus, while laboring to destroy unbelief in India, he became in the next century instrumental in aiding its progress in Europe. The Jesuit, caught in his own snare, was made from his grave to lend weapons to the scoffer; while the arch-mocker, the patriarch of French infidelity, entangled in the toils of that wilful credulity which has distinguished so many eminent unbelievers, quoted the work of modern Jesuitism as an undoubted monument of ancient Brahminism. Thus are the wise taken in their own craftiness, when in their self-confidence they undertake either to patronize or to impugn the Gospel of the Nazarene.—*Williams.*

21—23. **therefore,** as the result of the argument. **let . . men,**[a] for the best is but an imperfect servant of God. "We are to regard men as nothing in themselves, but in reference to their fellow-men solely as the instruments of a Divine purpose." **for . . things,** men and events. **yours,**[b] for the Church's present good and future glory. **Paul . . Cephas,** the most admired and gifted preachers. **life,** with all mercies, trials, opportunities, hopes, etc. **death,** the event, or disease that occasions it: the consequence that issues fr. it. **things present,** civil governments, Church organizations, Gospel ministration, etc. **things . . come,** all that may happen in the future. **all,**[c] working together for good. **yours,** personally, collectively. **ye . . Christ's,**[d] His purchased possession, His redeemed followers. **Christ . . God's,**[e] His Son, His Heir. In whom, with Christ, your life is hid.

Ye are Christ's.—You are His—I. By donation; for the Father gave you to the Son. II. By His bloody purchase; for He counted down the price for your redemption. III. By dedication; for you have consecrated yourself to Him. IV. By relation; for you are named by His name, and made one of His brethren and joint heirs.—*Spurgeon.*

All things belong to the Christians.—Dr. Stonehouse, who attended Mr. Hervey during his last illness, seeing the great difficulty and pain with which he spoke, desired that he would spare himself: "No," said he, "Doctor, no: you tell me I have but a few minutes to live. Oh! let me spend them in adoring our great Redeemer. Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion for ever." He then expatiated in the most striking manner on these words of Paul, "All things are yours; life and death; things present and things to come; all are yours; and ye are Christ's, and Christ is God's." "Here," says he, "is the treasure of a Christian, and a noble treasure it is. Death is reckoned in this inventory: how thankful am I for it, as it is the passage through which I get to the Lord and giver of eternal life. O welcome, welcome, death! thou mayest well be reckoned among the treasures of the Christian. To live is Christ, but to die is gain."

all things are yours

a 2 Co. iv. 5; Ep. iv. 11, 12.
b Mk. x. 29, 30; 1 Ti. vi. 17; 2 Co. vi. 10.
c Ro. viii. 28; Re. xxi. 7; Ph. i. 21.
d Ga. iii. 29; Song ii. 16; Ro. xiv. 8.
e He. i. 2, 3; 1 Co. xi. 3.

"The Christian owns all heaven. He will not walk in the eternal city as a foreigner, but as a farmer walks over his own premises. 'All are yours.' All the mansions yours. Angels your companions. Trees of life your shade. You look up into the face of God, and say, 'My Father.' You look up into the face of Jesus and say, 'My brother.' Yours the love. Yours the acclaim. Yours the transport."—*Talmage.*

CHAPTER THE FOURTH.

1—3. **man . . us,** not making *more* or *less* of us. **steward,**[f] one who manages for another; "literally, *house-ruler*, or *house-feeder*." **mysteries,** "the word is used in Scripture in two senses, (1) for things hidden from the ordinary understanding, (2) of things formerly concealed in the counsels of God but revealed to those who believe the Gospel. The present passage appears to include both meanings. The ministers of Christ are to nourish their people on the knowledge of the truths of His Gospel, a knowledge (ch. ii. 10—16) revealed only to the spiritual."—*Camb. B.* **required,** the majority of MSS. and versions read *here* at the beginning of this verse. The sense would then be, "in this world, moreover, it is customary to make diligent inquiry for a trustworthy man."[g]—*Lias.* **judged,** "tried," "examined." As the Apostle "could not speak unto the Corinthians as spiritual" for they were "men" and "walked as men," so he altogether refuses to admit their right, or that of any other purely human tribunal, to institute an inquiry into his motives.—*Camb. B.* **of you,** one man cannot precisely know the affairs

stewards should be faithful

Steward, a superintendent of another's affairs. Old E. *stivard*; Ice. *stivardr*; fr. *stia*, a sheep-house.

f 1 Co. ix. 17, 16; Ma. xxviii. 19, 20; 2 Co. vi. 4, 7.

g Tit. i. 7; Lu. xii. 42, 43; He. xiii. 17.

of another. **judge . . self,**[a] I might too much censure or praise. My business is to work on to the end, as well and truly as I can.

Stewards admonished to be faithful.—I. What those things are that a Christian will look upon as the talents entrusted to him: 1. Personal comfort; 2. Health; 3. Reason; 4. Property; 5. All temporal advantages, to whatsoever extent enjoyed. II. How these talents are used by different men. There are those who—1. Have wasted their Lord's goods; 2. Have not used those goods for right and holy purposes; 3. Use those goods but partially in God's cause, and seek to profit themselves by them; 4. Have rightly used and improved their talents.—*Harding.*

"*Required in stewards—faithful.*"—"Gospel ministers," says Bishop Hall, "should not only be like dials on watches, or mile-stones upon the road, but like clocks and larums, to sound the alarm to sinners. Aaron wore bells as well as pomegranates, and the prophets were commanded to lift up their voice like a trumpet. A sleeping sentinel may be the loss of the city." A dying nobleman once sent for his minister, and said to him, "You know that I have been living a very wicked life, and yet you have never warned me of my danger." "Yes, my lord," was the constrained and sickening response, "your manner of living was not unknown to me; but great personal kindness to me made me unwilling to offend you by words of reproof." "Oh, how wicked! how cruel in you!" cried the dying man. "The provision which I made for you and your family ought to have prompted care and fidelity. You neglected to warn and instruct me; and now, my soul is lost!"—*J. N. Norton.*

[a] 1 S. xvi. 7; Je. xvii. 9, 10.

"The man who has adopted the Church as a profession, as other men adopt the law, the army, or the navy, and goes through the routine of its duties with the coldness of a mere official—filled by him, the pulpit seems filled by the ghastly form of a skeleton, that, in its cold and bony fingers, holds a burning lamp." — *Dr. Guthrie.*

4, 5. know . . myself, I am conscious to myself. A phrase meaning "I feel blameless," *i.e.*, in the discharge of my stewardship. The expression "I know nothing by him," as equivalent to "I know nothing against his character," is a common one in the North of England.—*Camb. B.* **yet . . justified,** "there may be many sins which we commit without being aware of them."—*Chrysostom.* **he . . Lord,**[c] whose censure is alone to be feared; whose approval alone to be desired. **therefore,** as you known not men's hearts. **judge . . time,**[d] when every man's work will be know as to motive, method, result. **hidden . . darkness,**[e] things done secretly, good or bad. **counsels . . hearts,** plans, motives, aims, etc. **praise . . God,**[f] in the measure of his deserts.

The final appeal, or rash judgments forbidden.—I. An important admonition,—"Judge nothing before the time." Self-confidence has ever been the snare of man. II. A special argument. When the Lord comes He will bring to light the hidden things of darkness. While a Christian is silent and watchful, he is pursuing the things that belong to his peace.—*Cecil.*

The real judge of sermons.—The celebrated Mr. Shepherd, when on his death-bed, said to some young ministers who had come to see him, "Your work is great, and calls for great seriousness." With respect to himself, he told these three things: first, that the studying of his sermons very frequently cost him tears; secondly, before he preached any sermon to others, he got good by it himself; and, thirdly, that he always went to the pulpit, as if he were immediately after to render an account to his Master.

not to judge before the time

[b] So the Latins had a form, *nil conscire sibi, nulla pallescere culpa.* And in Job xxvii 6, LXX., we have the Gk. phrase complete.

[c] 1 Jo. iii. 20, 21; Pr. xxi. 2; Ps. cxxx. 3; Job ix. 2.

[d] Ma. vii. 1; Ro. xiv. 4, 10, 13; ii. 1.

[e] 1 Co. iii. 13; Ro. ii. 16; He. iv. 12, 13; Ecc. xii. 14; Re. xx. 12; Da. vii. 10.

[f] Ps. xxxvii. 6; Re. ii. 23; Ma. vi. 3, 4; xxv. 23.

6, 7. these things,[g] about parties, factions. **in . . figure,** figuratively. **transferred,** applied. **that . . us,** the Apostle's meaning seems to be:—"I have taken over two names as samples, th. you may not attach yourselves to and be proud of *any* party leaders, one against another."—*Alford.* **puffed,**[h] the *Gk.* sig. state of mind of one who is filled with high opinion of self. **one . . another,** who does not think so highly of a certain teacher as he does. **maketh,** for some good purpose doubtless. **differ,**[i] in gifts, etc. **what . . thou?** of authority, or talent? **receive?** for use, fr. the Giver of every perfect gift? **glory,**[j] boast. **as . . it?** fr. God, to whom for all good things you are a debtor?

Man humbled and God honored.—I. There is a difference between the righteous and the wicked: 1. In their present state; 2. In their character; 3. In their actual conduct. II. To what or whom is this difference to be referred? Application:—(1) The law of faith excludes all boasting; (2) The great cause of gratitude which every Christian has; (3) The sinner's entire dependence on God for salvation.—*Tucker.*

Beholding the glory of God.—I could not bear its insufferable light if I had not this shade with which I cover Thee; but through it as through a mist I

who maketh thee to differ

[g] 1 Co. iii. 4, 5, 21; Ma. xxiii. 8.

[h] 1 Co. xv. 10; Ro. xii. 3.

[i] Ja. i. 17; Jo. iii. 27; 1 Co. xii. 11; Ro. xii. 6; 1 Pe. iv. 10.

[j] Ep. ii. 8, 9; Ph. ii. 13.

"O, how many there are who could formerly beg prayers of every Christian they met; but

do behold the halo of Thy glory. The Saviour seems to calm God's glory, to tone it down to our poor feeble frame. It is something like the beautiful effect of certain decorations of stained glass. There are some persons whose eyes are so weak that the light seems to be injurious to them, especially the red rays of the sun, and a glass has been invented which rejects the rays which are injurious, and allows only those to pass which are softened and modified to the weakness of the eye.—*Spurgeon.*

8, 9. now ye,[a] etc. The admonition becomes ironical: "You behave as if the trial were past, the goal gained; the kingdom of the Lord actually come and ye reigning in Him."—*Alford.* **would . . reign.** I would that the K. of God were really and fully come. **we . . you,** all our toil and probation ended. **last,** "the Apostles are represented as coming last in a procession of gladiators, as devoted to death, and the whole universe, angels and men, as spectators of the conflicts. The image is taken from the Isthmian games which were celebrated near Corinth."[b]—*Lias.*

The state of the Corinthians contrasted with that of the Apostles.—I. The state of the Corinthians. They were—1. Full of the good things of this world; 2. As kings, reigning; 3. But their condition spiritually was such as to demand earnest prayer. II. The state of the Apostles: 1. Poor in worldly things—rich in faith; 2. A spectacle both to angels and to men—a sight of misery to men—a spectacle of sorrow to angels. But their reward is not far distant.—*Tasson.*

A spectacle unto the world.—Paul can only compare himself and the other Apostles to those gladiators who were condemned to die, and who came into the arena last, after the spectators had been sated with other exhibitions and bloodless performances. They came into the arena knowing they should never leave it alive, that they were there for the purpose of enduring the worst their enemies could do to them. It was no fight with buttoned foils Paul and the rest were engaged in. While others sat comfortably looking on, with curtains to shade them from the heat and refreshments to save them from exhaustion or from faintness at the sight of blood, they were in the arena, exposed to wounds, ill-usage, and death. They had as little hope of retiring to live a quiet life as the gladiators who had said farewell to their friends and saluted the Emperor as those about to die.—*Dods.*

now they have left the beggar's trade, and reign in an imaginary kingdom of their self-conceited sufficiency!"—*Gurnall.*

a spectacle to angels and men

a Re. iii. 17.

b 1 Co. xv. 30, 31; 2 Co. iv. 11; Ro. viii. 36; He. x. 33.

"The imagery is drawn fr. the games—*θέατρον*—in the amphitheatre. The remains of a stadium, etc., wh. may have been so used are still to be seen at Cor."—*Stanley.*

"We are all 'a spectacle to angels.' And how are we acting?"

10. fools,[c] so accounted by men. **for . . sake,** rather, *on account of Christ, i.e.*, on account of His doctrine, which was looked upon as folly.—*Camb. B.* **wise . . Christ,** *prudent*, Wiclif. It is scarcely necessary to explain that this language is ironical. They were unquestionably "prudent" in this, that they spared themselves the labors and anxieties in which St Paul was so "abundant."—*Camb. B.* **weak,** thought to be so in mind as well as body. **strong,** in knowledge and faith.

The contrast between the true and the false.—I. True religion is accounted as folly by the world, produces a consciousness of our own ignorance—the false is regarded as wise and encourages dogmatism. II. True religion is conscious of its own weakness—the false is confident in its strength. III. True religion is despised—the false is respectable.—*Lyth.*

The heroism of the early Primitive Methodists.—They feared no human foe. They dared all the dangers that came. They knew who would give them the victory. But many a sore trial had they. When William Clowes was preaching in a pious woman's house, a magistrate threatened to send for the fire-engine and blow out the windows. When John Benton went to a town near Belvoir Castle, and began to preach in the open air, the church bells were rung to drown his voice, a great drum was beaten, dogs were made to fight, and very different musical instruments were played in every variety of key and tune. John Branfoot attempted to preach on Newcastle Quay, but the mob put him down. William Doughty was cast into Shrewsbury gaol for preaching in the open air. W. G. Bellham was nearly beaten to death at Daventry. Guns were fired off to prevent John Nelson from being heard at Dorchester; and Mr. Grigg, when preaching on the Windsor Mission, was knocked off the chair on which he stood, pelted with flint stones, and dragged fifty yards along a rough road.—*Chris. World.*

fools for Christ's sake

c Ac. xvii. 18; xxvi. 24; 1 Co. ii. 14.

"There is this difference between happiness and wisdom: he that thinks himself the happiest man really is so; but he that thinks himself the wisest is generally the greatest fool."—*G. Cotton.*

"When will evil speakers refrain from evil-talking? When listeners refrain from evil hearing."—*Hare.*

11—13. even . . hour, a hint of what they had known of him in the *past.* **hunger . . thirst,** lack of common needs. **naked,**[d] *Gk.*, we shiver in the cold. **buffeted,** *Gk.*, struck on head with the hand; fig. = ignominious treatment. **no . . dwelling place,** homeless. "A peculiar grief in the

his circumstances and treatment

d 2 Co. xi. 27.

anc. world."[a] **working . . hands,**[b] for our maintenance. **bless . . suffer,**[c] the only weapons we use are benedictions, and patience. **defamed,** calumniated. **entreat,** men to be reconciled to God. **filth,** etc.,[d] refuse, **unto . . day,**[e] and will be so to the last day of my life.

Holy suffering the most glorious doing.—As—I. The crown and seal of every deed of faith; II. The victory over temptation to evil-doing; III. The victory over the evil deeds of men; IV. A testimony to the deed of God.—*Lange.*

Manual labor gentlemanly.—When Bishop Patteson went among the South Sea Islanders they were surprised to see that he was ready to put his hand to anything. He would do a piece of carpentering, wash up things after meals, and teach the little blacks to wash and dress themselves. Other white men wanted to put all the work on the negroes; so in order to mark the difference they called the bishop a "gentleman-gentleman," and the others "pig-gentlemen." Jesus Christ, "the first true gentleman that ever breathed," was when on earth called "the Carpenter," and if one of His chief Apostles. St. Paul, worked with his hands as a tent-maker, manual labor ought never to be thought derogatory to the dignity of a gentleman.—*Cuyler.*

14, 15. shame,[f] note P.'s gentleness. They ought to have been ashamed. **warn,**[g] their father in Christ is full of tender anxiety. **ye . . thousand,** though they were numberless. **instructors,** *Gk.*,[h] teachers. **fathers,** who also teach, and have affection, disinterestedness, etc. **begotten,**[i] to a new life fr. death in sin. **through . . Gospel,** wh. quickens, and saves.

Paul, as a father to the Corinthians.—I. His explanation of what he had written to them: 1. It was not for their reproach; 2. It was for their admonition. II. Upon what foundation he claimed parental relation to them,—they were made Christians by his ministry. III. The special advice he urges on them,—to follow him, so far as he followed Christ.—*M. Henry.*

The pedagogue and the father.—The word "pedagogues"—who in most cases were charged with constant attendance on boys till they came of age—here denotes in a figure the later workers in the Corinthian Church. Of this Church St. Paul has been termed the founder, his successors the after-builders; he the planter, they the waterers: now he is father, they the tutors. The Apostle there merely wishes to remind his readers of his own paternal rights, which can never be invalidated by subsequent laborers in the same field.—*Canon Evans.*

16, 17. be ye followers of me, literally, *imitators.* St. Paul could venture to refer to his own example, where his conscience told him he had honestly striven to carry out his Master's commands,—*Camb. B.* **have . . sent,**[j] fr. Ephesus. **son,**[k] in the Gospel. **faithful . . Lord,** rather, *my beloved and faithful child* in the Lord, implying that Timothy owed his conversion to the Apostle. **remembrance,**[l] not teach *new* things. **ways,** behavior, doctrine. **teach . . church,** without accommodating the Gospel to the views of carnal men, or of formal Christians.

Imitators of Christ.—I. It is the manner of the Apostles, upon all occasions, to inculcate the duty of imitating Christ. II. To this end, that we might have worthy patterns to imitate, God in all ages has raised up persons, furnished with rare endowments, and assisted by His Spirit in the performance of this purpose. III. In the nature of the thing itself, good example is of singular advantage to us, as being fitted to have a mighty influence upon us: 1. It directs us more pleasantly than precepts or commands; 2. It inclines our reason to good conduct, commending it to us by plausible authority; 3. It incites our passions, and impels them to the performance of duty—it raises hope—inflames courage—provokes emulation—urges upon modesty—awakens curiosity—affects fancy—and sets in motion all the springs of activity.—*Barrow.*

I saw at Mentone a very fine specimen of a flowering aloe. It sent up its blossom high into the air, and in due season the little aloes fell off, and dropped into the ground, and wherever they fell they grew after the manner of the mother-plant. I picked one up, and brought it home; and now it is growing into quite a large plant. These little aloes are born alive; they do not come in a seed, like a bird in an egg, but they come from the plant—living things falling from the living parent. Now, is not this a good illustration of what a Christian should be? It is well to be a living Christian yourself; but it is better to have springing from you many others that are your offshoots, each one ready to start on his own account, and to take root,

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a Ma. viii. 20; x. 23; He. xi. 37.

b Ac. xx. 34; xviii. 3; 1 Th. ii. 9; iii. 8; 1 Ti. iv. 10.

c Ma. v. 44; 1 Pe. iii. 9; Ac. vii. 60; Ro. xii. 20.

d The Gk. sig. the scrapings and sweepings of streets and stalls, wh., being nuisances, are removed out of sight as quickly as possible.

e Ac. xxii. 22; xxiv. 5.

instructors and fathers

f 2 Co. vi. 13.

g 2 Co. xii. 14, 15; 1 Th. ii. 11.

h παιδαγωγους, the slaves who took children to school, and acted as their tutors. *Cf.* Ga. iii. 24, 25; 2 Co. xi. 20.

i 1 Co. ix. 1, 2; 1 Co. iii. 6; Ac. xviii. 11; Ga. iv. 19; Ja. i. 18.

be ye followers of me

j Ac. xix. 22.

k 1 Ti. i. 2; 1 Th. iii. 2; Phi. ii. 20–22;

l 1 Co. xi. 2.

"Example is like the press: a thing done is the thought printed; it may be repeated, if it cannot be recalled; it has gone forth with a self-propagating power, and may run to the ends of the earth, and descend from generation to generation."—*H. Melvill.*

"As the moon doth borrow her light of the sun, because, of herself, she has little, or none at all; even so the Church, having no light of herself, doth take

and multiply to almost any extent. If you and I are living, acting, serving, growing Christians ourselves, maintaining a high degree of spiritual life, we may be the means, by the blessing of God, of imparting life to many others. Those to whom we are thus blessed will be to us what Paul's converts were to him, "our glory and joy."—*Spurgeon.*

18—21. puffed (see on *v.* 6), with pride, or anger. **I . . you,** there were those at Corinth who depreciated St. Paul's authority. Such persons persuaded themselves that they had so undermined his reputation that he would not dare to come again to Corinth, and they grew more self-asserting in consequence.—*Camb. B.* **if . . will,**[a] a usual formula. **speech,** great swelling words of vanity. **word,** human speech, however eloquent or learned. **power,**[b] of the Holy Ghost. **what . . ye?** wh. would you prefer? **rod,**[c] to punish. **love,** affectionate approval. **spirit . . meekness?**[d] to continue my work of teaching?

The spiritual mind.—I. If we would form a just notion how far we are influenced by the power of the Gospel, we must evidently put aside everything which we do merely in imitation of others, and not from religious principle. II. We may have received the kingdom of God in a higher sense than in word merely and yet in no real sense in power. Our obedience may be in some sort religious, and yet hardly deserve the title of Christian.—*Newman.*

Polish without power.—The other Saturday evening, feeling tired and overworked, I went to the Turkish Baths to get freshened up for the Sunday services. I sat in the beautifully-furnished heating-room, quietly waiting my turn to go through the mysterious process of cleansing, when my attention was called to two gentlemen, whose conversation I was obliged to hear. "Well," said the shorter of the two, "I don't get much out of his preaching now." "How is that?" asked the other; "does he neglect the sermon preparation?" "No. I think he prepares too much; he says he wants more time for study, and he can't visit the old folks like he did when he came fresh from college." "Perhaps he feels running dry," significantly remarked the little man, as he wiped the perspiration from his face. "I tell you what it is, Mr. S——," said the first speaker, with emphasis, "our minister thinks a lot too much about polish; he makes splendid sentences, but there's no power in them. He used to quote the Scriptures at first, now he puts in bits of poetry: all are very nice and pretty, but no power. What is the good of preaching when there's no power about it? I like polish, but I like it on something." I went to take my turn in the bath, but not to forget the old man's words about polish and power.—*Sword and Trowel.*

CHAPTER THE FIFTH.

1, 2. fornication,[e] this explains the meaning of the "rod" in the last verse.—*Lias.* **named . . Gentiles,** viewed by them with horror.[f] **father's wife,** not mother, but stepmother: incest. The language of the Apostle seems to imply that she had been divorced by the father and married to the son, a proceeding which the shameful laxity of Corinthian society rendered possible.—*Camb. B.* **mourned,**[g] repented of this sin. It sheds a terrible light upon the self-satisfaction of the Corinthian Church, that it was not disturbed by such a scandal as this.—*Camb. B.* **taken . . you,** put out of the Church.

Want of discipline in a Church.—This is—I. A serious evil—it degrades all—indicates declension of zeal, watchfulness, love and purity. II. Commonly associated with pride—the offender may be respectable, or the offence ignored. III. A just cause for sorrow—for the dishonor done to Christ—the injury done to souls—the discredit brought upon God's cause.—*Lyth.*

Dead Churches.—Have you ever read "The Ancient Mariner"? I dare say you thought it one of the strangest imaginations ever put together, especially that part where the old mariner represents the corpses of all the dead men rising up to man the ship,—dead men pulling the rope, dead men steering, dead men spreading the sails. I thought what a strange idea that was. But do you know that I have lived to see that time? I have seen it done. I have gone into churches, and I have seen a dead man in the pulpit, a dead man as deacon, and a dead man handling the plate, and dead men sitting to hear.—*Spurgeon.*

3—5. but . . spirit, thinking of and caring for you, as much as if present. **judged,** weighed, considered. My sentence is this. **in . . Christ.**[h] "It is

her light of the Son of God."—*Cawdray.*

speech and power

a Ja. iv. 14, 15; *cf.* Ac. xviii. 21; Ro. i. 10; 1 Co. xvi. 7.

b 2 Co. iv. 5; 1 Th. i. 5.

c The first admonition by words was succeeded by flagellation in the synagogue.

d 2 Co. x. 1, 2; xiii. 1—4, 10.

case of incest

e Ep. v. 3; De. xxvii. 20.

f *Cf. Cicero, Pro Cluentio,* 5, 6; and *Virgil, Æn.* x. 389.

g 2 Co. vii. 8—12.

St. Paul's idea of discipline seems to have differed greatly from the principles which were creeping into the Church at the end of the second century. See *v.* 5, and compare it with 2 Cor. ii. 5—8, which seems plainly to refer to the same person. In spite of the gravity of the crime, we find here nothing of the long, in some instances life-long, penance which had become the rule of the Church for grave offences before the end of the third century.

excommunication

h 1 Ti. v. 21.

observable that such excommunication was pronounced 'in the Name of our Lord Jesus Christ,' that is, with His authority and in accordance with His Divine Law of purity and love, whereby, while hating the sin, He desired to convert the offender.'—*Camb. B.* **and . . spirit,** I, myself, as present in spirit. **power . . Christ,** with Apostolic power delegated by Christ. **deliver . . flesh,**[a] some temporal judgment, such as befell Job, in the Old Testament; Ananias, Sapphira, and Elymas the sorcerer, in the New. Whether the power was confined to the Apostolic age or not is a point we cannot determine with certainty. **spirit . . Jesus,** even the dreadful punishment an act of mercy.

The grounds upon which human punishment rests.—I. The formula here used shows that Paul excommunicated in a representative capacity. Therefore we assume that man is the medium through which God's punishments are inflicted—1. If man were perfect his condemnation would be as perfect as God's; 2. As representative, human punishment is expressive of Divine indignation; 3. The indignation of society is representative of God's indignation. II. The next ground on which this rests is the reformation of the offender. Many are deterred from wrong-doing by fear, and by no other motive. III. The contagious character of evil. A man may be tainted, although penitent, and thus is avoided. IV. To permit intercourse with such an one would be to contradict the true idea of the Church.—*Robertson.*

Dead souls in the Church.—In the first years of a Church, its members are willing to endure hardships, and to make great exertions; but when once it is prosperous, they desire to take their ease: as one who builds a ship is willing to work all the way from keel to deck until she is launched; thenceforward he expects the ocean to buoy him up, and the winds to bear him on. The youth-time of Churches produces enterprise; their age, indolence. But even this might be borne, did not these dead men sit in the door of their sepulchres, crying out against every living man who refuses to wear the livery of death. I am almost tempted to think, that if, with the end of every pastorate, the Church itself were disbanded and destroyed, to be gathered again by the succeeding teacher, we should thus secure an immortality of youth.—*Beecher.*

6—8. your . . good, rather, "that state of things of which you glory is not good." The word here translated *glorying* signifies that whereof a man glories.[b]—*Lias.* **little . . lump,** the whole receives its character from, and will presently be like, the little. **purge . . leaven,**[c] expel this incestuous person. It is not improbable (see ch. xvi. 8) that this Epistle was written about the time of the Passover. **that . . lump,** the evil having been removed. **Christ . . us,** the more literal translation of the passage is. *for our Passover was sacrificed, even Christ.* **let . . feast,** the continual passover feast of Christians for whom Christ suffered. **not . . leaven,** like that now ref. to. **neither . . wickedness,**[d] do not retain one evil while getting rid of others. **sincerity,** it is a word derived from the custom of judging the purity of liquids or the texture of cloths by holding them between the eye and the sun.—*Dods.*

Christ our Passover.—I. The circumstances under which the Passover was instituted. II. Its extent. It was to be partaken of; so Christ is to be the constant support of the believer's soul. We should receive Christ wholly. III. It was to be eaten with *bitter* herbs. We must have a contrite heart. Consider—1. What your condition was; 2. Your exposure; 3. What would have been your end; 4. What you are still.—*Spencer.*

Responsibility of the individual Christian.—The Corinthian Church had fallen into a common snare. Churches have always been tempted to pique themselves on their rich foundations and institutions, on producing champions of the faith, able writers, eloquent preachers, on their cultured ministry, on their rich and æsthetic services, and not on that very thing for which the Church exists: the cleansing of the morals of the people and their elevation to a truly spiritual and godly life. And it is the individuals who give character to any Church. "A little leaven leaveneth the whole lump." Each member of a Church in each day's conduct in business and at home stakes, not only his own reputation, but the credit of the Church to which he belongs.—*Exp. Bib.*

9—11. wrote . . epistle, wh. has not come down to us. **company,** make friends or companions of. **this world,** the heathen world, the world outside the Church. **man . . brother,** by separating fr. him, you are to enter

a 1 Ti. i. 20.

"It is noteworthy that Paul, Apostle though he was, did not take the case out of the hands of the congregation. His own judgment on the case was explicit and decided, but, at the same time, it is the congregation which must deal with the case. The excommunication he enjoined was to be their act. 'Put away from among yourselves,' he says (*v.* 13), 'that wicked person.' The government of the Church was in Paul's idea thoroughly democratic."—*Dods.*

power of little things

b "You have no right to boast of your gifts and of your spiritual perfection, whilst this sin remains amongst you unreproved."—*Stanley.*

c Ex. xii. 11—15; Ep. iv. 17—19; 1 Pe. iv. 1—3.

d Lu. xii. 1.

"Reference is here made to the Jewish custom of searching for leaven. And so scrupulously did the people at all times observe this that before the day of the feast they used to sweep their houses and search the dark corners with candles, lest a morsel of leaven should be found among them. Thus would Paul have all Christians be separate from the rotting, fermenting results of the old life. So suddenly would he have us issue from it and so clean would He have us leave it all behind us."—*Dods.*

fellowship with the ungodly

your solemn protest against his character as unworthy the Christian name. **covetous,**[a] etc., "in this verse, as well as in Eph. v. 5, and Col. iii. 5, these words are connected with idolatry; either (1) because the love of riches is a kind of idolatry (1 Tim. vi. 17), or (2) because the idolatrous rites of heathenism were so frequently stained with sensual indulgence."—*Camb. B.*

Association with fornicators forbidden.—I. All unnecessary society and intimate familiarity with scandalous professors ought to be avoided, in order that—1. Religion may not be thought to favor them; 2. The Church may not suffer by them. II. As it ought to be the Church's care to purge out such, and separate them from her communion; so is it every private Christian's duty to do the same."—*Burkitt.*

Fellowship with the ungodly.—Mr. Robert Blair, in a memoir of his life, written by himself, says, "That year (1616) having, upon an evening, been engaged in company with some irreligious persons, when I returned to my chamber, and went to my ordinary devotion, the Lord did show so much displeasure and wrath, that I was driven from prayer, and heavily threatened to be deserted of God. For this I had a restless night, and resolved to spend the next day in extraordinary humiliation, fasting, and prayer; and, toward the evening of that day, I found access to God, with sweet peace, through Jesus Christ, and learned to beware of such company; but then I did run into another extreme of rudeness and incivility toward such as were profane and irreligious, so hard a thing is it for short-sighted sinners to hold the right and the straight way."

12, 13. judge . . without? I have no authority to pass sentence on men of the world. **judge . . within?** who by entering have made themselves amenable to your rules? **them . . judgeth,**[b] there will be a trial and a sentence for them. **put away,** in the manner indicated, fr. your society. **that . . person,** of whom I have been writing.

The judgment of God and the judgment of the Church.—I. The one is limited, the other is universal. II. The one is partial, the other absolute. III. The one is disciplinary, the other judicial. IV. The one may possibly err, the other is infallible. V. The one is provisional, the other will be final. VI. The effects of the one are temporary, the effects of the other will be eternal. —*Lyth.*

Object of discipline.—Visiting a person who was in deep affliction and sorrow, Gotthold was told by the family that he was in the garden. Thither he followed, and found him employed in clearing a vine of its superfluous leaves. After a friendly salute, he inquired what he was doing. "I find," was the reply, "that owing to the abundant rain, this vine is overgrown with wood and leaves, which prevents the sun from reaching and ripening the grapes; I am therefore pruning part of them away, that it may bring its fruit to maturity." Gotthold rejoined, "And do you find that in this operation the vine resists and opposes you? If not, why you are displeased that a gracious God should do to you what your vine must not be displeased that you do to it?" —*Scriver.*

CHAPTER THE SIXTH.

1—3. dare,[c] to call in the unbelievers to settle the disputes of Christian brethren was an act of audacity almost beyond the belief of the Apostle, and in marked contrast to the feeling prevalent in the Christian Church at its first foundation (Acts iv. 32). It were far better for a Christian to suffer the utmost wrong, than to bring such a reproach upon the name of Christ.—*Camb. B.* **unjust; saints . . world,**[d] *i.e.*, at Christ's second coming. **unworthy,** unfit; without power. **judge . . matters,** betw. one Christian and another. **angels,** prob. evils angels are meant.[e] "The saints are destined to judge the world, to judge angels; that is to say, to judge persons in separation from earthly interests, to judge unclothed detached spirits, to ascertain what is spiritually good and spiritually evil. Shall they not then be considered fit to judge little worldly matters, matters of property and of bargain?"—*Exp. Bib.*

Why a saint should not go to law with his brethren.—I. It demeans Christianity before the world—for Christianity teaches peace, forbearance, unity, and love. II. It cedes to worldly men an opportunity of judging Christian character—the complainant as well as the defendant. III. It denies the competency of the Church to adjust differences among its owu members. IV. It

a 2 Th. iii. 6.

"The whole life of a Christian must be a feast of unleavened bread; his common conversation, as well as his religious performances, must be holy."—*Henry.*

separating from the wicked

b Ro. i. 18—20, 29, 32.

"Persons of tender health are very careful to avoid whatever is hurtful, such as damps, infectious rooms, blighting winds. They attend to the injunctions of their physicians, the cautions of their friends, etc. If people were but as careful about their spiritual health as they are of their bodily health, we should see much stronger and taller Christians."—*Bib. Ill.*

on litigation

c Ma. xviii. 15—17.

"The disputes of Christians were therefore settled by private arbitration. In the so-called Apostolical Constitutions, which were drawn up in the second or early in the third century, we find a provision that these private courts of arbitration should be held early in the week, that any disputes which might arise might be set right before the following Sunday."—*Lias.*

d Ma. xix. 25; Jo. xii. 31.

e Jude 6.

"Besides the scandal of such a proceeding, as exposing their internal differences to the eyes of the heathen, there were certain formalities to be gone through in the heathen law-courts, such as adjurations by heathen deities, which would involve them in idolatrous practices." — *Wordsworth.* See also *Blunt's Lec.* 96, 110.

is to prefer law to equity. V. It is totally opposed to the spirit of Christ.—*Lyth.*

Advice of Dr. Twiss.—Mr. Philip Henry relates a remarkable story concerning a good old friend of his, who, when young, being an orphan, was greatly wronged by his uncle. His portion, which was £200, was put into the hands of that uncle, who, when he grew up, shuffled with him, and would give him but £40, instead of his £200, and he had no way of recovering his right but by law. But, before he would engage in that, he was willing to advise with his minister, who was the famous Dr. Twiss, of Newberry. The counsel he gave him, all things considered, was, for peace' sake, and for the preventing of sin, and snares, and troubles, to take the £40 rather than contend: "and, Thomas," said the doctor, "if thou dost so, assure thyself that God will make it up to thee and thine some other way, and they that defraud will be the losers by it at last." He did so, and it pleased God so to bless that little which he began the world with, that when he died in a good old age, he left his son possessed of some hundreds a year, whilst he that had wronged him fell into poverty.

arbitrators

a Ac. vi. 2, 3.

"St. Paul meant that ultimately, in that final state of things towards which all present things are growing and travelling, the men who are holy shall be at the head of affairs, acknowledged as the fittest to discern between right and wrong. . . ." —*Dods.*

4—6. judgments, "the word translated *judgments* has the following significations: (1) tribunals; (2) causes brought before such tribunals; (3) the trial held in such courts."—*Camb. B.* **things . . life,** as dis. fr. the future life. **set them,** etc.,[a] as sufficient to try secular causes. **I . . shame,** I say this to put you to shame. **judge,** *better,* "decide"; a dif. word fr. th. translated "judge" in the preceding verses. The Apostle advises them to settle their differences by arbitration, not by law. **brother . . brother,** a family strife made a public spectacle.

A Christian may not always insist on his own right.—I. It may indicate a want of Christian love. 1. This is evident where brethren sue each other. 2. Even the party wronged should rather yield than encourage strife and hatred; 3. To press his cause before the world is to dishonor Christ. II. It is the first step to actual sin. 1. It breeds selfishness, wrong, fraud; 2. And that among brethren.

Opinion of Erskine.—Lord Erskine, when at the bar, and at the time when his professional talents were most eminent and popular, having been applied to by his friend Dr. Parr for his opinion upon a subject likely to be litigated by him, after recommending the doctor "to accommodate the difference amicably," concluded his letter by observing, "I can scarcely figure to myself a situation in which a lawsuit is not, if possible, to be avoided."

suffering wrong

b Ma. v. 39, 40; 1 Th. v. 13, 15.

c Ge. xiii. 1—13.

d 1 Th. iv. 6.

"It is felt—felt now even by nations as well as by individuals—that if a dispute can be settled by arbitration, this is not only cheaper, quicker, and equally satisfactory, but that it is a more generous and Christian way of getting justice done." — *Exp. Bib.*

7, 8. rather . . wrong?[b] bear an injury for the Master's sake, rather than do an injury to His cause? **rather . . defrauded?** consider the case of the Patriarch.[c] **nay,** you, yourselves, who complain of others, are also among wrong-doers. **wrong,** I am not defending wrong, or fraud. A man is not to injure with impunity, bec. he may not be proceeded against in a court of law. **and . . brethren,**[d] wrong would be sinful enough if outsiders only were the inflicters and the sufferers. Christians should act as brothers in Christ.

"*Take wrong.*"—But some one will say to this, as to every unworldly, truly Christian, and therefore novel and difficult counsel, "It savors of theory and of romance; a man cannot act it out unless he is prepared to be duped, and cheated, and imposed upon. It is a theory that if carried out must end in beggary." Just as if the world could be regenerated by anything that is not apparently romantic! If a greater good is to be reached, it must be by some way that men have not tried before. The kingdoms of this world will not become the kingdom of Christ by the admission into our conduct of only that which men have tried and found to be practicable, and void of all risk, and requiring no devotion or sacrifice. . . . St. Paul then shows no hesitation about pushing his doctrine to its consequences. He sees that the real cure of wrangling, and of fraud, and of war is not litigation, nor any outward restraint that can be laid on the wrong-doer, but meekness, and unselfishness, and unworldliness on the part of those who suffer wrong.—*Dods.*

inheritors of the kingdom

e Ep. v. 5; He. xiii. 4; Re. xxii. 15.

f Is. v. 11; Ep. v. 18; Pr. xx. 1;

9—11. unrighteous . . God, a spiritual kingdom, ruled by love, composed of godly citizens. **deceived,** by false teachers, or your own corrupt views. **idolators,** etc., such crimes being connected with heathen worship. The denial of the true God destructive of morality. **thieves . . covetous . . extortioners,**[e] for such purposes are law courts sometimes used. **drunkards**[f] **. . revilers,** here, as in ch. v. 11, where the same word is translated

railer, we have the inevitable conjunction between drunkenness and strife.—*Lias.* **were,** bef. conversion. **some,**[a] but not all, yet the best needed to be converted. **washed,**[b] the meaning of *ye were washed* in the Greek is either *ye washed these things from you*, or *ye washed yourselves clean from them.* (Cf. Acts xxii. 16.)—*Camb. B.* **sanctified,** consecrated to service of God. **justified,** in addition to forensic sense, delivered fr. sin. **in . . Jesus,**[c] by His power.

Christians reminded of their deliverance from their carnal state.—I. The humbling fact that the Church of God is composed of those who formerly ranked amongst the most notorious transgressors; but who now are changed. They are—1. Washed; 2. Sanctified; 3. Justified. II. The way in which such characters are made partakers of this honorable relation to the Church of God. We are justified—1. In Christ's name; 2. By the Spirit of God.—*Anon.*

Cleansed by the Spirit.—"There is a lonely little pool of water on the mountain side near Tarbet, Loch Lomond, called the Fairy Loch. If you look into it you will see a great many colors in the water, owing to the varied nature of the materials that form its bottom. There is a legend about it which says that the fairies used to dye things for the people round about, if a specimen of the color wanted was left along with the cloth on the brink of the pool at sunset. One evening a shepherd left beside the Fairy Loch the fleece of a black sheep, and placed upon it a white woollen thread to show that he wished the fleece dyed white. This fairly puzzled the good folk. They could dye a white fleece any color, but to make a black fleece white was impossible. In despair they threw all their colors into the loch, giving it its present strange look, and disappeared forever. This may seem a foolish fable, but it has a wise moral. What the fairies could not do beside the Fairy Loch, the Spirit of God can do beside the fountain opened for sin and uncleanness. He can make the blackest soul white."—*Macmillan.*

12—14. lawful . . me,[d] no actions were *in themselves* unlawful, he was ready to admit, provided (1) that they were in accordance with God's design in creation; (2) that they were calculated to promote the general welfare of mankind; and (3) that we were masters of our actions, not they of us.—*Camb. B.* **expedient,** "from *ex* and *pes*, signifies originally, *the condition of one who has his feet free;* and hence that which frees us from entanglements, helps us on, *expedites* us, as we are accustomed to say. Hence the meaning here is *profitable: i.e.*, for others as well as ourselves."—*Lias.* **will . . any,**[e] not under the power of any men with peculiar views, nor of things whether lawful or only expedient. I will act as the occasion may require in minor matters. **destroy . . them,**[f] as they will have no place in the future, let us not make too much of them here. **body . . Lord,**[g] "the body is not formed to serve a purely material end, but is the instrument of the spirit and its end the glory of God through Christ."—*Lias.* **Lord . . body,** He preserves its health, feeds, clothes, shelters, etc. **God . . power,**[h] we are taught in Rom. viii. 11 and in ch. xv. that Christ came to save, sanctify, and raise again, not our souls only, but our bodies.—*Camb. B.*

The limits of Christian rights.—I. The rights of Christian liberty: 1. The meaning of Christian expediency; 2. The nature of Christian liberty. II. The rights of nature: 1. The correspondency of appetites with the gratification provided for them. To be governed by the springs of impulse—your appetites and passions—this is not your nature. The passions are but a part of the man; 2. The transitoriness of the body, as furnishing an argument for sensuality. It is the outward form of the body alone which is transitory. Itself shall be renewed—a nobler, more glorious form, fitted for a higher and spiritual existence.—*Robertson.*

The limits of Christian rights.—Men in the Corinthian Church, having heard the Apostle teach the law of liberty, pushed that doctrine so far as to make it mean a right to do whatsoever a man wills to do. By these self-gratification was maintained on the ground of the rights of Christian liberty. Their watch-word was, "All things are lawful." It is easy to understand how this exaggeration came about. Men suddenly finding themselves freed from the restrictions of Jewish law naturally went very far in their new principles. St. Paul met this by declaring that Christian liberty is limited by Christian expediency.—*Robertson.*

15—17. bodies . . Christ?[i] "our body is Christ's, nay it is, in a sense, *a part of Christ Himself.* It may not be used in violation of the laws imposed

xxiii. 20, 21, 39—35; Ho. iv. 11; Hab. ii. 15.

a Ep. ii. 1, 2; Col. iii. 5—7; Tit. iii. 3—7.

b Zec. xiii. 1; Ep. v. 25, 26; Re. i. 5, 6; vii. 14; Ex. xxxvi. 25—27.

c 1 Co. i. 30; Ro. iii. 24—26.

expediency

d 1 Co. viii. 8—10, 13; x. 27, 28.
e 1 Co. ix. 12; Ro. xv. 2.
f Ro. xiv. 17, 20, 21; Col. ii. 22.
g Ro. vi. 12, 13; xii. 1.
h Phi. iii. 17—21; Ro. viii. 11; 2 Co. iv. 14; Jo. vi. 39.

"Venture not to the utmost bounds of even lawful pleasure; the limits of good and evil join."—*Fuller.*

"To set the mind above the appetites is the end of abstinence, which one of the fathers observes to be not a virtue, but the ground-work of a virtue."—*Johnson.*

"Expediency.—A temporary means of effecting an object, without regard to ulterior consequences."—*Maunder.*

union with Christ

i 1 Co. xii. 27; Ep. v. 30.

upon it from the beginning by God. Nor may it be used to the detriment of others, who equally, with ourselves, belong to Christ."—*Camb. B.* **one body?**[a] "no words could more plainly show than these and the following, what a monstrous perversion the sin here mentioned is of the mysterious union between the sexes sanctified by God in Holy Matrimony."—*Camb. B.* **joined . . spirit,**[b] "literally, *cleaveth to the Lord.* No words, save perhaps those in St. John xvii., could more forcibly express the closeness of the union between Christ and His faithful disciple."—*Lias.*

Oneness with Christ.—If we are fully joined to our Lord, and of one spirit with Him, we shall have—(1) The same tastes. What He loves will charm us, what He hates we shall loathe. (2) The same will. (3) Oneness of aim in our service of God. We should have but one object in life. (4) Great force and fervor. Our prayers would be very different from what they are. (5) Abiding pertinacity. Defeated in one place we should try in another. (6) Wonderful serenity of spirit. We should not be disturbed with little, petty remarks of men, nor should we even be moved by great calamities.—*Spurgeon.*

A happy reply.—A drunkard assailed a Washingtonian, but could only say, "There goes a teetotaler!" The gentleman waited until the crowd had collected, and then turning upon the drunkard said, "There stands a drunkard! —Three years ago he had a sum of 800 dollars, now he cannot produce a penny. I know he cannot. I challenge him to do it, for if he had a penny he would be at a public-house. There stands a drunkard, and here stands a teetotaler, with a purse full of money, honestly earned and carefully kept. There stands a drunkard!—Three years ago he had a watch, a coat, shoes, and decent clothes; now he has nothing but rags upon him, his watch is gone, and his shoes afford free passage to the water. There stands a drunkard; and here stands a teetotaler, with a good hat, good shoes, good clothes, and a good watch, all paid for. Yes, here stands a teetotaler! And now, my friends, which has the best of it?" The bystanders testified their approval of the teetotaler by loud shouts, while the crestfallen drunkard slunk away, happy to escape further castigation.

[a] Ge. ii. 24; Ma. xix. 5.

[b] Ep. iv. 4; Ro. xii. 2.

"There is a real though not a personal union of those who live the Divine life with Him who is the great origin and principle of it. Whoever is joined to the Lord is caught into a union of spirit with Him, and that Spirit is the continual source of life to him."—*Howe.*

"'All things to all men,' in any sense but the right sense, is nothing to any man."—*Tupper.*

God to be glorified in our body and spirit

18—20. without . . body, without *directly* affecting it. But every sin *indirectly* affects man's present welfare. **he . . body,**[c] note the physical consequences of this sin.[d] **body . . you,** keep the temple pure lest the heavenly guest depart. **ye . . own,** to act as you please: seek to please the owner—God. **price,**[e] how great the price. Its greatness indicates the body's value, and makes it wholly the Lord's. **glorify . . body,**[f] by chastity, temperance, etc. **spirit,** by piety, devotion, praise. **God's,** who created and redeemed, and is pledged to glorify.

Glory to God for our redemption required.—I. Our state—"bought with a price." 1. By whom? 2. From what?—(1) The slavery of sin, (2) Satan's power, (3) God's wrath, (4) The curse of the law, (5) Eternal torments; 3. With what price? II. Our duty—"to glorify God." 1. The duty itself; 2. Its extent—(1) In body, (2) In spirit; 3. The reasons for this duty.—*Beveridge.*

Full surrender to God.—A friend of mine was having an earnest conversation upon the necessity of full consecration with a lady who professed to know Christ as her Saviour, but shrank from yielding herself fully to Him. At last she said, with more outspoken honesty I am afraid than many who mean exactly the same thing display, "I don't want to give myself right over to Christ; for if I were to do so, who knows what He might do with me: for aught I know, He might send me out to China." Years had passed away when my friend received a most deeply interesting letter from this very lady, telling of how her long conflict with God had come to an end, and what happiness and peace she now felt in the complete surrender of herself to her Lord; and referring to her former conversation she said, "And now I am my own no longer, I have made myself over to God without reserve, and He *is* sending me to China." Do you think that this lady is less happy obeying the Divine call, and working the Divine will out yonder in China, than she was when she shrunk from that will, and preferred to live a life of worldly ease and self-indulgence at home?—*W. H. Aitken.*

[c] Pr. v. 8, 9, 11; vi. 24—32; vii. 24—27.

[d] But for wh. we should not hear of Acts of Parliament concerning certain "Contagious Diseases," and the licensing of harlots and brothels.

[e] Ac. xx. 28; 1 Co. vii. 23; Ga. iii. 13; He. ix. 12; 1 Pe. i. 18, 19; Re. v. 9.

[f] 2 Co. v. 14, 15; Tit. ii. 14; 1 Pe. ii. 9.

"Intemperate men hurt themselves far more than others; whereas other sinners secure some profit to themselves."—*Socrates.*

CHAPTER THE SEVENTH.

1—3. good, not morally good, but expedient in the present distressed state of the Church. **not . . woman,** in way of matrimony.[a] **nevertheless,** etc.,[b] let ea. one marry who cannot live a chaste life without. **due benevolence,** the proper duties involved in the nature of marriage.

Marriage.—"In the Roman Church celibacy is regarded as a virtue in itself, so that men with no natural gift for it have been encouraged to aim at it, with what results we need not say. But while there is no virtue in remaining unmarried, there is virtue in remaining unmarried for the sake of serving Christ better. Some persons are kept single by mere selfishness; but all honor to that eldest son of an orphaned family who sees that it is not for him to please himself, but to work for those who have none to look to but him! There are here and there persons who from the highest motives decline marriage: persons conscious of some hereditary weakness, etc. We may be thankful that there are men and women of sufficiently heroic mould to exemplify the wisdom of the Apostle's counsel. Such devotion is not for every one. There are persons of a domestic temperament who need the comforts of home-life, and nothing can be more ill-advised than to encourage such persons to turn their life into a channel in which it was never intended to run. But it is equally to be lamented that, where there are women quite capable of a life of self-devotion to some noble work, they should be discouraged from such a life by the false, foolish, and petty notions of society. No calling is nobler than marriage; but it is not the only calling."—*Dods.*

4—7. defraud . . other,[c] by neglect of fitting matrimonial duties. **that . . prayer,** the best MSS., most of the Fathers, and many of the best versions, including the Vulgate, omit the word "fasting."—*Camb. B.* **come . . again,** in the E. the women had apartments allotted to them. **Satan . . incontinency,** that this neglect may not result in sin. **permission,** "*i.e., by way of permission* on the Apostle's part to the Corinthian Church, not of God, to him, as it is sometimes misunderstood."—*Lias.* **commandment,**[d] not as a Divine law universally binding. **would . . myself,**[e] having self-control. **but . . man,** etc., men dif. in physical constitution, in mental and moral power.

The happiness of single life.—I. Exemplified by Paul,—freedom from earthly care; entire devotedness to the service of God. II. It depends on special gift,—the gift of continence (not conferred upon all), associated generally with special grace. III. Must not be inculcated upon all,—would violate the ordination of Providence, breed mischief, and, very often, immorality.—*Lyth.*

Use this world as not abusing it.—Whatever is temporary in our relation to the present world, it is foolish so to set our heart on, for death may end all our joy and usefulness. The man who is sent abroad for five years would consider it folly to accumulate a large collection of the luxuries of life; how many times five years do we expect to live, that we should be much concerned to amass goods which we cannot remove to another world? This world is a means, and not an end; and those use it best who use it in relation to what is to be. It is the thought of our great future which alone gives us sufficient courage and wisdom to deal with present things in earnest. The very intensity of our interests and affections reminds us that we cannot root ourselves in this present life, but need a larger room.—*Dods.*

8—11. good, expedient bec. of effect of persecutions, etc., upon families. **abide . . I,** unmarried. **if . . contain,** live chastely. **better . . burn,** than sin, or be troubled by unchaste desires. **command . . Lord,** as recorded in Matt. xix. 6. **depart,**[f] for insufficient reasons. **let . . wife,** the same law applies to both. Verses 8–11 refer to cases in wh. both parties are members of the Christian Church. The case of mixed marriages w. the heathen is taken up (*v.* 12).

On choosing a husband.—"Young woman! if a rich young man asks you to marry him, and has no occupation, or trade, or calling by which he could make a living if he were thrown on his own resources, you may give him your respect, but not your heart and hand. If you ever hear a young man speak of his father or mother disrespectfully, contemptuously, do not encourage his attentions; he will do the same of you, and, in many ways, will make

the marriage state

a By the Jews, he who at the age of twenty had not married, was considered to have sinned: the tendency to celibacy among the Gentiles was at this period so strong that Augustus enacted laws to counteract it.—See *Hor. Carm. Sæc.* 17.

b He. xiii. 4; Ge. ii. 18; Ep. v. 31, 32; Jo. ii. 1, 2.

c Ex. xix. 15; 1 S. xxi. 4, 5; Joel ii. 15.

d 2 Co. viii. 8; xi. 17.

e Ma xix. 12; 1 Co. ix. 5.

"So far from thinking that every man ought to marry, or that married men have somehow the advantage over single men, I [says Paul] think the very opposite, and would that *all* men were even as I myself, only I know that to many men it is not so easy as it is to me to live unmarried; and therefore I do not advise them to a single life."—*Dods.*

"Love can hope where reason would despair."—*Lyttleton.*

advice to the unmarried

Golden Grove Serms., Bp. Taylor, 219 *ff.*

f Ma. xix. 6; Mal. ii. 14, 16; Ma. v. 32.

"An equal marriage is best."—*Pittacus.*

"Let thy love be to the best, so long as they do well; but take

heed that thou love God, thy country, thy prince, and thine own estate, before all others: for the fancies of men change, and he that loves today hateth tomorrow; but let reason be thy schoolmistress, which shall ever guide thee aright."—*Sir W. Raleigh.*

"A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of earth, and the sole wonder of the world."—*Hermes.*

your heart ache before you die. If you know of a 'nice young man' who will certainly be heir to a large estate, who is of a 'highly respectable family,' who seems to be at home as to the usages, customs, and proprieties of good society, and yet who is indifferent about attending church on the Sabbath day, who speaks disparagingly of clergymen, who talks about religion in a patronizing way as 'a very good thing in its place,' particularly for old women, weak young girls, and children, never marry him should he ask you. Such a man can never warm a woman's heart; will never twine around it the tendrils of a true affection, for he is innately cold, unsympathizing, and selfish, and should sickness and trouble come to you, he will leave you to bear them all alone. Idleness, the having no occupation, will always and inevitably engender moral and physical disease; and these traits will be more or less perpetuated in the children born to such; the brunt of these calamities has to be borne by the mother, and, in the bearing up against them, how many a noble-hearted woman has sorrowed, and grieved, and toiled herself into a premature grave, may never be known, but the number cannot be expressed in a few figures. Therefore, my sunny-faced daughter, if you do not want to grow old before your time, to live a life of toil and sorrow, and then prematurely die, give not your hand to a young man, however well-born or rich, who has not a legitimate calling by which he could 'make a living' if he were by some fortuity left penniless.—" *Dr. Hall.*

on divorce

12—15. rest, of dif. religions; one party a Christian, the other a heathen. **not the Lord,** Jesus gave no decision on this matter. **brother,** a Christian man. **wife . . not,** a heathen woman (whom he had married bef. his conversion). **and . . woman,** the same rule in her case. **unbelieving . . sanctified,** separated fr. other women by the wife he is married to. **and . . husband,** same rule applies. The marriage is to be held lawful and binding, and not annulled by a change of religion on either side. **unclean,** as if born out of wedlock; or belonging to heathen world. **holy,**[a] hence to be objects of Christian solicitude. "This holds good, however, only of such marriages as were contracted before conversion. Christians were forbidden in *v.* 39 and in 2 Cor. vi. 14, to contract such marriages."—*Camb. B.* **if . . depart,** on any pretence. Bec. a believer is not to depart. **bondage,** is released fr. bonds of matrimony. **but . . peace,** it is not for Christians to leave others, but to live with them in peace.[b]

a Ge. xvii. 7; Mal. ii. 15; Ac. ii. 39; Ro. xi. 16.
b Ro. xii. 18; 1 Co. xiv. 33.

"How pleasant—how happy a state—when a prudent wife is loved by her husband even to the last moment of existence."—*Phocylides.*

"No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until he has gone with her through the fiery trials of this world."—*Washington Irving.*

Christian baptism.—I. By this act of baptism the Church—1. Expresses its own evangelical faith; 2. Recognizes the children as belonging to God and to Christ; 3. Testifies its confidence in their present spiritual safety; 4. Pledges itself to train them up in the culture of the Lord. II. General inferences concerning Christian baptism: 1. It is only an external sign; 2. Where persons are not baptized as infants, they should not afterwards be submitted to the rite except as intelligent believers in Christ; 3. As to the mode of baptism, it may be performed in any decent, possible way; 4. It may be administered by any one qualified or appointed to represent the Christian Church; 5. It should be consummated by an early admission to the Lord's table.—*Anon.*

relative duties

16, 17. what . . wife? thou being a believer? **save,**[c] instrumentally, by example or precept. **distributed,** gifts, lot in life. The permission to live apart from a heathen husband or wife is given only to meet a special case, that in which the unbelieving partner demands the separation. The general rule is, *remain in the condition in which you were called.—Lias.* **called . . one,** to serve Him in his proper station. **so . . walk,** in the obedience of faith. **ordain . . churches,** such precepts of universal force.

c 1 Pe. iii. 1.

"Marriage is the best state for a man in general; and every man is a worse man in proportion as he is unfit for the married state."—*Johnson.*

"Sole partner, and sole part of all these joys, dearer thyself than all."—*Milton.*

The importance of family religion.—The duty of persons—I. In wedded life; II. In whatever relation they may stand to each other. In—1. Their own families; 2. The Church of God; 3. The world at large.—*Simeon.*

Advice to a pious wife.—A lady in Germany, who had been a sincere follower of Christ, but whose husband was still unrenewed, was very much afflicted on his account, and told a clergyman that she had done all in her power in persuading and beseeching him to turn from his evil practices, to no effect. " Madam," said he, " talk more to God about your husband, and less to your husband about God." A few weeks after, the lady called upon him, full of joy that her prayers to God had been heard, and that a change was wrought upon her husband.

18—20. called . . circumcised?[a] a Jew bef. conversion. **let . . uncircumcised,** not to renounce, or deny it. "Many Jews we are assured were ashamed of their Judaism, and were desirous to obliterate all the outward signs of it (1 Macc. i. 15)."—*Camb. B.* **let . . circumcised,**[b] as though he must needs be subject to the law. **nothing,**[c] as affecting our salvation. **keeping . . God,**[d] moral law is binding. **abide . . called,**[e] it is not what we call man's "vocation," but God's act of calling that is spoken of.—*Lias.* Reception of Gospel does not release one fr. civil or political liabilities, nor alter the secular arrangements of life.

Christian casuistry.—The Apostle's decision concerning—I. The sanctity of the marriage-bond between two Christians; II. The sanctity of the marriage-bond between a Christian and one who is a heathen; III. The non-interference of Christianity with existing relationships. He lays down this principle, and then unfolds it in two ways: 1. Ecclesiastically; 2. Civilly.—*Robertson.*

Example of confidence.—M. Legouve, of the French Academy, tells this story of his body-servant in Paris. Some years ago, he let it be known to his baker that he wanted a body-servant. He received fifty applications a day, none of which suited. One morning, while hard at work in his study (it was about five o'clock, in the winter), somebody knocked at the door. He opened it. "I am told that you want a confidential servant, sir." "Yes, and you think you are the one I want: you have first-rate recommendations, and lived, I dare say, ten years in your last place." "No, sir; I am just out of jail." You may imagine the astonishment of Legouve. "Just out of jail?" "Yes, sir. I loved a woman who required money. She pressed me every day to give her more money. I gave her all I earned honestly: 'twas not enough. I thieved to gratify her covetousness. I was arrested, tried, convicted and sent to the penitentiary for three years, which expired last Saturday." "Do you think that a recommendation to a place of confidential servant?" "Yes, sir. A man who loses his character in an hour of folly will be on his guard against temptation, and will strive to regain his reputation. Besides, I know that, at heart, I am an honest man." There was in the fellow's tone such an honest accent, that Legouve took him at once, and has never since repented it.

21—24. care . . it,[f] be not over anxious ab. it. **use it rather,** this may either be interpreted (1) "use *freedom*," or (2) "use *slavery*." Dean Stanley remarks of this passage that its interpretation "is one of the most evenly balanced questions in the New Testament." But the context, the position of the word καὶ in the former part of the sentence (its literal translation would seem to be *but even if thou canst be made free*), and the fact that the word translated *use* has often the sense *undergo, endure*, make it probable that the second is the correct interpretation, and that the slave is here instructed to refuse freedom if offered.—*Camb. B.* **freeman,** intro. by the Lord to liberty of the sons of God; freedom fr. sin, and its consequences. **Christ's servant,** is higher in station than a freeman of the world. **price.** (See vi. 20.) **servants,** slaves; *i.e.*, be indifferent to mere external relations altogether, for though man may enslave the body he cannot enslave the soul.—*Lias.* **wherein . . called,** whether bondman or freedman. **therein . . God,**[g] and serve God in that condition.[h]

Abiding in our calling.—I. The feelings which the Gospel is apt, under peculiar circumstances, to engender: 1. There is, as we all know, a great difference between the states and conditions of different men; 2. To the natural man these distinctions are an occasion of much murmuring and complaint; 3. For a season, even the Gospel itself, instead of removing this feeling, is calculated rather to engender it. II. The conduct which it ought rather to inspire. A man, on being called to the Truth, should abide therein with God; that is—1. In submission to His will; 2. In dependence on His grace; 3. In endeavors to promote His glory.—*Simeon.*

Never satisfied.—A young person once mentioned to Dr. Franklin his surprise that the possession of great riches should ever be attended with undue solicitude; and instanced a merchant, who, although in possession of unbounded wealth, was as busy as the most assiduous clerk in his counting-house, and much more anxious. The doctor, in reply took an apple from the fruit basket, and presented it to a child in the room, who could scarcely grasp it in his hand. He then gave it a second, which filled the other hand; and choosing a third, remarkable for its size and beauty, he presented that also.

abiding in our calling

a 1 Co. ix. 20.
b Ac. xv. 1, 19; Ga. v. 2.
c Ga. v. 6; vi. 15.
d Jo. xiv. 23; 1 Jo. ii. 3.
e Lu. iii. 12—14.

"No man must take up or change any calling without sufficient cause to call him to it; but when he hath such cause he sinneth if he change it not."—*Baxter.*

"No man fouls his hands by exercising his own calling."—*Heb. Proverb.*

"Moral greatness consists not in doing great things, but in doing little things, with a great mind."—*Jay.*

"By work you get money, by talk you get knowledge."—*Haliburton.*

f "The Apostle could not in stronger terms express his deep conviction of the small importance of human distinctions, than when speaking of what seems to great and generous minds the most miserable lot, even that of a slave, he says, 'Care not for it.'"—*Godwin.*

g "Intended to correct disorders among the Christians slaves at Corinth, who claimed their liberty on pretence that as brethren in Christ they were on an equality with their Christian masters."—*L'Enfant.*

"The doctrine of Christian liberty was intended to make men free *in*, not *from*, the responsibilities of their position."—*Lias.*

h Ep. vi. 5—8; 1 Ti. vi. 1, 2; Tit. ii. 9, 10; 1 Pe. ii. 18, 19.

The child, after many ineffectual attempts to hold the three apples, dropped the last on the carpet, and burst into tears. "See there," said he, "is a *little* man with more riches than he can enjoy."

celibacy and marriage

25—28. mercy, and Divine teaching as one form of mercy. **faithful,** to God in the precepts I deliver. **suppose,** declare as my opinion. **that . . distress,** either (1) "the great tribulation" which was to precede our Lord's coming, or (2) the general distress and anxiety which attended the profession of Christianity in those times.[a]—*Camb. B.* **good . . be,** expedient for one to remain unmarried. **not sinned,** for this is only my advice, not a Divine precept. **such . . flesh,** tribulation, either as Monica when she saw her son Augustine falling into sin and infidelity, or as many other Christian parents, whose souls the "sword" of the executioner was destined to "pierce through" as they beheld the martyrdom of their children.—*Lias.* **I . . you,** *R. V.* "I would spare you" (this trouble by advising you to keep single).

Paul's advice concerning marriage.—He tells them—I. That because of the present distress, and danger of persecution, which threatened the Church, it was most convenient that such as were single should continue so. II. That if any do marry, it is no sin; but that this will expose them to many troubles. Learn:—(1) Marriage is not sinful at any time; (2) The troubles of a married life are more numerous than those of a single state.—*Burkitt.*

A boy's question.—It is related of Ben Syra, that, when a child, he begged his preceptor to instruct him in the law of God; but he declined, saying that he was as yet too young to be taught these sacred mysteries. "But, master," said the boy, "I have been in the burial ground, and measured the graves, and find some of them shorter than myself; now, if I should die before I have learned the Word of God, what will become of me then, master?"

[a] Lu. xxi. 23; Ma. x. 21, 35; Lu. xii. 53.

"It is to the unmarried that the State looks for the manning of the army and navy; it is to the unmarried that society looks for the nursing of the sick and for the filling of posts of danger; and it is on the unmarried that the Church depends for a large part of her work, from teaching in Sunday-schools to occupying unhealthy and precarious outposts in the mission field."—*Dods.*

use and abuse of the world

29—31. but . . say, to moderate both sorrow and joy. **short,**[b] for pain or pleasure, for suffering for the truth and serving God, in this world. **both . . none,** not set their affections wholly upon them. **weep,** at loss of friends or property. **wept not,**[c] moderating their grief, as men whose hopes still live.[d] **rejoice,** at prosperity. **buy . . not,**[e] for one's true wealth is in the future. **use,** lawfully, wisely, gratefully. **abusing,**[f] using in excess, not too much using. **fashion,**[g] *Gk.*, prob. all. to shifting scenes in a theatre. **world . . away,** but now observe, everlasting considerations are to come in, not to sadden joy, but to calm it. . . . We are to be calm, cheerful, self-possessed; to sit loose to all these sources of enjoyment, masters of ourselves.—*Robertson.*

Use and abuse.—I. Paul's present observation about this world. That its "fashion" "passeth away." It passes away—1. Before our eyes; 2. To our hearts. II. The use which Paul makes of this fact. That they that use this world should use it as not abusing it: 1. The world is abused when we suffer it—(1) To supplant in our hearts its Creator; (2) To banish other worlds from the sphere of our attraction; (3) To overcome us; (4) To make us carry the lawful use of it to excess. 2. The world should be used with—(1) A Pilgrim's; (2) A godly; (3) A free and independent; (4) A generous and holy spirit.—*Martin.*

Hold the world lightly.—"Being with my friend in a garden," says Mr. Flavel, "we gathered each of us a rose. He handled his tenderly; smelt it but seldom, and sparingly. I always kept mine to my nose, or squeezed it in my hand, whereby, in a very short time, it lost both its color and sweetness; but *his* still remained as sweet and fragrant as if it had been growing upon its own root. These roses, said I, are the true emblems of the best and sweetest creature enjoyments in the world—which, being moderately and cautiously used and enjoyed, may for a long time yield sweetness to the possessor of them; but if once the affections seize too greedily upon them, and squeeze them too hard, they quickly wither in our hands, and we lose the comfort of them; and that, either through the soul surfeiting upon them, or the Lord's righteous and just removal of them, because of the excess of our affections to them."

[b] Job xiv. 1, 2; 1 Pe. iv. 7.
[c] 1 Th. iv. 13, 14.
[d] Re. xxii. 20.
[e] Lu. xvi. 25.
[f] Lu. xii. 19, 20.
[g] 1 Ti. vi. 17, 18; Ja. iv. 14; 1 Jo. ii. 17.

"This world is a means, and not an end; and those use it best who use it in relation to what is to be. It is the thought of our great future which alone gives us sufficient courage and wisdom to deal with present things intensely and in earnest."—*Dods.*

cares

32, 33. without carefulness,[h] *R. V.* "free from cares"; hence my advice ab. marriage. **unmarried,** not having family cares. **careth . . Lord,** for them exclusively, or chiefly. **careth . . world,** if not chiefly, at least much. **how . . wife,**[i] and the wish of even a most pious wife may sometimes interfere with what needs to be done to please God.

[h] Lu. xxi. 34.

"Unworldliness is this—to hold things from God in the perpetual conviction that they will not last; to have the world, and not let the world have us; to be the world's masters, and not the world's slaves."—*F. W. Robertson.*

[i] Ep. v. 28, 29.

Against carefulness.—I. The evil and danger of "carefulness." Every kind of care is not evil; but only that care which is attended with anxiety. And this is evil: 1. As distracting our mind; 2. As impeding our progress; 3. As tending to turn us from the path of strict integrity. II. How we may most effectually divest ourselves of it. We must get—1. A deep sense of the obligations which God has laid upon us; 2. A lively sense of the obligations which He has laid upon Himself also respecting us.—*Simeon.*

How to treat a husband.—It is related in the life of William Hutton, that a country woman called upon him one day, and told him that her husband behaved unkindly to her, and sought other company, often passing his evenings from home, which made her feel very unhappy; and, knowing Mr. Hutton to be a wise man, she thought he might be able to tell her how she should manage to cure her husband. "The remedy is a simple one," said he; "but I have never known it to fail. *Always treat your husband with a smile.*" The woman expressed her thanks, dropped a curtsey, and went away. A few months afterwards, she waited on Mr. Hutton with a couple of fine fowls, which she begged him to accept. She told him, while a tear of joy and gratitude glistened in her eye, that she had followed his advice; and her husband was cured. He no longer sought the company of others, but treated her with constant love and kindness.

34. 35. difference . . virgin, the same rule applies in this case. (See *vv.* 32, 33.) **careth . . Lord,**[a] it is clearly assumed that she is a godly woman. **how . . husband,** her piety making her anxious to do her duty to him. **profit,**[b] comfort, happiness. **cast . . you,** fig. fr. hunting—throwing a lasso. Violently coercing you. **comely,** seemly, honorable. **attend . . Lord,** Dean Stanley refers to Martha and Mary in St. Luke x. 39—41, as an exact illustration of this expression. Martha is "cumbered with much serving," Mary sits at Jesus' feet.—*Lias.* **distraction,** *Gk.*, forcibly dragging.

The expediency or inexpediency of any step in life, especially marriage.—This must be determined—I. Not by the counsels of others—however good and wise—because they may possibly ensnare conscience. II. By personal conviction—that it is profitable—honorable—conducive to piety. *Advice* should be given—I. With a pure motive for another's profit; II. In a Christian spirit—so as not to overrule conscience and bring a snare; III. For a wise end—to secure what is honorable and subservient to piety.—*Lyth.*

The time is short.—Does it not become us to hold this world lightly in view of these two truths—so little time left, and eternity approaching? An old woman sat one day beside her apple-stand in a great thoroughfare. A well-known judge walked up and stopped for an apple. "Well, Molly," said he, "don't you get tired of sitting here these cold, dismal days?" "It's only a little while, sir," was the answer. "And the hot, dusty days?" "Only a little while, sir." "And the rainy, drizzly days, and your sick, rheumatic days?" "It's only a little while, sir." "And what then, Molly?" "Then, sir, I shall enter into that rest which remains for the people of God; and the troublesomeness of the way there don't pester nor fret me. It's only a little while." "But," said the judge, "what makes you so sure, Molly?" "How can I help being sure, since Christ is the way, and I am His? Now I only feel Him along the way; I shall see Him as He is in a little while, sir." "Ah!" said the judge, "you've got more than the law ever taught me." "Yes, sir, because I went to the Gospel." "Well," said he, as he took up his apple, and began to walk off, "I must look into these things." "There's only a little while, sir."—*Vincent.*

36—38. if . . man, who is a father. **uncomely,** by forbidding her marriage; or by exposing her to tempations to wh., not being married, she is liable. **virgin,** his unmarried dau. **if . . age,** if she be of full age. **and . . require,** to be married. **he . . not,** in giving his consent: bec. the question is one of *expediency.* **standeth . . heart,**[c] is fully persuaded as to what will be best for his dau. **necessity,**[d] arising out of her circumstances, or inclination. **power . . will,** he can only be said to have "power over his own will" when he can act without selfishly thwarting the reasonable wishes of those whom God has committed to his care.—*Lias.* **decreed . . virgin,** she being agreeable. **well . . better,** on the ground of expediency, the times being distressful (*v.* 26), the advantage is on the side of a single life.

The question of marriage.—Paul bids Christians, in the first place, not to

a Lu. x. 39—42.
b Lu. xxi. 34; viii. 14.

Molière's old housekeeper was a great help to his genius; and Montaigne's philosophy takes both a gentler and a loftier character of wisdom from the date in which he finds in Marie de Gournay an adopted daughter: "certainly beloved by me," says the Horace of essayists, "with more than paternal love, and involved in my solitude of retirement, as one of the best parts of my being."

duty of fathers to unmarried daughters

c Ro. xiv. 5.

"The advice here given is to *parents.* In St. Paul's time, and in most continental countries now, it is the parents who decide on the marriage of their children. In France, and in some other foreign countries, the young people very often do not even see one another before they are contracted."—*Camb. B.*

d "If your dau. be past the marriageable age, release your slave to give him to her for a husband."—*Rabbinical saying.*
See *Christian Yr. Wed. bef. Easter.*

When Livia had attained such an ascendency over her husband, Augustus, that he could hardly refuse her anything, though emperor of the world, many of the married ladies of Rome were anxious to know the secret and the source of her success; to whom she replied, "I rule by obeying."

marry. But that was a time of persecution. The Christian man who had no family could flee in a moment if it was right to flee, and if caught he had not to think about his wife and fatherless children. Paul wishes the Church to be like an army which is not encumbered with baggage; his own consisted of half a dozen needles and a reel of thread. He was thus without carefulness. But to-day the circumstances are decidedly different, and we are to follow the principle rather than the particular instance. I have known brethren who had a great deal more care before than after marriage, and who served God better in the married estate. That is the rule to judge by. Many men and women rush into marriage when they know that it must involve them in all sorts of care and hinder them in the Master's service. For Christians, the best place is where they can do most for Jesus.—*Spurgeon.*

death liberates from marriage bonds

a 2 Co. vi. 14.

b 1 Co. xiv. 37.

"There are no doubt marriages so fit and uniting spirits so essentially kindred that no change can dissolve them. But whatever is temporary in our relation to the present world it is foolish so to set our heart on, that death may seem to end all our joy and all our usefulness."—*Dods.*

39, 40. **bound . . law,** marriage law. Law of God, which enforces fidelity, obedience, etc. **but . . dead,** literally, "if her husband sleep," the word generally used of the death of Christians, and even of the saints of the old covenant.—*Camb. B.* **only . . Lord,**[a] a Christian woman will desire to marry a Christian man. The marriage of widows was discountenanced, but not forbidden. Under certain circumstances it was even enjoined. (See 1 Tim. v. 9, 11, 14.)—*Camb. B.* **she . . abide,** a widow. **judgment,** opinion. **think . . God,**[b] not that there was any doubt in the Apostle's mind on this point. The word used implies full persuasion that in the advice he had given he was speaking under the direction of the Holy Spirit.—*Lias.*

Testimonial to a wife.—When Mr. Disraeli retired from the premiership, he was offered a place among the hereditary aristocracy with the title of earl. He declined it, with the intimation that, if there was any reward thought to be deserved, he wished it conferred upon his wife, to whom he attributed all his success. On the day he retired from power, his wife took her place among the noble ladies of England by the title of Viscountess Beaconsfield. Once, in a crisis of his career, he was to explain his financial scheme to the House. He entered his carriage absorbed in his theme, his wife quietly taking a seat beside him. In getting in, her finger was caught by the door, which, shutting upon it, held it so fast that she could not withdraw it, Fearful of driving figures and arguments from his head, she uttered no cry, nor made any movement, until they reached the House; nor did Disraeli hear of it till long after. All that evening the faithful wife sat in the gallery, that her husband's quick eye might not miss her from it, bearing her pain like a martyr, and like a woman who loves.

CHAPTER THE EIGHTH.

meats offered to idols

c Ro. xiv. 14, 15; xv. 1, 2; 1 Co. xiii. 2, 4; Ja. iii. 13–18.

"This identification of a sacrifice and a feast was carried to the highest pitch among the Greeks. Sacrifices are enumerated by Aristotle (*Ethics*, viii. 9), and Thucydides (ii. 38), amongst the chief means of social enjoyment. Hence the difficulty referred to in the present chapter was likely to be an extremely pressing one."—*Camb. B.*

1. **touching,** respecting, concerning. **things,** meats. **offered . . idols,** these were the parts of the sacrifice not consumed by fire, but reserved, as in the Jewish peace-offerings (see Lev. vii. 15, 16, xxii. 30), for the use of the priest and the worshipper. Sometimes the meat not consumed was sold in the shambles as ordinary butcher's meat, without any notification that it had ever formed part of a sacrifice. "Most public entertainments," says Dean Stanley, "and many private meals, were more or less remotely the accompaniments of sacrifice."—*Camb. B.* At Cor. the conquerors in the Isthmian games used to give a banquet to the people immediately aft. the sacrifices, in the temple itself of Poseidon. **we . . knowledge,** "these words are not to be regarded as ironical. Admission into the Christian Church brought with it a vast amount of spiritual, and even intellectual, enlightenment."—*Lias.* **puffeth up,** inflateth with conceit, dogmatism, pride, the person who pretends to it. **charity,**[c] Christian love. **edifieth,** buildeth up *others.* Knowledge, *selfish;* charity, *benevolent.*

knowledge and love

d 1 Co. xiii. 8, 9.

A boy's wish.—"Papa," said the son of Bishop Berkeley, "what is the meaning of the words *cherubim* and *seraphim*, which we meet with in the Holy Scriptures?" "Cherubim," replied his father, "is a Hebrew word, signifying knowledge: seraphim is another word of the same language, and signifies flame. Whence it is supposed that the cherubim are angels who excel in knowledge, and that the seraphim are angels likewise who excel in loving God." "I hope, then," said the little boy, "when I die I shall be a seraph; for I would rather love God than know all things."

2, 3. **think,** suppose, imagine. **that . . thing,** perfectly, as to nature, consequence, and personal duty and relations. **nothing,**[d] his ignorance is

proved by his assumption of knowledge. **ought . . know,** and would know if he had the humility wh. inquires and learns. **if . . God,**[a] It is observable that St Paul, dealing with inquisitive and argumentative people like the Corinthians and Galatians, takes care to invert the phrase, so as to exclude all glorying on the part of man, and to speak, both here and in ch. xiii. 12, rather of being known by God.—*Camb. B.*

Known of God.—I. The character that is here presented to us, the man that loves God. This love will be manifested by—1. The state of the heart; 2. The tenor of the thoughts; 3. The influence of God's Word; 4. Delight in holy pursuits. II. The privilege asserted, "The same is known of Him:"—1. This knowledge is individual and personal; 2. It embraces all the circumstances of his present state; 3. It is a loving, parental delight in him; 4. It is a pledge of final acknowledgment. Application:—1. What a source of pure and solid delight; 2. What a powerful incentive to holiness!—*Anon.*

The modesty of true knowledge.—The wisest men feel that they know nothing compared with what they are capable of knowing. I was struck with a remark that a man once made to me on this subject. To my mind he was a marvel of learning. He seemed thoroughly educated in every direction. As now there is not a tree in the forest which, if you tap it, will not run sap, so there was not a side on which you could touch him where his knowledge did not seem complete. I said to him one day, "If I knew a tithe of what you know, I should think myself very fortunate." Said he, "Henry, I seem to myself like a basket in which are being carried away the fragments of a hotel—a bit of this, the fag-end of that, and all sorts of things jumbled up together. I do not know anything except little fragmentary parts of this, that, and the other."—*H. W. Beecher.*

4–6. eating . . offered, assuming that they are not eaten as an act of worship. **idol . . world,**[b] nothing but a carved block of wood or stone, having no power over the meat or the eater. **and . . one,**[c] the Creator and Sustainer of all things. **called,** by the heathen. **heaven . . earth,** heathen notion of *local* deities, and of dif. orders of *superior* and *inferior* gods. **gods . . lords,** heroes, demi-gods, etc. **us . . one,** as opp. to the heathen *many.* **Father,**[d] the Christian's dearest word for God. **of . . things,** He is the originating cause of all. **we . . him,**[e] *R. V.* "unto him," to serve his will. **one . . Christ,** Lord and Saviour; *one* with the Father. **by . . things,**[f] as He is the efficient cause of all. **we . . him,**[g] we worship, and are allied to the Father as children by *Him.*

The many gods and the one God.—I. The world's many gods. Money, business, pleasure, lusts, luxuries! Will they prove more helpful in the day of trouble than Baal, or Jupiter, or Buddha? II. The saint's one God. Yes; one only, the living and the true God. We need no other: we need no more. III. The saint's one Christ. "To us there is but one Lord Jesus Christ." If thus, then, there is but one Christ, then there is but—1. One Cross; 2. One Priest; 3. One altar; 4. One sacrifice; 5. One way to the kingdom.—*Bonar.*

Things offered unto idols.—Every meal was in a manner dedicated to the household gods by laying some portion of it on the family altar. Where one member of a heathen family had become a Christian, he would at once be confronted with the question, rising in his own conscience, whether by partaking of such food he might not be countenancing idolatry. On the occasion of a birthday, or a marriage, or a safe return from sea, or any circumstance that seemed to call for celebration, it was customary to sacrifice in some public temple. And after the legs of the victim, enclosed in fat, and the entrails had been burnt on the altar, the worshipper received the remainder, and invited his friends and guests to partake of it either in the temple itself, or in the surrounding grove, or at his own home. Here again a young convert might very naturally ask himself whether he was justified in attending such a feast and actually sitting down to meat in the idol's presence.—*Dods.*

7, 8. knowledge,[h] of the nothingness of idols. **conscience . . idol,** *R. V.* "being used until now to the idol." **eat,** the meat so sacrificed. **thing . . idol,** and regard the eating as in some way associated with, or countenancing, the worship. **weak,** fr. want of knowledge. **defiled,** "he is mistaken in his idea that the idol has a real existence, but as long as he entertains that idea, he is bound to act up to it."—*Lias.* **meat . . God,** not so do we please the true God: *i.e.,* by what we eat, or abstain fr. eating. **better . . worse,** for the kingdom of God is not meat and drink.

a Ex. xxiii. 17.

"The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity."—*Dr. Nevins.*

"The desire of power in excess caused angels to fall: the desire of knowledge in excess caused man to fall; but in charity is no excess, neither can man nor angels come into danger by it."—*Bacon.*

"The knowledge of God presupposes the being known of Him: the soul will not vivify with life from above until God has drawn nigh."—*Olshausen.*

an idol is nothing

b Is. xliv. 8–20; xlvi. 5–9; Ps. cxv. 4–8.
c De. iv. 39.
d Mal. ii. 10; Ep. iv. 6.
e Ac. xvii. 28; Ro. xi. 36.
f Col. i. 16, 17.
g Ro. v. 11; Re. v. 9, 10.

"Some want a Christ who is not God; others a Christ who is not a sacrifice; a Christ without a cross, and without blood; a Christ who will teach but not expiate sin; a Christ whose life and death are an example of self-surrender to the utmost, but not an atonement; a Christ who is not a judge, nor a law-giver, nor a priest, and only a prophet in the sense of a teacher. 'To us there is only one Lord Jesus Christ.'"—*Bonar.*

weak consciences soon defiled

h Ro. xiv. 14, 23.

The law of Christian conscience.—I. The way in which the Apostle expounds the law of Christian conscience: 1. The distinction between absolute and relative right and wrong; 2. Between truth and veracity. II. The applications which arise out of it: 1. Personal; 2. Public.—*Robertson.*

The problems of our modern life.—"Shall I drink wine? What shall be my attitude toward the theatre and the opera? How shall I deal with the question as to promiscuous dancing? Shall I on Sunday patronize the street-railway? What games shall I approve? How far may I indulge a taste for personal adornment, particularly in places of public worship? What principles and limitations of expenditure are to be preferred in building, beautifying, and administering a home? These and a thousand like inquiries are to be treated in the spirit with which Paul approached the Corinthian problem about meat. They are not merely ethical, but Christian, problems."—*Edson.* Do what seems to you to be right: it is only so that you will at last learn by the grace of God to see clearly what is right. A man is responsible for the opinions he holds, and still more for the way in which he arrived at them—whether in a slothful and selfish, or in an honest and truth-seeking, manner; but being now his soul's convictions, you can give no other law than this—"You must obey your conscience." For no man's conscience gets so seared by doing what is wrong unknowingly as by doing that which appears to be wrong to his conscience.—*Bib. Illus.*

"Much of the meat offered in worship found its way into the common market, so that at every meal the Christian ran the risk of eating things sacrificed to idols.

"Among the Jews it had always been considered pollution to eat such food. Instances are on record of men dying cheerfully rather than suffer such contamination."—*Dods.*

caring for the weak

a Ro. xiv. 23.

"Oh, by the love and devotion of our Lord, let us cease our clamoring for rights, and begin to ask, 'How may we empty ourselves as He did for the uplifting of the children of men?' The point at which humanity comes nearest to Deity is self-denial. Its best illustration is at Calvary, where God stoops down to embrace His penitent children. The summit of human character is reached when a man gives himself for others. Christ did it. We also, for Christ's sake, must do it."—*Burrell.*

"No one should 'endeavor to persuade the scrupulous man to disregard his scruples.'"—*Abbott.* "He may seek to enlighten his conscience, but not to act against it."

offending the weak a sin against Christ

b Ma. xxv. 40.

9—11. heed . . means, by thy thoughtless act. **liberty,** free, unquestioning use of things good in themselves; your strict right indeed. **weak,** in knowledge. **emboldened,** by your example. **eat . . idols,** imitating an act of wh. his conscience disapproves. **and . . knowledge,** sufficient for thee, but not for him. **perish,** "by joining idolatry to the Gospel; or, by relapsing into heathenism."—*Macknight.* "He will lose his faith, and, if he do not recover it, his salvation."[a]—*Bengel.* **for . . died,** Christ gave His life for that weak brother, for whom you will give up so little.

The limitation of Christian liberty.—I. God's word recognizes degrees of faith and knowledge in His people. II. God not only recognizes this distinction between the stronger and the weaker, but He manifests peculiar care and concern for the latter. III. It is sadly possible for one man to be instrumental in another's destruction. IV. Evil issues result not only from examples which are strictly injurious, but also from conduct which in itself may be innocent.

The power of example.—I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell there are the most beautiful in the world. I never go near them; and why? Not because I think there is any danger of my passing through the gardens to the gambling tables. No! But a friend of mine once related the following incident to me: "One day M. Blanc met me and asked me how it was I never entered his grounds. 'Well, you see,' I said, 'I never play, and, as I make no return whatever to you, I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said M. Blanc. 'If it were not for you, and other respectable persons like yourself, who come to my grounds, I should lose many of my customers who attend my gambling saloons. Do not imagine that because you do not play yourself, you do not by your presence in the grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden; and from thence to the gaming-table the transition is very easy.' After I heard that, I never went near the gardens."—*Spurgeon.*

12, 13. wound . . conscience, *Gk.*, strike against. "Striking a mind or conscience already weak."—*Stanley.* "As weary cattle are urged on by the lash."—*Bengel.* **sin . . Christ,** who identified Himself with even the weakest.[b] **wherefore,** on this acc., for myself, though "all things are lawful to me." (See vi. 12.) **meat,** that has been so offered to an idol. **eat . . standeth,** I will forego all animal food while I live. **lest . . offend,** better that *my body* should suffer than *his soul:* better that my temporal enjoyments be less, that his eternal joys be greater: and how much better still that these *weaker* brethren should seek to grow *strong* in knowledge, faith, and true temperance, that they may reduce the sacrifices made by others on their account. Does not *duty* belong equally to the weak as to the strong? Are the strong to be always in subjection to, under the tyranny of, the weak?

Personal sacrifice is—I. Necessary. 1. Not only in meats and drinks, but in many other things. 2. To avoid offence. II. Is obligatory—1. On Christians. 2. By the law of love, and—3. The example of Christ. III. Is magnanimous. It is—1. A conquest of self; 2. An act of benevolence; 3. A feature of renewed nature. IV. Will be abundantly compensated. 1. By the approval of conscience; 2. The benefit of others; 3. The approbation of God; 4. Final reward.—*J. Lyth.*

Denying self for the sake of others.—"A chief of Huahine once asked me," says Mr. Ellis, missionary to the South Sea Islands, "whether it would be right, supposing he was walking in his garden on that day (the Sabbath), and saw ripe plantains hanging from the trees that grew by the side of the path, to gather and eat them; I answered, that I thought it would not be wrong. 'I felt inclined to do so,' said he, 'last Sabbath, when walking in my garden; but on reflecting that I had other fruit ready plucked and prepared, I hesitated, not because I believed it would be in itself sinful, but lest my attendants should notice it, and do so too, and it should be a general practice with the people to go to their gardens, and gather fruit on the Sabbath, which would be very unfavorable to the proper observance of that sacred day.'"

CHAPTER THE NINTH.

1, 2. Apostle,[a] this some seem to have disputed, either bec. he was not one of the twelve, or, bec. he did not demand maintenance. **free ?** to enforce rules, or make claims? **have . . Lord ?**[b] One distinction drawn by St. Paul's opponents between him and the other Apostles was that they had seen and associated with Christ, while he had not. He rebuts this in the form of a question.—*Camb. B.* **are . . Lord ?** the fruit of my labors. **if . . others,** if you deny that. **yet . . you,**[c] this your Church life testifies. **seal . . Lord,** a seal is used as the attestation of the genuineness of any document. Thus the existence of the Corinthian Church was the attestation of the genuineness of St. Paul's Apostolic authority.—*Camb. B.*

The seal of Apostleship.—I. Consists in actual success in—1. The conviction; and 2. The conversion of sinners. II. Establishes the claim to Apostleship, because it indicates the Divine call and blessing, and is of more value than human authorization. III. Entitles a minister to the special regard of those to whose spiritual benefit he has contributed; if no claim on others, yet on you for sympathy, love, and support.—*Lyth.*

A true minister.—We see in these verses—What it is that constitutes a true minister. 1. Communion with Christ. "Have I not seen Jesus Christ our Lord?" 2. Souls won for Christ. "Are not ye my work in the Lord?" Paul was an apostle, and had "seen Christ," a qualification that distinguished him as a minister from all but eleven others. Besides this, his natural and acquired endowments placed him in the first rank of reasoners, scholars, and orators. He was brought up at the feet of Gamaliel, etc. But see how he regarded the mere conventionalities of religious society. "Am I not an apostle? Am I not free?"—referring to the eating of meat offered to idols, etc. (chap. viii. 13). The greater the man, always the more independent he is of forms, fashions, customs. Hezekiah called that which his countrymen worshipped "Nehushtan," a piece of brass. Cromwell called that glittering insignia of authority on the table of the House of Commons a "bauble." Thomas Carlyle called all the pageantry of office and the glitter of wealth "shams." Burns called the swaggering lordling a "coof." A famous French preacher began his funeral address over the coffin of his sovereign with "There is nothing great but God." What cared Elijah for kings? Nothing. Felix trembled before the moral majesty of Paul, even in chains.—*Bib. Ill.*

3—6. examine, question, condemn. **power,**[d] authority. **to . . drink ?**[e] *i.e.*, at the charge of the Church. **a sister. a wife ?** *Gk.*, a sister-wife, *i.e.*, a wife who also is a sister in Christ? **as . . apostles ?** "This privilege, said St. Paul's opponents, was confined to the original twelve Apostles of the Lord." **the . . Lord ?** none would deny the right to such as James. Judas. Simon.[f] **Cephas ?** Peter, esp. named as a married man.[g] **Barnabas,** P. not the only preacher who supported himself while at his higher work. **power . . working ?**[h] *i.e.*, to give up manual labor and to look to the churches for our maintenance.

The right of the ministry to support.—Observe—I. The occasion of the

"There may be a misapplication of the principle. It does not mean that we should never do anything which others do not like, at which they take offence, or with which they find fault. Nor that in any case should we yield in a duty or a teaching, because some may stumble even over the truth. Paul certainly does not mean that the weakness of the weak are to be an absolute law to the strong. This would be to forbid all progress, and even all reformation. It would have kept the Christian Church always a mere Jewish sect. It would have forbidden the preaching and practices of Luther and of Wesley; for the one was a stumbling-block to the Roman Catholics, and the other to the High Churchmen."—*Bib. Illustrator.*

Apostleship and its seals

a Ac. ix. 15; xiii. 2; xxvi. 16.
b Ac. ix. 17; xxii. 14, 18.
c 1 Co. iv. 15; Ac. xviii. 1—11.

"Mankind differ in their notions of supreme happiness; but in my opinion he truly possesses it who lives in the conscious anticipation of honest fame, and the glorious figure he shall make in the eyes of posterity."—*Pliny.*

Apostolic authority

d 2 Co. xii. 12.
e Lu. x. 7.
f Ma. xiii. 55.
g Ma. viii. 14.
h Ac. xviii. 3; 2. Th. iii. 8, 9.

"It is worthy of

Apostle's appeal. 1. Not selfish (*v.* 12); 2. Some disputed his apostleship and its rights (*v.* 3). II. His assertion of his right—1. To support for himself—for his wife if he thought proper to marry; 2. Sufficient to free him from the necessity of manual labor. III. His defence of his right—is sustained by an appeal to—1. Human justice; 2. The law; 3. The sense of gratitude; 4. Divine ordination under the law, under the Gospel."—*J. Lyth.*

Ministerial support.—"Looking at all that Paul says on that question here, the conviction cannot be avoided that no man has a stronger claim to a temporal recompense than a true Gospel minister. Albeit no claims are so universally ignored. Call the money you pay to your butcher, baker, lawyer, doctor, 'charity'; but in the name of all that is just, do not call that charity which you tender to the man who consecrates his entire being and time to impart to you the elements of eternal life."

7—9. who,[a] what soldier, fighting for another? **at . . charges?** and is not supported by those who are vanquished with permission of his general? **who . . vineyard,**[b] for another? **and . . thereof?** as the reward of his toil? **who . . flock,**[c] with gratuitous labor? **say . . man?** am I simply applying human reasons and practice? Yet, even that were enough. **law,** the law of God founded in justice. **written . . Moses,**[d] an authority they dared not question. **doth . . oxen?**[e] how much more for men, Christian men, His servants!

The Wigtown heroines.—In the reign of Charles II., Margaret Wilson, a girl of eighteen, along with an aged widow of sixty-three, was adjudged to die, because she refused to acknowledge the supremacy of any other than Christ in the Church. The sentence pronounced against them was, that they should be fastened to stakes driven deep into the oozy sand that covers the beach at Wigtown, and left to perish in the rising tide. The stake to which the aged female was fastened was farther down the beach than that of the young woman, in order that, being soonest destroyed, her expiring sufferings might shake the firmness of faith of Margaret Wilson. The tide began to flow—the waters swelled; they mounted from the knee to the waist, and from the waist to the chin, and from the chin to the lip of the venerable matron; and when she was almost stifled by the rising tide, when the bubbling groan of her last agony was reaching her fellow-sufferer farther up the beach, one heartless ruffian put to Margaret Wilson the question, "What think you of your friend now?" And what was the calm and noble reply? "What do I see but Christ in one of His members wrestling there? Think yon that we are the sufferers? No; it is Christ in us—He who sendeth us not a warfare upon our own charges?"

10—12. for . . sakes?[f] that those who work may have hope of recompense? **hope,** "may have a personal interest in his work, and may give himself ungrudgingly to it, assured that he himself will be the first to benefit by it."—*Dods.* **sown,** the seed of truth. **you . . things,** to bring forth spiritual results in you. **is . . thing?** unreasonable? too much to expect? **we . . things?**[g] enough to meet our need? How much of a Christian's temporal prosperity, and happiness, and character, is the result of unacknowledged or ill-requited spiritual labor! **others,** instructors only. **we rather?** *R. V.* "we yet more?"

The obligation of the Churches to support the ministry.—I. The Divine appointment, that the Churches of Christ should support their minister: 1. Under the Mosaic dispensation; 2. As enjoined by Christ under the Gospel; 3. As the dictate of natural religion. II. The various modes adopted to attain this instituted end: 1. Tithes; 2. Taxes; 3. Voluntary support. III. The extent to which this duty should be carried: 1. To satisfy the claims of justice; 2. To accord with the language of Scripture; 3. To promote the highest interests of the Church; 4. To promote in the best way the conversion of the world. IV. The agents by which this work must be accomplished: 1. The deacons; 2. The people.—*Bennett.*

A minister who objected to an increase of salary.—Ministers in our day rarely object to an increase of salary, but we find in a paper a capital story of an old Connecticut pastor who declined it for very substantial reasons: His country parish raised his salary from three hundred to four hundred dollars. The good man objected for three reasons. "First," said he, "because you can't affort to give more than three hundred. Second, because my preaching isn't worth more than that. Third, because I have to collect my salary,

note that the terms *answer* and *examine* in the original are the usual legal expressions (Olshausen), as though the Apostle conceived himself to be on his trial."—*Lias.*

"Whatever we know to be right, that should we do, even though our conduct should meet with reproach and ridicule."—*Thales.*

ministerial support

a 2 Co. x. 4.
b Ma. ix. 36—38.
c Jo. xxi. 15; 1 Pe. v. 2.
d De. xxv. 4; 3 Ti. v. 18.
e Ma. xii. 12; Lu. xiv. 5; xiii. 15.

"Luther and Estius are here fully of one mind against those who suppose the Apostle to mean that God does *not* care for oxen. 'God cares for all,' says the former, and the latter gives proofs of this care from Holy Writ, for example, Ps. xxxvi. 6, cxlvii. 9. But the precepts of the law were illustrations of general principles which extended far beyond the special precepts contained in it."—*Lias.*

sowing spiritual and reaping carnal things

f 2 Ti. iii. 16.
g Ro. xv. 27; Ga. vi. 6.

"The word translated *treadeth out* in *v.* 9 is here rendered threshing, because the usual Eastern mode of threshing corn was by means of oxen.

"His fear was that if he took remuneration, he 'should hinder the Gospel of Christ.'"—*Dods.*

which heretofore has been the hardest part of my labors among you. If I have to collect an additional hundred, it will kill me."

they who preach shall also live by the Gospel

13, 14. minister . . things, the Jewish priests are maintained by the sacrifices of the worshippers. (See Lev. vi. 17; Num. v. 8—10. So also Deut. x. 9.) This was an argument of which in dealing with Jews it would not have been well to lose sight.—*Camb. B.* **partakers,**[a] having, under the law, tithes and first fruits. **ordained,** although that ceremonial law be abolished. **preach . . live,** the principle of equity and justice survives the abrogation of the Levitical law.

The principle of a paid ministry.—This—I. Was recognized under the Law—in the provision made for the Levites—in the privileges of the priests. II. Is asserted under the Gospel—as a Divine ordination—God commissions His servants to preach—separates them from the cares of life—gives them a claim upon those who hear the Gospel for subsistence.—*Lyth.*

Partakers with the altar.—Archdeacon Farrar says that Mr. Gladstone once told the late Bishop Magee that he had never heard a sermon preached on the text, "They who wait at the altar are partakers with the altar." The bishop thereupon promised to preach on the text, and on the occasion Mr. Gladstone was present. Most preachers would have seen nothing in the text but a sermon on the right of ministers to maintenance. But Dr. Magee drew from it a sermon on the congruity between the nature of a man's life and the results he reaps from it. "I shall never forget," says Dr. Farrar, "one passage, in which he described the bitter disappointment and disillusionment of the man who had lived for sense, for pleasure, and for self. He described such a man—his own worthless idol—in his hoary and dishonored age seeking in vain for comfort and sustenance from the source of his idolatry; the hungry worshipper holding out his withered hand to his dead idol, and holding it out in vain."—*Bib. Ill.*

a Nu. xviii. 8—13; De. xviii. 1.

"Nothing can be accomplished without labor, and with it nothing is too difficult."—*Diogenes.*

"There was nothing which men would not undertake, if for great attempts great rewards were proposed."—*Livy.*

"He, who would eat the kernel, must crack the shell."—*Plautus.*

woe to me if I preach not the Gospel

15—17. used . . things, to wh. I had a just claim. **that . . me,** but to assert my right, explain my conduct, and answer those who impugn my Apostleship. **glorying,** in the fact that I make the Gospel of Christ without charge. **nothing . . of,** it was *given* me to preach; and I was *sent* to preach it. **necessity,** duty. **woe . . Gospel,** my *conscience* will accuse me here, and the *Master* hereafter. **do . . thing,** preach. **against my will,** *R. V.* "not of mine own will, I have a stewardship intrusted to me;"[b] I am bound to preach and deserve no reward.

The true pulpit.—The true preacher—I. Preaches the Gospel as his grand mission. He preaches this—1. In contradistinction to natural religion; 2. To human theologies; and—3. To legal maledictions. II. Disclaims all praise in the discharge of his mission. There is everything to prevent self-glory in the nature of—1. The subjects. They are—(1) Undiscoverable by human reason; (2) Declaratory of human degradation; (3) Demonstrative of infinite condescension. 2. The work. Every true preacher must feel a consciousness of—(1) Unworthiness; (2) Incompetency; (3) Utter inability to realize success. 3. His inspiration. III. Is impelled by an inward necessity in the prosecution of his mission. It is the inner force of—1. Gratitude; 2. Justice; 3. Compassion.—*Thomas.*

The non-profiting hearer.—An attendant on an eminent minister began to think he got no good from his ministry, and became lax in his attendance. Complaining to a friend, that he could not profit by what he heard, he was advised to go to his minister, and converse with him. He did so; and, after some conversation, explicitly told him that he found no profit under his ministry. The minister, with great humility, said, "I am not surprised at it. My only wonder is, that any human being should have been profited by such a poor ministry as mine is." This humble declaration at once overcame the hearer. He saw his own error. The veil over his own eyes was removed, and, bursting into tears, he said, "O! sir, it is all my own fault; I am getting worldly and neglecting prayer, and that is the whole reason why I have not profited."

b Ac. ix. 6, 15.

"How ready are men who can live on little and accomplish much, to leave the less robust Christians to justify on their own account their need of human comforts. Not so Paul. He first fights the battle of the weak for them, and then disclaims all participation in the spoils. What a nobility and sagacity in the man who himself would accept no remuneration for his work."—*Bib. Exp.*

"Every man finds an audience who is inwardly impelled to speak; who speaks, not because he is paid for doing so, but because there is that in him which must find utterance."—*Dods.*

overcharge an abuse of power

18, 19. what . . then? since I have no material support? **make . . charge,** found churches without being burdensome to Christians. **abuse,** use in excess. **power . . Gospel,** the just right which the Gospel gives me. **free . . men,**[c] under no man's power as a paid servant. **made . . servant,** by trying innocently to suit their prejudices. **that . . more,** "not neces-

c Ga. v. 13.

sarily *more than other people*, but, as our version implies, *more than he would otherwise have gained.*"

The nature and extent of Christian liberty.—I. Its proper boundaries. Christian liberty is a right to do or forbear anything which is not evil in—1. Itself; 2. Its consequences. II. Its legitimate operations: 1. In all that we do, we should keep in view the best interests of mankind; 2. For this end our liberty may be used without reserve. Application:—(1) Of what infinite importance is the salvation of the soul; (2) How exalted is the morality which we are called to practise, if ever we would attain salvation; (3) How greatly do we need to be guided and strengthened by the Holy Spirit.—*Simeon.*

Ministerial responsibility.—I am angry when I hear people talk about the "awful responsibility" of being a minister. People sometimes say to me, "I should think you would shudder when you stand up before your congregation." I shudder? what should I shudder for? Do you shudder when you stand up before a garden of flowers? Do you shudder when you go into an orchard of fruit in October? Do you shudder when you stand up in the midst of all the richness and grandeur of nature? I shudder in your midst? "But the responsibility!" I have no responsibility. I am willing to do my duty; and what more is there than that? I will not stand for the consequences. I will do the best I can. I will say the best things I can every Sunday; I will bring the truth home to you, and I will do it in the spirit of love. Even when I say the severest things, it is because I am faithful to love. "But your care!" I have not a bit of care. I forget the sermon a great deal quicker than you do. "Your burden!" I have no burden. I take up the battle, and I lay the battle aside again as soon as it is over. And I shall sleep to-night as sweetly as any man that is here. And every man that is in the ministry, and is willing to love men, and to be faithful to them, will find joy in it from day to day.—*Beecher.*

20, 21. became . . Jew,[a] abstaining fr. meats. **as . . law,** observing its precepts. **that . . gain,** and for no other purpose. **them . . without law,**[b] Gentiles. **as . . law,** not forcing non-essentials on them. **not . . God,** governing my relation to minor things by constant remembrance of the moral law. **under . . Christ,** "no Christian could rightly be called lawless, for he was subject to that inward law written in the heart, of which Jeremiah had prophesied (xxxi. 33), even the law of the Spirit of life (Rom. viii. 2)."—*Camb. B.* **gain . . law,** the Gentiles, to whom I am especially sent, and who are averse to its observances.

Christian expediency.—We should deal, as Paul, with all men with a true spirit of toleration. With—I. The inner circle of Christians. II. With members of the outward Church. III. Those who are altogether outside.—*Heppenstall.*

A minister encouraged.—At one point in Dr. Bangs's ministry, he became greatly discouraged, and attempted to leave his work. A significant dream relieved him. He thought he was working with a pick-axe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours; but the rock was hardly indented. He said to himself, at last, "It is useless: I will pick no more." Suddenly, a stranger of dignified mien stood by his side, and thus spoke to him: "You will pick no more?"—"No."—"Were you not set to do this task?"—"Yes."—"And why abandon it?"—"My work is vain: I make no impression on the rock." Solemnly the stranger replied. "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands: the result is not. Work on!" He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, returned to his work, and a great revival followed. From that day he never had a temptation to give up his commission.—*Stevens.*

22, 23. weak,[c] through lack of knowledge, etc. **became . . weak,** abstaining fr. what they in ignorance regarded as unlawful. **made,** become. **all . . men,**[d] "not *totally* and *at once*, but *severally and singly*: not *absolutely*, but *respectively*, all things to all men."—*Wordsworth.* **some,** out of the *all* he labored for. **for . . sake,** that I may more widely and successfully publish it. **partaker,** of the peace it confers, and the glory it promises.

How far it is proper to comply with the customs of the world in order to promote religion.—I. There are certain principles, as bearing on the subject,

"Paul accommodated his notions and manners to those of other persons, so far as his duty to God would permit, and with a most pliant condescension; a conduct compatible neither with the stiffness of a bigot, nor the violent impulse of a fanatic."—*G. West.*

"There are men so holy, that their very character is sufficient to persuade. They appear; and the whole assembly which is to hear them is, as it were, already impressed and convinced by their presence. The discourse which they deliver does the rest."—*La Bruyère.*

all things to all men

a Ac. xvi. 3; xxi. 20—26.
b Ga. ii. 3—5; 11—14.

"*Expedients* are for an hour; but *principles* are for the ages. Just because the rains descend, and winds blow, we cannot afford to build on shifting sands."—*H. W. Beecher.*

"As hired servants will tend men's sheep no longer than it is profitable to them, so is it with promotion-seeking ministers."—*Cawdray.*

c Ro. xv. 1.
d 1 Co. x. 33; 2 Ti. ii. 10.

"Literally, '*become* all things to all men.' Not in the sense of sacrifice of principle, but by the operation of a wide-reaching sympathy, which enabled him, without compromising his own convictions, to approach all men from their most accessible side."—*Camb. B.*

which are likely to command universal assent: 1. Vows, or voluntary pledges, are not, in themselves, improper; 2. There are many things pertaining to human conduct, which, in themselves, are neither moral nor immoral in their nature; 3. But these may be made wrong by the positive commands of religion; 4. There are also things which are always morally wrong; 5. There are things which would be condemned by the world, when found in professed Christians, but which the world itself practises. II. The application of these principles as rules of life: 1. In our intercourse with the world, its friendship is better than its hatred; 2. No principle or truth should be sacrificed to the world; 3. These things, however, should be matters of principle, and not mere fancies; 4. Up to the point where principle is involved, it is right to conform to the ordinary customs of life.—*A. Barnes.*

Watchfulness.—Among my earliest recollections is a pillar which was set up as a mark of the borough bounds; as we passed it one day, I remember my dear old father telling me a story about the pillar. "Some years ago." said he, "a writ was about to be served upon a man for debt; but the debtor, upon seeing the bailiff, started off, and ran as hard as he could for this point (which was fully three miles from the town). The bailiff, though in full chase, could not overtake his man, who ran till he reached this pillar, and then feeling that he was beyond the precincts of the borough, he turned round and defied the bailiff. The latter, knowing he had no authority to seize him, appeared calmly to submit to his fate; but just as he appeared to be returning to the town, stretching out his hand, he exclaimed, 'Well, let us part good friends, at any rate. Here's my hand.' The debtor, thrown off his guard, took the proffered hand, when the bailiff, with one desperate effort, pulled him within the boundary, and clapped the other hand upon his shoulder, shouting, 'You are my prisoner!'" Many a man who has run well, or fought well, has forfeited the race, or lost the battle, through thinking the struggle was over. He has made *too sure.* There is nothing more dangerous than *taking things for granted.*

"We must not too nicely discriminate in performing acts of benevolence; the effects cannot be calculated; 'what is done is at a venture."—*Seneca.*

When a pupil of John Brown, of Haddington, spoke disparagingly of the smallness of his pastoral charge, his revered instructor replied, "It is as large a congregation, perhaps, as you will want to give account for at the day of judgment."

"Such vast impressions did his sermons make,
He always kept his flock awake."—*Wolcot.*

The highest principle is the highest expediency.

24, 25. race, *Gk.*, stadium: all. to Isthmian games, familiar to the Cors. **run all,**[a] ea. hoping to win. **one . . prize?** and that a fading wreath?[b] "Not that this is the case in the Christian court, but that each should manifest the same eagerness and sustained effort as if the prize could be given to one only." **so run,** all. to manner of running, and the rules to be observed. **obtain,** lay hold of, seize; the judge held it in his extended hand. **temperate . . things,**[c] observed fixed rules as to food and exercise. **they . . crown,** wh. soon fades: all the honor, too, was confined to this life. **incorruptible,**[d] a crown of life.

The Christian race.—I. The race which we are commanded to run: 1. An object proposed—"an incorruptible crown;" 2. The course opened; 3. An invitation given—to all. II. The laws of the course: 1. The Christian's course begins in regeneration; 2. There must be open profession; 3. Strict temperance was to be maintained; 4. Careful observance of the line marked along the course; 5. Avoid injury to others; 6. Use zeal and swiftness.—*Anon.*

The stadium.—It was "not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece; its white marble seats rising like a temple in the grassy slope, where its outlines may still be traced, under the shadow of the huge Corinthian citadel, which guards the entrance to the Peloponnesus, and overlooking the blue waters of the Saronic Gulf, with Athens glittering in the distance."—*Stanley.*

An incorruptible crown.—A French officer, who was a prisoner upon his parole at Reading, met with a Bible: he read it, and was so impressed with its contents, that he was convinced of the folly of sceptical principles, and of the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done no more than my old schoolfellow, Bernadotte, who has become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My motive," said the Christian officer, "is the same; we only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine is to obtain a crown in heaven."

the race and the crown

a Ph. iii. 14; He. xii. 1; *cf. Cony. and How.* cap. xx.

b In the Olympic, sac. to Jupiter, of *wild olive*; Pythian, sac. to Apollo, of *laurel*; Isthmian, of *pines*; in the Nemæan, of *parsley.*

c Hor. Art. Poet. 412.

d 2 Ti. iv. 7, 8. Ja. i. 12; 1 Pe. v. 4; 1 Pe. i. 4.

"The temperance of which the Apostle speaks was no light matter. For ten months had the candidates for a prize at these games to abstain from every kind of sensual indulgence, and to undergo the most severe training of the body."—*Lias.*

26, 27. I . . run, my race as a Christian, and an Apostle. **uncertainly,**[e] *i.e., with no definite object*, but "looking to some goal," as St. Chrysostom observes, and that goal the salvation of himself and others. **fight,** *Gk.*, box:

keeping the body in subjection

e 2 Ti. i. 12; He. iv. 1; 2 Pe. i. 10, 11.

all. to athlete. "The Christian career is not merely a race, but a conflict, and a conflict not only with others, but with oneself." **one . . air,**[a] "that is, not as one who struck out at random, but as one who delivered his blows with effect." **keep . . body,** *Gk.*, bruise, subdue corrupt affections, etc. **bring . . subjection,** *Gk.*, lead it captive to higher nature and noble ends. **preached . . others,** *Gk.*, heralded, proclaimed: all. to the *herald* who announced the names of the candidates.[b] **castaway,**[c] *Gk.*, be judged unworthy myself of the prize.

The Christian athlete.—1. His exercises: The Christian life may be compared to—1. A race; 2. A combat. II. The conditions of success in these exercises: 1. Personal mastery; 2. Moderation; 3. Distinctness of aim; 4. Concentration of purpose; 5. Activity; 6. Courage; 7. Perseverance; III. The reward of success: 1. Its intrinsic value; 2. Its permanence. Application:—This reward should make us—(1) Burn with ambition; (2) Watchful; (3) Enduring and contented.—*Anon.*

Prizes at the Grecian games.—The only prize given to the conqueror was a garland of wild olive; but this was valued as one of the dearest distinctions in life. To have his name proclaimed as victor before assembled Hellas was an object of ambition with the noblest and wealthiest of the Greeks. Such a person was considered to have conferred everlasting glory upon his family and his country, and was rewarded by his fellow-citizens with distinguished honors. His statue was generally erected in the Altis or sacred grove of Jove in Olympia; and on his return home he entered his native city in a triumphal procession, in which his praises were sung, frequently in the loftiest strains of poetry. He also received still more substantial rewards. He was generally relieved from the payment of taxes, and had a right to the front seat at all public games and spectacles.—*W. Smith.* *The goal.*—Some Christians "do not distinctly know what they mean to be at, what they wish to make of life. Paul did know. He had made up his mind not to pursue comfort, learning, money, respect, position, but to seek first the kingdom of God. He judged that to spread the knowledge of Christ was the best use to which he could put his life. He knew where he was going and to what all his efforts tended."—*Dods.*

[a] Ep. vi. 12; 1 Ti. vi. 12.

[b] The herald led him along the stadium, asking in a loud voice, "Is there any one who can accuse this man of any crime? Is he a robber, or a slave, or wicked, or depraved in his life and manners?"

[c] 2 Co. vi. 4, 5; Ro. viii. 13; Ac. i. 25; 2 Pe. ii. 15.

"When Paul's body presumed to dictate to his spirit, and demanded comforts and indulgences, and shrank from hardship, he beat it down."—*Dods.*

"We may be willing or even intensely anxious to escape the blows sin aims at us, we may be desirous to wound, hamper, and limit our sin, and keep it under control; we may wish to tame the wild animal and domesticate it, so as to make it yield some pleasure and profit, and yet be reluctant to slay it outright."—*Exp. Bib.*

CHAPTER THE TENTH.

1—4. **ignorant,** of the warning supplied by hist. of Israel. **all . . fathers,** "the emphasis on '*all*' here—it is repeated five times—serves to point out the moral that though all without exception received the privileges, the greater number were very far from using them aright." **under . . cloud,**[d] *i.e.*, under the guidance of the cloud. **sea,** Red Sea. **baptized . . sea,** were consecrated and set apart to the service of God under Moses.[e] **spiritual,**[f] the manna, "inasmuch as it was not like common bread a product of nature, but came as bread from heaven (Ps. lxxviii. 24; John vi. 31), the gift of God, who, by His Spirit, wrought marvellously for His people."—*Meyer.* **drank . . them,**[g] *i.e.*, the *water* of the Rock. **Rock . . Christ,** *i.e.*, a type of Christ.

Israel in the wilderness.—The Israelites are here introduced as exemplifying a common experience. They accepted the position of God's people, but failed in its duties. They had their sacraments. 1. They were all baptized unto Moses. By passing through the Red Sea at his command they definitely renounced Pharaoh and as definitely committed themselves to Moses, and were as certainly sworn to obey him as ever was Roman soldier who took the oath to serve his emperor. When, at Brederode's invitation, the patriots of Holland put on the beggar's wallet and tasted wine from the beggar's bowl, they were baptized unto William of Orange and their country's cause. Christian baptism, then, if it means anything, means a line drawn across the life, and proclaims that to whomsoever we have been bound, we now are pledged to this new Lord, and are to live in His service. 2. Israel had also a spiritual food and drink analogous to the Communion. They were not led into the desert, and left to do the best they could on their own resources. He who had encouraged them to enter on this new life was prepared to carry them through. Their food and drink were "spiritual," or sacramental, *i.e.*, their sustenance continually spoke to them of God's nearness and reminded them that they were His people. And as Christ said of the bread at the Last

Christ the Rock

[d] Ex. xiii. 21; xiv. 22; Ps. cv. 39; Nu. xiv. 14.
[e] Ex. xiv. 31.
[f] Ne. ix. 20; Ex. xvi. 15, 35.
[g] Ex. xvii. 6; Nu. xx. 11; Jo. iv. 14; vi. 55; vii. 37—39; Is. lv. 1; xliii. 20.

"Our heavenly Father keeps not—as to the substance of our nutriment—distinct tables for His children, but all must eat the same spiritual meat, and drink the same spiritual drink. He hath not one Gospel for great wits, and another for plainer people."—*Howe.*

"The sea ebbs

Supper, "This is My body," so does Paul say, "That Rock was Christ."—*M. Dods.*

The Rock was Christ.—A short time since I called to see one of my hearers, who was near death. She was an aged woman, remarkably quiet and unobtrusive, whose life had adorned the Gospel. When I approached her, I saw that death was evidently doing its work; but she was calm and composed. I took her proffered hand, and said, "How is it with you?" In her own calm, quiet way, yet with considerable earnestness, she replied, "Well, sir, I AM ON THE ROCK." O what a mercy, thought I, to feel thus, after a long life, in which so many trials had been experienced, and so many changes seen! My friend lingered for a time, experienced a few more conflicts with the foe, and then died in peace. No one that knew her doubts but she is with the Lord.—*J. Smith.*

and flows, but the rock remains unmoved."—*Rutherford.*

5—8. but . . them, for whom so much was done. **not . . pleased.**[a] because of their unbelief. **overthrown,** *Gk.*, cast down in heaps, *i.e.*, died in great numbers. **examples,** or warnings, or (*Gk.*) models. **lust . . things,**[b] should not desire evil rather than good. **idolaters,** "by countenancing or partaking in the rites attendant on the feasts."—*Stanley.* **written,**[c] the LXX. is quoted. **play,** dance. **neither . . committed,**[d] the natural result of joining in the impure worship of Ashtaroth, or Astarte, the Syrian Venus. The temple of Aphrodite, on the Acro-Corinthus, contained a thousand priestesses devoted to the same licentious worship.—*Lias.*

Christians warned against the sins of the Israelites.—Against—I. Inordinate desires after carnal objects. II. Idolatry. III. Fornication. IV. Tempting God. V. Murmuring. To these particular cautions he—1. Subjoins a more general one (see *vv.* 11—13); 2. Adds a word of comfort.—*M. Henry.*

Overthrown in the wilderness.—And thus as the wilderness came to be spotted all over with the burial-places of those who had left the Red Sea behind them with shouts of triumph and with hopes that broke out in song and dancing, as the route of that once jubilant host might at last have been traced, as the great slave-routes of Africa are traceable, by the bones of men and the skeletons of children, so, alas! might the Church's march through the centuries be recognized by the far more horrifying remains of those who once, with liveliest hope and unbroken sense of security, joined themselves to the people of Christ, but silently lost hold of the hope that once drew them on and either stole away on private enterprises of their own and were destroyed of the destroyer, or withered in helpless imbecility, murmuring at their lot and stone-blind to its glory.—*Dods.*

the punishment of sin

a Nu. xxvi. 64, 65; Jude 5.

b Nu. xi. 4, 18; He. iv. 11.

c Ex. xxxii. 6.

d Nu. xxv. 1, 5, 9.

"As a wen looks worse on a face of beauty, and a skull on a bank of snow, so a sinner in a holy Church, most uncomely and loathsome."—*Dr. Guthrie.*

What maintains one vice would bring up two children.

9—11. tempt . . tempted,[e] by distrust of the goodness and power. **were . . serpents,**[f] punishment for being dissatisfied with the manna: a warning to us, not to be dissatisfied with the Bread of Life. **murmur,**[g] complain that foes are many and strong. **as . . murmured,** as when they heard the report of spies. **were . . destroyer,** death. **these . . ensamples,** that they may be warnings to us: as well as punishments for others. **admonition,**[h] *Gk.*, that we may be fitted for right action by good instruction. **ends . . world,**[i] *Gk.*, ends of the ages. "The last great days of the world's existence.[j]—*Stanley.*

The ages.—I. The normal relationship of the ages. This age of the Jew in the wilderness had a twofold relation to men in all future times: 1. Representative; 2. Admonishing. II. Their Divine superintendence. This fact should—1. Restrain us from hasty judgments of Providence; 2. Impress us with the seriousness of life.—*Thomas.*

Chrysostom in exile.—"When driven from the city, I cared nothing for it. But I said to myself, if the empress wishes to banish me, the earth is the Lord's and the fullness thereof. If she would saw me in sunder, let her saw me in sunder; I have Isaiah for a pattern. If she would plunge me in the sea; I remember Jonah. If she would thrust me into the fiery furnace; I see the three children enduring that. If she would cast me to wild beasts; I call to mind Daniel in the den of lions. If she would stone me, let her stone me; I have before me Stephen the protomartyr. If she would take my head from me, let her take it; I have John the Baptist. If she would deprive me of my worldly goods, let her do it; naked came I from my mother's womb, and naked shall I return."

the past a warning for us

e Ex. xxiii. 20, 21; xvii. 2, 7.

"Do not tempt Christ, he says, by experimenting how far He will bear with your conformity to idolatry. Some of the Israelites did so, and were destroyed by serpents."—*Bib. Exp.*

f Nu. xxi. 5, 6.

g Nu. xiv. 2, 29.

h Ro. xv. 4.

i 1 Pe. iv, 7; 1 Jo. ii. 18.

j "I the heir of all the ages, in the foremost files of time."—*Tennyson.*

warning to the self-confident

12. wherefore, being thus admonished. **thinketh,** bec. of his position in the Church, of his feelings, of his observance of ordinances, of his mercies.

standeth,[a] firmly fixed in the favor of God. **heed,**[b] beware of temptation, of an evil heart. **fall,**[c] into sin and involve himself in punishment. The warning shows that the *fall* may be avoided.

The red light.—I. The matter of circumspection. Be careful—1. Over your secular vocation; 2. Over your own heart; 3. Because of your enemies. II. Its necessity. Be circumspect, especially in times of—1. Temporal prosperity; 2. Spiritual triumph; 3. Public usefulness. III. Motives to it: 1. Our heavenly vocation; 2. Our circumstances; 3. Our dispositions; 4. Our character and reputation, do not exempt us,—beware of little and secret sins. —*Stems and Twigs.*

Confidence in God's omnipotence.—Bishop Latimer, having, in a sermon at court in Henry the Eighth's days, much displeased the king, was commanded next Sunday after to preach again, and make his recantation. He prefaced his sermon with a kind of dialogue: "Hugh Latimer, dost thou know to whom thou art this day to speak? To the high and and mighty monarch, the king's most excellent majesty, that can take away thy life if thou offend; therefore take heed how thou speak a word that may displease." But, as if recalling himself, "Hugh, Hugh," said he, "dost know from whence thou comest, upon whose message thou art sent, and who it is that is present with thee, and beholdeth all thy ways? Even the great and mighty God, who is able to cast both body and soul into hell forever; therefore look about thee, and be sure that thou deliver thy message faithfully." What he had delivered the Sunday before, he confirmed and urged with more vehemency than ever. The court was full of expectation what would be the issue of the matter. After dinner, the king called for Latimer, and asked him how he durst be so bold as to preach after that manner. He answered, that duty to God and his prince had enfored him thereunto; and, now, he had discharged his conscience and duty both in what he had spoken, his life was in his majesty's hands. Upon this, the king rose from his seat, and, taking the good man from off his knees, embraced him in his arms, saying, he blessed God that he had a man in his kingdom that durst deal so plainly and faithfully with him.—*Spencer.*

13, 14. temptation, whatever the channel through wh. it comes, or the end to wh. it leads. **common,** belongs to, "adapted to."—*Alford.* "Such as is moderate."—*Macknight. R. V.* "Such as man can bear." **faithful,** to His word and His compassionate nature. **suffer . . tempted,** He will restrain the tempter's power. **above . . able,** knowing your weakness, and giving supplies of strength and grace. **with . . escape,** show you a way out. **bear,** till He sends deliverance. **flee,**[d] hurry away as fr. a snare.

Temptation.—I. What it is. II. Whence it comes: 1. Permissively from God; 2. Externally and instrumentally from Satan, the world, or providential circumstances. III. Why God permits it: 1. To prove and develop men's characters; 2. To show His own power and wisdom in bringing good out of evil; 3. To strengthen the grace of sanctification in His people. IV. How He limits it: By—1. Controlling the tempter; 2. Alleviating circumstances; 3. Raising our strength. V. The security we have with regard to the limitation of temptation,—God's Word. VI. Our duties in reference to temptation: 1. To beware of danger; 2. To be armed against discouragement; 3. To resist to the uttermost.—*Katterns.* "Many think that their temptations are—I. Singular. But they are common. II. Intolerable. But they are proportioned. III. Invincible. But there is a way of escape. *God the helper of the tempted.* —A sentinel posted on the walls, when he discerns a hostile party advancing, does not attempt to make head against them himself, but informs his commanding officer of the enemy's approach, and leaves him to take the proper measures against the foe. So the Christian does not attempt to fight temptation in his own strength: his watchfulness lies in observing its approach, and in telling God of it by prayer."—*Bib. Ill.*

Divine aid in temptation.—God, the Apostle saith to the Corinthians, will not suffer you to be tempted above what you are able. But how comes he to contradict himself, by his own confession, in his next Epistle, where, speaking of his own sickness, he saith, "We were pressed out of measure, above strength"? Perchance this will be expounded by propounding another riddle of the same Apostle's; who, praising Abraham, saith, that against hope he believed in hope. That is, against carnal hope he believed in spiritual hope. So the same wedge will serve to cleave the former difficulty. Paul was pressed above his human, not above his heavenly, strength. Grant, Lord, that I may not mangle and dismember Thy Word, but study it entirely, comparing one

a Ro. xi. 20.

b Pr. xxviii. 14.

c Ma. xxvi. 33—35.

"Whatever it be in which we excel, or imagine ourselves to do so, there it becomes us to beware, lest we be lifted up to our hurt."—*A. Fuller.*

"Bernard used to say, when he heard of a professor who had fallen into a scandalous sin: '*Hodie illi cras mihi!*' 'To-day he fell, to-morrow I may stumble.'"

"Pride had her beginning among the angels that fell, her continuance in earth, her end in hell."—*T. Adams.*

It is as dangerous to give admonition to some proud spirits as to take a thorn from a lion's foot.

deliverance from temptation

d 2 Co. vi. 17; 1 Jo. v. 21.

"God will either keep His saints *from* temptations by His preventing mercy, or *in* temptations by His supporting mercy, or find a way for their escape by His delivering mercy."—*Mason.*

"The history of our Lord's temptation in the Wilderness ought never to be contemplated apart from that of His baptism."—*Trench.*

Every temptation is an opportunity of getting nearer to God.

"Let us be watchful against small sins, if we desire to be preserved from greater; for we are trained by sins of weaker evidence to sins

place with another. For diamonds can only cut diamonds, and no such comments on the Scripture as the Scripture.—*Fuller.*

15—17. speak, to show that eating of the sacrifice in the idol's temple is a worshipping of the idol. **as . . men,**[a] who are not without spiritual discernment in these matters. **judge . . say,** consider the following argument. **cup,**[b] of wine at Lord's Supper. **bless,**[c] for wh. we give thanks and praise. **communion,**[d] participation of. **of . . Christ?**[e] blessings accruing therefrom to the Church. **many . . bread,**[f] "as one loaf is made up of many grains, and one body is composed of many members, so the Church of Christ is joined together of many faithful ones, united in the bonds of charity."—*Augustine.* **we . . bread,** showing forth our union with ea. other, and with Christ the True Bread.

Necessity and benefits of the Lord's Supper.—I. Its necessity :—1. It was the dying command of Christ ; 2. It is the way by which you show that you remember Him ; 3. It is the only proper act of Christian worship. II. Its benefits :—1. It is the best method for bettering your lives ; 2. It is a necessary method to eternal happiness. III. What is required by you before you partake of it. You are to examine whether you—1. Are really sorry for your sins ; 2. Believe what you hear in the Bible ; 3. Feel good-will towards your fellow-men. IV. Perhaps you think it is better to refrain from partaking of it than to do so unworthily. Remember that—1. Those who are so fearful of coming to it are in no danger of "receiving unworthily" in the Apostle's meaning ; 2. This "damnation" is not what is commonly apprehended. The word means "judgment," that is, trials and sorrows ; 3. These threats should make us endeavor to fit ourselves to partake of it worthily.—*Bp. Mant.*

Lord's Supper in Jerusalem.—I was once permitted to unite in celebrating the Lord's Supper in an upper room in Jerusalem. There were fourteen present, the most of whom, I had good reason to believe, knew and loved the Lord Jesus Christ. Several were godly Episcopalians, two were converted Jews, and one a Christian from Nazareth, converted under the American missionaries. The bread and wine were dispensed in the Episcopal manner, and most were kneeling as they received them. We felt it to be sweet fellowship with Christ, and with the brethren ; and as we left the upper room, and looked out upon the Mount of Olives, we remembered with calm joy the prayer from our Lord, that ascended from one of its shady ravines after the first Lord's Supper :—"Neither pray I for these alone, but for them also which shall believe in me through their word, that they all may be ONE."—*McCheyne.*

18—20. Israel . . flesh,[g] Jews as a whole, as dis. fr. Israel of God. **are . . altar?**[h] *R. V.* "have not they wh. eat the sacrifices communion w. the altar?" since the altar has a part of the animal, and the partaker another part. **what . . then?** do not misunderstand me. **that . . idol?** etc., I have already said that the idol is nothing.[i] **fellowship,** participation in the hopes, or fears, or practices. Translated *communion* in *v.* 16. **devils,**[j] or their votaries.

Whosoever hath fellowship with the wicked one cannot abide with God.—I. Fellowship with the wicked one is participation with him—in general, participation implies fellowship. II. Participation with the wicked one excludes from the fellowship of God—both God and Satan demand the whole man—he who participates in evil may think that he can serve God, but he cannot be partaker of the Lord's Table and the table of devils—therefore every one must make his choice.—*Lyth.*

The cup of demons is an expression easily understood when we remember that in the solemn feasts of the ancients the consecration of the banquet took place with that of the cup, accompanied by the libation in honor of the gods. The first cup was offered to Jupiter ; the second to Jupiter and the nymphs ; the third to Jupiter Soter. To participate in these three cups which circulated among the guests, was not this to do an act of idolatry, and to put oneself under the power of the spirit of evil, as really as the Jew by sacrificing put himself under the influence of Jehovah, and the Christian by communicating under that of Christ ?—*Godet.*

21—23. drink, with moral harmony, spiritual worthiness. **cup . . Lord,** wh. involves holiness of character, and faith in Christ alone. **cup . . devils,**[k] wh. involves debauchery, and implies impurity and idolatry, **cannot,** etc., bec. you cannot serve two masters. **do . . jealousy,**[l] by

of greater guilt."—*Dr. Bates.*

the Holy Communion

a 2 Co. xi. 19.
b Ep. i. 3.
c Ma. xxvi. 26–28 ; 1 Co. xi. 23, 24.
d 1 Jo. i. 3, 6, 7 ; He. iii. 14.
e Jo. vi. 46–56.
f Ro. xii. 5 ; 1 Co. xii. 12, 13.

"Calvin reminds us that here St. Paul is not dealing so much with our love towards and fellowship with oneanother, as with our spiritual union with Christ, in order to draw the inference that it is an unendurable sacrilege for Christians to be polluted by communion with idols."—*Camb. B.*

"Communion (κοινωνία) is here alone used of the Eucharist, and is the origin of the name as applied to it. The predominant idea of the word in this place is that of union with Christ (as in i. 9), in contrast, as it afterwards appears in *v.* 20, to 'union with demons.'"—*Stanley.*

heathen sacrifices

g Ro. ix. 3–6 ; Ga. vi. 16.

h De. xii. 27.

i 1 Co. viii. 4.

j De. xxxii. 17 ; Ps. cvi. 37.

"Worship off. to any but the one true God, acc. as off. to devils who do exist ; although it be off. to idols (as Venus, etc.) wh. do not exist."—*Wordsworth.*

things lawful and expedient

k De. xxxii. 37, 38.
l Ex. xx. 4, 5 ;

xxxiv. 14, 15; Da. xxxii. 16.

a Job ix. 4.

b 1 Co. vi. 12.

"He that will go as near the ditch as he can, will at some time or other fall in; so he that will take all liberty that possibly he may lawfully, cannot but fall into many unlawful things."—*Augustine.*

"A poor country parson fighting against the devil in his parish, has nobler ideas than Alexander had."—*Adam.*

countenancing idolatrous feasts? **are . . he?**[a] and able to resist His wrath? Consider the punishment of the Israelites. **lawful,**[b] may be partaken of without sin. **me,** to whom the idol is a "nothing." **expedient,** bec. of the force of example. **edify,** and I must consider other men—even the weaker brethren.

Men cannot serve God and Satan.—I. We should not place what is heavenly on the same level with what is earthly, or worse than earthly. II. We should not assign the first place to Satan or this world. III. We should assign the first and only place to God.—*Hubner.*

Unworthy of the Sacrament.—When a pagan beheld Christians receiving the blessed Sacrament, and observed with what reverence and devotion they demeaned themselves in that holy business, he was inquisitive what that action meant. It was answered by one of them, that God, having first emptied their hearts of all their sins, as pride, envy, covetousness, contention, luxury, and the rest, did now enter into them Himself, with a purpose to dwell there. He was silent for the present, but followed and watched them whom he saw to be communicants in that action for two days together; and perceiving some of them to fall into quarrels, uncleanness, rapacity, and drunkenness so soon, he declared his censure of them with this exclamation, "I confess that your religion may be good, your devotion good, your profession good; but your hospitality is stark naught, that you will not give your God two days' lodging."—*Spenser.*

caring for others

c 1 Co. x. 33.
d Ro. xv. 1, 2.
e 1 Ti. iv. 4.
f Ps. xxiv. 1.
g Ps. i. 12; cxlviii. 10.

"No rule is laid down about eating or not eating any kind of food as a matter of importance in itself. With such things the Gospel has no concern. What St. Paul does prescribe, relates to the effect of our conduct upon others."—*Camb. B.*

24—26. no . . own,[c] "rather, *the profit of his neighbor* (Phil. ii. 4)." Live not for self alone.[d] **wealth,** moral advantage, true riches. **shambles,** "some Christians were afraid to buy meat in the public market, lest it might have been offered in sacrifice to an idol." **question,** as to whether it is, or is not. the flesh of victims. **sake,**[e] that your conscience may not be disturbed ab. things wh. in truth are of no importance. **Lord's,**[f] who, alone, has supreme power. **fulness,**[g] all it produces.

The earth is the Lord's.—I. The mundane property of God—1. Its extent; 2. Its foundation. II. The moral obligation of man. God's power urges him to be—1. Just; 2. Humble; 3. Thankful; 4. Acquiescent.—*Thomas.*

Seeking the good of others.—Mr. Howe, when chaplain to Cromwell, was applied to for protection by men of all parties, in those eventful times; and it is said of him that he never refused his assistance to any person of worth, whatever might be his religious tenets. "Mr. Howe," said the Protector to his chaplain, "you have asked favors for everybody besides yourself; pray, when does *your* turn come?" "*My* turn, my Lord Protector," said Mr. Howe, "is always come when I serve *another.*"

conscience

h 1 Co. viii. 10, 12.
i Ro. xiv. 2—5.

"For conscience' sake. Not that *you* are to feel conscience-stricken, as though you had yourself been doing something wrong. You were doing no harm. You had a perfect right to eat what was set before you. No, it is not of your own, but of your neighbor's conscience, that I was speaking."

"A good conscience is to the soul what health is to the body; it preserves a con-

27—29. any . . you, to a feast at his own house. A social invitation. **ye . . go,** for Christians are not sourly or Pharisaically to avoid society. **ask . . sake,** not to disturb yours, or others' consciences. **say,** unquestioned. **this . . idols,** prob. to test you. **eat . . it,** that you may testify against the worship in wh. he may be participating. **and . . sake,**[h] lest he be hindered of conversion by your example; or being converted presently, be injured by the remembrance of your conduct. **for . . thereof,** "most MSS. and Editors omit the words, 'For the earth is the Lord's,' etc., in this verse, as a mere and meaningless repetition from *v.* 26." **conscience . . other,**[i] against injury to wh. we should guard. **liberty,** fr. scruples fr. a larger knowledge. **judged?** condemned as sinful, or inconsistent? **conscience?** even though it be weak?

Social intercourse between believers and non-believers.—I. Christianity does not forbid social intercourse between believers and non-believers. To forbid this would—1. Involve a command with which it would be impossible to comply, and which would be inconsistent with a Christian's position in this world; 2. Necessitate our making distinctions, which to us are impossible; 3. Encourage in believers the most un-Christlike feelings; 4. Take away the best means for the cultivation of personal piety; 5. Interpose a barrier to the spread of Christian truth; 6. Be inconsistent with Christ's example. II. Christians should be careful, in such intercourse, not to be the means of causing their Christianity to be evil spoken of.—*Homilist.*

Conscience.—There is no friend so good as a good conscience. There is no foe so ill as a bad conscience. It makes us either kings or slaves. A man that hath a good conscience, it raiseth his heart in a princely manner above all things in the world. A man that hath a bad conscience, though he be a

monarch, it makes him a slave. A bad conscience embitters all things in the world to him, though they be never so comfortable in themselves. What is so comfortable as the presence of God? What is so comfortable as the light? Yet a bad conscience, that will not be ruled, it hates the light, and hates the presence of God, as we see Adam, when he had sinned, he fled from God. A bad conscience cannot joy in the midst of joy. It is like a gouty foot or a gouty toe, covered with a velvet shoe. Alas! what doth ease it? What doth glorious apparel ease the diseased body? Nothing at all. The ill is within. There the arrow sticks.—*Sibbes.*

30, 31. grace, favor of the world's Owner. **partaker,** of what He gives me the *liberty* to use. **spoken . . that,** wh. I can conscientiously eat. **for . . thanks?** [a] to the God who gave it me? **therefore,** bec. you may be evil spoken of. **do . . God,** [b] let the desire for His glory teach you when to use your liberty, and when to abstain.

Doing glory to God in pursuits of the world.—Why we should do this. Because—I. Nothing is too slight or trivial to glorify Him in. II. By our own activity and diligence we may win others to God. III. Of thankfulness to God, and the inward life of the Spirit. IV. Of true humility. V. It keeps us from vain thoughts.—*Newman.*

The chief end of man.—The late Lady Glenorchy, in her diary, relates her being seized with a fever, which threatened her life, "during the course of which," she says, "the first question of the Assembly's Catechism was brought to my mind—'What is the chief end of man?' as if some one had asked it. When I considered the answer to it,—'To glorify God, and to enjoy Him forever,'—I was struck with shame and confusion. I found I had never sought to glorify God in my life, nor had I any idea of what was meant by enjoying Him forever. Death and judgment were set before me; my past sins came to my remembrance; I saw no way to escape the punishment due unto them, nor had I the least glimmering hope of obtaining the pardon of them through the righteousness of another." From this unhappy state she was shortly after delivered, by believing on the Lord Jesus as the only Saviour of the guilty.

32, 33. give . . offence, [c] be a stumbling-block to none. **Jews,** by reducing their hatred of idols. **Gentiles,** by countenancing their idolatry. **Church,** by making the ignorant think you are idolaters. **things,** lawful and innocent. **saved,** [d] by the Gospel, wh. they will then the more readily receive fr. me.

Paul pleasing and not pleasing men.—I. How he pleased all men. Consider—1. The case of Timothy (Acts xvi. 3); 2. Paul at Athens; 3. Paul at Corinth; 4. His address to Agrippa; 5. His words in reference to meats and drinks. II. How inflexibly he refused to please men when Christ or the honor of the Gospel was concerned. (See Gal. i. 10.) III. How these two phases of the Apostle's spirit are in harmony. Learn:—(1) Christian truth and principle must at all rates be maintained. (2) Christian moderation and suavity must be exhibited.—*Burns.*

Ministerial duty.—Do you suppose that, because a man is an apothecary, he does not know how to catch trout? He has studied the nature of trout on purpose to amuse himself. Does it follow that, because a man is an able lawyer, he cannot go to the Adirondacks and be a skilful hunter? Experience shows that he can, though he may not have made it the sole business of his life to hunt among the brooks or streams, or in the deep sea. Shall anybody say that, not having devoted himself to these things, the probability is that he does not understand them? Do you suppose that I study old musty books when I want to preach? I study *you!* When I want to deliver a discourse on theology, I study *you!* When I want to know more about the doctrine of depravity, I study *you!* When I want to know what is right and what is wrong, I see how *you* do; and I have abundant illustrations on every side!—*Beecher.*

CHAPTER THE ELEVENTH.

1–3. followers, imitators. **even . . Christ,** who sought the good of others. [e] **remember,** keep my teaching, follow my example. **ordinances,** [f] "which St. Paul had delivered to the Corinthians had been faithfully kept; but the principles of Christian liberty and Christian brotherhood had been, in

stant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us."—*Addison.*

God to be glorified in all things

a Ro. xiv. 6; 1 Ti. iv. 3, 4.

b Col. iii. 17; 1 Pe. iv. 11.

"This is the art of keeping the heart spiritual in all affairs, yea, of spiritualizing those affairs themselves in their use that are in themselves earthly. This is the elixir that converts inferior metal into gold—the mean actions of this life in a Christian's hands, into obedience and holy offerings unto God."—*Leighton.*

seeking the profit of others

c Ro. xiv. 13.
d 1 Co. ix. 19–23; x. 24.

"They that are most holy, most reformed, most refined, and most purified, may as soon be in the dirt as the weakest Christians; and, so far as I can see, Satan's design is against them most. I am sure the greatest sins have been committed by the greatest saints."—*Bunyan.*

"Let me but bear your love, I'll bear your cares."—*Shakespeare.*

Christ the head

e Ro. xv. 1–3; Ph. ii. 4–8.

f 2 Th. ii. 15.

some instances, unsatisfactorily carried out."—*Lias.* **head . . Christ,** to whom he must be subject. **head . . man,**[a] to whom, not forgetting a woman's *proper* rights, she must look as the proper source of home rule. **head . . God,**[b] fr. whom Jesus received His commission and headship.

True wisdom and charity.—I. Our duty in reference to things which are indifferent. II. The object which we should keep in view for the regulation of our conduct. III. The examples which have been set us by Christ and the Apostles in reference to this very thing: 1. How Christ acted under like circumstances; 2. How Paul acted; 3. How the Apostles. Learn—(1) The principle by which you are to be actuated in all your intercourse with mankind; (2) How you may best approve yourself to the heart-searching God.—*Simeon.*

A momentous example.—In one of our western cities, high up on a very tall building, is a large clock. It registers what is called "electric time," and is known to be very accurate because it is regulated by the calculations of scientific instruments. On a large sign is painted "Correct city time," and when one has any doubts about having the exact time, he sets his watch by this clock. Great mills, railroads, manufactories, run by its time. Should it lose or gain an hour the whole city would be thrown into confusion. Let us remember, one watch set right will do to set many by; while, on the other hand, the watch that goes wrong may be the means of misleading a whole multitude of others. So it is with life. A wholly consecrated person may become the example for many, and a wicked life of sin may, too, be the means of entangling a whole community of associates. "Examine yourselves."—*Sharpened Arrows.*

[a] Ep. v. 23; Ge. iii. 16; 1 Ti. ii. 11, 12; 1 Pe. iii. 1, 5, 6.

[b] Jo. xiv. 28; Ph. ii. 9; 1 Co. xv. 27, 28.

One Christian may take the example of Christ in many things, in another, but still he ought to examine all by the original copy, the footsteps of Christ Himself, following nothing but as it conforms with that, and looking chiefly on Him both as the most perfect and the most effectual example. —*Leighton.*

dress in public assemblies

4—7. **head,** "The state of the h., the principal part, gives dignity to the whole body."—*Bengel.* **dishonoureth . . head,** "He dishonors his head by an unseemly effeminate practice, and therefore dishonors Christ who is his spiritual Head."—*Stanley.* **her head,** her husband, in whose presence, in public, she should be covered as a sign of subjection. The *peplum*, or shawl, used ordinarily as a covering for the body, was on public occasions thrown over the head also. In Oriental countries, however, the women wore, and still wear, a veil.[c]—*Lias.* **even . . shaven,** a great disgrace.[d] **covered,** veiled. **shorn,** subject to a greater dishonor by losing that which is her glory (*v.* 15). **covered,** with becoming modesty in public worship. **image,**[e] bec. of delegated power. **glory,** in the right use of that power. **woman . . man,** by being for her own good subject to his righteous control.

Decorum in the house of God.—I. It is possible to dishonor Christ in our holiest services. II. It is not enough to pray and preach in the spirit—some regard is due to propriety of manner and demeanor. III. This is especially necessary in public worship, lest we dishonor Christ whom we represent before others. IV. Every true and enlightened Christian will therefore study what is decorous, as well as what is religious.—*Lyth.*

The image and glory of God.—Man is—I. The image of God. *Imago* is an abbreviation of *imitago*, something more than *imitatio*—not as one orange is the likeness of another; it means the copy of an archetype, as, *e.g.*, the sovereign's head on a coin (Matt. xx. 20), or the sun's reflection in water. A cathedral in photograph is a copy of a copy; for it is an image of a cathedral in stone, and this again is the image of the original pre-existing in the mind of the architect. God is both the architect and, within due limits, the archetype of man. But the relation between the two consists in something more than similitude, even in affinity of essence. For man is the image of God by virtue of his spiritual nature, which, because of the primal inbreathing (Gen. ii. 7), is akin to the Divine.—*Canon Evans.*

[c] Ge. xxiv. 65.

[d] Mic. i 16; *cf.* 2 K. ix. 30.

[e] Ge. i. 27; Ps. viii. 5, 6.

"For a woman to be shorn or shaven, *i.e.*, with her hair either cropped close or shaven was considered a disgrace. It was the sign of a slave or of one in mourning and humiliation (Deut. xxi. 12)." —*Camb. B.*

"Let Christ's crown of thorns make those Christians blush who throw away so much time, pains, and money in beautifying and adorning a sinful head."—*Quesnal.*

relation of man and woman

8—10. **for the man,** etc.,[f] Adam made bef. Eve. Priority in the creation gives precedence now. **woman for . . man,**[g] the complement of his being; a helpmeet. **power,** *Gk.*, prob. *veil* is meant: but other readings have been conjectured, as well as other opinions. **because . . angels,** the sense is obscure. It is best on the whole to regard it as an intimation that the angels, though invisible, were fellow-worshippers with men in the Christian assemblies, and were therefore "spectators of the indecency," and liable to be offended thereat.—*Camb. B.*

Meaning of the word "power."—The word "power" signifies a veil or covering, which the Apostle commanded should be worn by women who prophesied, or prayed in Christian assemblies—1st. As a sign that she was under

[f] Ge. i. 27.

[g] Ge. ii. 18.

"The narrative in the book of Genesis establishes two facts, (1) that woman

the power of her husband; 2d. In contradistinction to the idolatrous priestesses who uttered their false oracles with wild looks and dishevelled hair; 3d. Because of the angels, who veil their faces in token of profound humility (Isa. vi. 2). If sinless creatures thus approach the Deity, with what reverence and godly fear should we appear in His presence.—*Bible Student.*

11, 12. nevertheless, etc.,[a] "For as woman (Eve) was made *out* of man (Adam), so also the man (Christ) was born *by* the woman, being the woman's seed."—*Wordsworth.* **woman . . of . . man,** hence subordinate. **man . . woman,**[b] born and tended by her. **things,** authority, relations. **God,**[c] hence should be discharged as in His sight.

All things of God.—From this we infer that God is—I. Older than the universe. II. Greater. Greater in—1. Extent; 2. Force; 3. Beauty. III. The Owner of the universe. Production gives the highest right to possession.—*Thomas.*

Heathen notion of the creation of woman.—The people at Fakaafo, of the Tokelau group, say that the first *woman* was made of the loose earth, or dust of the ground. The story runs thus:—The first man, who had previously been a stone, thought, one day, he would make a woman. He collected the light earth on the surface of the ground in the form of a human body, with head, arms, and legs. He then plucked out one of his left ribs, and thrust it into the breast of his earth-model. Instantly the earth became alive, and up starts a woman. He called her *Ivi* (according to English orthography it would be *Eevee*), which is their word for *rib*. How like to our Eve!—*Turner.*

13—16. judge, even right feeling may decide this. **comely,** decent, acc. to your customs. **pray,** in public. **nature,** reason, common sense, experience. **man . . hair,** like a woman's. **shame . . him?** disgraceful effeminacy. **glory,** an ornament not to be ashamed of. **contentious,** ab. the conduct and dress of women in public. **we . . custom,** as such contend for.

A Christian must observe what is comely.—I. Illustrate this by the example adduced. 1. The use of a veil in Christian worship is in itself indifferent. Only the condition of the heart is of importance in the sight of God. 2. But in the times of the Apostle it was not indifferent because it was required by established custom. Its disuse caused offence and contention, and might easily be interpreted as a sign of superstition or immorality. 3. Respect must therefore be paid to the alteration in public opinion and the circumstances of the times. II. Enforce by arguments. 1. Of Christian prudence. Attention to externals—(1) Is often of great importance; (2) Cannot be ignored without disadvantage. 2. Of Christian faith. Neglect of externals may create offence, this love will avoid.—*Lyth.*

This I note first, that we may not think it strange if there be contentions in our times. As true it is of the last as of the first Church. There were contentions then. About what? For though peace be precious, yet of such moment may the matters be as they are to be contended for. For what then were these? For nothing but a matter of rite. Men praying whether they should be uncovered; women, whether veiled or no. For a hat and a veil was all this ado. It was not about any of the high mysteries, any of the vital parts of religion. And to pick a quarrel with a ceremony is easy. A plausible theme not to burden the Church with ceremonies—the Church to be free—which hath almost freed the Church of all decency. About such points as these were there that did not only contend but that grew contentious. Why should any love to be contentious? Why, it is the way to be somebody. Well, if any such should happen to be, what is to be done in such a case? What saith the Apostle? Saith he thus? Seeing it is no greater matter, it skills not greatly whether they do it or no—sets it light, and lets it go. No, but calls them back to the custom of the Church.—*Bp. Andrews.*

17—19. this . . praise, "This precept against discord I give, not praising you in this respect."—*Stanley.* **come . . better,** as ye ought; for increase of knowledge, for growth of experience, for salvation of your souls. **but . . worse,** making of the religious assembly an opportunity for fomenting strife. **in . . church,** in the assembly. **divisions,**[d] factions under party names. **partly,** etc., since there were evils in existence that come naturally of such divisions. **must,**[e] not ought. There are naturally. **heresies,**[f] factions. **approved,** holding true doctrine, and right practice. **manifest,**

had her being originally through man, and not, as man, directly from God; and (2) that she was created for man's advantage, and not man for hers."—*Camb. B.*

all things of God

a Ga. iii. 28.
b Job xiv. 1.
c Ro. xi. 36.

"Throughout this letter Paul is correcting the hasty impressions of the new believers regarding their position as Christians. A flood of new ideas was suddenly poured in upon their minds, one of which was the equality of all before God. There was neither Jew nor Greek, male nor female, now. And it dawned on the woman that she was not dependent on men for her Christian privileges; ought she not to show this by laying aside the veil."

women to be covered at public worship

"It is impossible to decide how much of our public morality and private purity is owing to the spirit which refuses to overstep the smallest bound of ordinary decorum. Whatever contradicts feelings which are universally received, in questions of morality, propriety, and decency, is questionable to say the least."—*Robertson.*

divisions and heresies

d 1 Co. i. 12.

e Lu. xvi. 1; De. xiii. 3.

f 2 Pe. ii. 1; 1 Jo. ii. 19.

"The Greek is not simply *so that*, but *in order that*, as though God had permitted these evils to arise in order to test the faith and patience of Christian men. Cf. St. James i. 3; 1 Pet. i. 6, 7."—*Lias.*

Causes of unprofitableness in public worship.—I. Error as to its design. II. Want of preparation. III. Divided attention. IV. A worldly spirit.—*Guill. Laget.*

On the use of sects.—But now that, from all the proofs of the certainty of the Revelation, we are come to fix on Christianity, our labor is not yet at an end; for here you see multiplicity of sects and divisions, which our Blessed Saviour foretold should come for the probation of the elect; as some Canaanites were left in the land to teach the Israelites the art of war, lest, by too profound a peace, they might grow lazy and stupid, and become an easy prey to their enemies. So might Christianity be lost among us; if we had nothing to do, it would dwindle, and decay, and corrupt by degrees, as water stagnates by standing still; but, when we are put to contend earnestly for the faith, it quickens our zeal, keeps us upon our guard, trims our lamp, and furbishes the sword of the Spirit, which might otherwise rust in its scabbard. —*Leslie.*

"St. Paul must be understood as saying that not only will there be dissension and division among Christians, but that some of them will go their own way in spite of the instructions both in doctrine and practice delivered to them by Christ's Apostles."—*Camb. B.*

common feasts and the Lord's Supper

a Jude 12.

b Ja. ii. 1–9.

"It is not merely that the conduct of the Corinthian Christians was inconsistent with taking part in the Sacrament of Christ's Body and Blood, but that it was in no sense a supper of Christ's institution of which they partook. 'The question arose,' says Dean Stanley, 'whether the majesty, the tenderness, the awe of the feast, should be lost in a senseless orgy.'"—*Camb. B.*

"The most sacred of all Christian ordinances had been allowed to degenerate into a bacchanalian revel, not easily to be distinguished from a Greek drinking party. . . . From being truly love-feasts, exhibiting Christian charity and Christian temperance, these meetings became scandalous as scenes of greedy selfishness, and profane conduct, and besotted excess." —*Dods.*

institution of the Lord's Supper

c Ga. i. 11, 12.

d Ma. xxvi. 26–28; Mk. xiv. 22–24; Lu. xxii. 19, 20.

20—22. come . . place, the mere assembly does not constitute the ordinance. **this . . supper,** better, perhaps, "it is not to eat a supper of the Lord's institution."—*Lias.* **eating,** "every passage relating to the Eucharist in the N. T. leads to the conclusion that it took place at the end of a social meal, such as the Last Supper itself." **taketh . . supper,** the heedless only take their own common meal in public. **hungry,**[a] and eats largely, as of ordinary food. **drunken,** as at an ungodly revel. Whatever you may call such a meal, it is not the Lord's Supper. **houses?** for common purposes? Must you profane the Lord's house? **eat . . in?** with your friends? **despise . . God?** "to introduce into this the petty jealousies and antipathies of human society was to despise the great and glorious Body, in which God was pleased to dwell."—*Camb. B.* **shame . . not?**[b] *i.e.*, the poor, who cannot give feasts? **what,** etc., the denial of praise, more than silent condemnation.

The conduct of the Corinthians at the Lord's Supper.—I. It perfectly destroyed the purpose and use of such an institution. To eat the outward elements was not to eat Christ's body. II. It carried in it a contempt for God's house, and for the Church: 1. The house of God was turned into a house of drunkenness; 2. Through this debauchery among the rich, the poorer members were deprived of the privilege of sharing in this ordinance.—*M. Henry.*

Preparation for the Lord's Supper.—At the coronation of his Majesty George III., after the anointing was over in the Abbey, and the crown put upon his head with great shouting, the two archbishops came to hand him down from the throne to receive the sacrament. His Majesty told them that he would not go to the Lord's Supper, and partake of that ordinance, with the crown upon his head: for he looked upon himself, when appearing before the King of kings, in no other character than in that of a humble Christian. The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown, and laid it aside: he then desired that the same should be done with respect to the queen. It was answered, that her crown was pinned on her head, that it could not be easily taken off; to which the king replied, "Well, let it be reckoned a part of her dress, and in no other light." "When I saw and heard this," says the narrator, "it warmed my heart towards him; and I could not help thinking, that there would be something good found about him towards the Lord God of Israel."—*Cheever.*

23—25. received,[c] by revelation. **Lord,** who first instituted His Supper. **delivered,** taught, explained. **thee . . night,** the time hallowing the act, and making it more blessed and memorable. **took bread,**[d] etc. (See notes Ma. xxvi. 26—29; Mk. xiv. 22—25; Lu. xxii. 19, 20.) **"given thanks,** from the Greek word used here the sacrament derives its name of *Eucharist*, or *thanksgiving*." **"in remembrance,** the word here translated remembrance signifies (1) the act of recollection, and (2) that which *enables* us to recollect, *reminds* us of a thing."

The sacrament of the Lord's Supper.—I. Its author—"the Lord Jesus." II. The time at which it was appointed—"in the same night in which He was betrayed." III. The institution itself: 1. The signs—memorative, significant, instructive; 2. The glorious mysteries shadowed forth by them—Jesus cruci-

fied, the proper New Testament nourishment of believers. IV. Its design and use—to be a memorial of Christ.—*Flavel.*

The purpose of the Lord's Supper.—We soon forget objects which are removed from our sight; and our Lord, who knows and pities this weakness of our nature, has given us an abiding memorial of Himself. He has appointed an ordinance for this very purpose, to remind us of His love. "All our fresh springs" are in our crucified Lord, and therefore He brings Himself frequently before us as our crucified Lord that we may go to Him as the great source of our mercies, and take of His blessings.—*Dean Bradley.* *The Lord's Supper, a simple memorial.*—We need not look for great things in order to discover great truths. To those who reach after God, He will reveal His deepest secrets through things insignificant in themselves, within the routine of common lives. No event occurs more regularly than the daily meal, none, perhaps, gathers around it so many pleasant associations. Its simplest form, in Christ's time, consisted in eating bread and drinking a cup of wine. Into this act, one evening, He gathered all the meaning of the ancient sacrifices, all sacred and tender relation between Himself and His followers, and all the prophecies of His perfected kingdom.—*Bib. Ill.*

26, 27. often . . cup, as often as ye truly partake of the Lord's Supper. **shew,** *R. V.* "proclaim." **death,** its purpose, what it signifies, and your personal faith in relation to it. **till . . come,**[a] to judge the world, etc. **unworthily,** in a wrong spirit and way. **guilty . . Lord,**[b] by despising the feast you show your low estimate of the sacrifice of Christ.

Eating and drinking unworthily.—I. The disciples—the condition of membership in the Apostolic Church. II. The condition of things in the Corinthian Church, as regards the Lord's Supper, which calls forth the warning words of the text. III. The precise force of these words: 1. Unworthily—this unworthiness consists in the utter absence of all anxiety upon the subject; 2. Damnation—God's chastisement.—*J. Brown.*

An unworthy communicant.—General Burn, in recording his experience, says:—"One Lord's day, when I was to receive the sacrament, before I approached that sacred ordinance, my conscience so keenly accused me on account of this beloved idol (playing at cards) that I hardly knew what to do with myself. I tried to pacify it by a renewal of all my resolutions, with many additions and amendments. I parleyed and reasoned the matter over for hours, trying, if possible, to come to some terms of accommodation, but still the obstinate monitor within cried out, 'There's an Achan in the camp; approach the table of the Lord if you dare!' Scared at the threat, and yet unwilling to part with my darling lust, I became like one possessed. Restless and uneasy, I flew out of the house, to vent my misery with more freedom in the fields, under the wide canopy of heaven. Here I was led to meditate on the happiness of the righteous, and the misery of the wicked in a future state. The importance of eternity falling with a ponderous weight upon my soul, raised such vehement indignation against *the accursed thing* within, that, crying to God for help, I kneeled down under a hedge, and taking heaven and earth to witness, wrote on a piece of paper with my pencil a solemn vow, that I never would play at cards, on any pretence whatsoever, so long as I lived. No sooner had I put my name to that solemn vow, than I felt myself another creature. Sorrow took wing and flew away, and a delightful peace succeeded. The intolerable burden being removed from my mind, I approached the sacred table of the Lord with an unusual degree of pleasure and delight."

28—30. examine, inspect his views and character. **so,** in a spirit of humble examination, etc. **unworthily,** *R. V.* rightly omits "unworthily," though the sense is the same as if the word were retained. **damnation,** *judgment.* "**discerning . . body,** means *to decide after a thorough inquiry,* and thus to come to a right conclusion of what is actually offered to faith in the sacrament of the Lord's Supper."—*Lias.* **sickly,** if the body be the temple of the Lord (ch. vi. 19), we can well understand how a crime against His Body and Blood (*v.* 27) would deprive the body of any Christian who committed it of His presence, and predispose it to sickness and even death. This is the judgment of which the Apostle speaks in *v.* 29. (Cf. also St. John v. 14.)—*Camb. B.* **sleep,** *i.e.,* die.

A corrupt Church.—I. The true signification of these words: 1. "Unworthily;" 2. "Damnation;" 3. "Not discerning the Lord's body."

unworthy communicants

"But especially, when Christ said, 'Do this in remembrance of Me,' did He mean that His people to all time should remember that He had given Himself wholly to them and for them. . . .By giving His flesh and blood He means that He gives us His all, Himself wholly; and by inviting us to partake of His flesh and blood He means that we must receive Him into the most real connection possible, must admit His self-sacrificing love into our heart as our most cherished possession."—*Dods.*

a Jo. xiv. 3; Ac. i. 11.

b He. vi. 6.

"The profession which you here make is of faith in Christ, and not of assurance of hope."—*Alexander.*

"This sacrament consists of a whole constellation of graces, Repentance, Faith, Hope, Charity. It is a nearer approach into the presence of God, and more solemn exercise of the graces of the Gospel."—*Lucas.*

need of self-examination

"Although the wine of Holy Communion had been so sadly abused, Paul does not prohibit its use in the ordinance. . . . We more clearly recognize the sagacity which directed that the ordinance should not be tampered

with to suit the avoidable weaknesses of men, but that men should learn to live up to the requirements of the ordinance."—*Exp. Bib.*

"We dress ourselves when we come to the table of some great monarch; so we should think with ourselves, we are going to the table of the Lord, therefore should prepare ourselves with holy meditation and heart-consideration."

II. Some of the reasons why this Apostolic Church of not many years' standing should have been found in such a moral condition as to call for reproof from the Apostle. Their sins were—1. Immorality; 2. Gross religious insensibility; 3. Irregularity. To account for these we must remember—1. The peculiarities of Corinth itself,—it was corrupt; 2. The progress of excitement which reigned there; 3. The dissensions which arose in the Church. —*Boyd.*

Preparation for the Lord's Supper.—Colonel Gardiner, in a letter, mentions the pleasure with which he had attended a preparation sermon the Saturday before the dispensation of the Lord's Supper. He writes, "I took a walk on the mountains over against Ireland; and I persuaded myself that were I capable of giving you a description of what passed there, you would agree that I had much better reason to remember my God from the hills of Portpatrick, than David from the land of Jordan, and of the Hermonites from the hill Mizar. In short, I wrestled some hours with the angel of the covenant, and made supplications to him with floods of tears and cries, until I had almost expired; but he strengthened me so, that like Jacob, I had power with God and prevailed. After such a preparatory work, I need not tell you how blessed the solemn ordinance of the Lord's Supper proved to me; I hope it was so to many."

31, 32. if . . ourselves,[a] *R. V.* "if we discerned ourselves." **we . . judged,** by the Lord. **chastened**[b] **. . Lord,** for our recovery. **not . . world,** lost *in* the world now, and *with* it hereafter.

a Ps. xxxii. 5; 1 Jo. i. 9.

b Ps. xciv. 12, 13; He. xii. 5—11.

Chastened by God.—I. The necessity under which our sinfulness brings us for being chastened by Divine judgments. There are two especially great evils which render affliction necessary to us—1. Carnal security; 2. Spiritual pride. II. The nature of the Divine judgment; 1. They operate for our good, if received in a right spirit; 2. They may do harm, and prove the ruin of our souls, if we neglect to attend to, and refuse to be warned by, them.—*Pratt.*

"No man truly knows himself, but he groweth daily more contemptible in his own eyes."—*Taylor.*

Need of examination.—When Mr. Joseph Woodward, one of the Nonconformist ministers in England, was settled in Dursley, he vigorously set about the reformation of many disorders in discipline and manners that existed among the people. In particular he declared his resolution to admit none to the Lord's Supper but those who, besides a visible probity of conversation, had a competent knowledge of Divine things. A certain person said, "He would not submit to examination; and if Mr. Woodward would not give him the sacrament, he would take it." In pursuance of his impious resolution, this man was coming to church on the sacrament-day, but he had scarcely set one foot over the threshold before he fell down dead.

order to be observed and haste avoided

33, 34. when . . eat, to eat the Lord's Supper. **tarry . . another,** wait for the arrival of the poorer brethren.—*Stanley.* **hunger . . home,** this not being a feast to satisfy natural craving for food. **rest,** that needs to be corrected. **come,** hence he meditated a visit at this time.

Christian conduct in society.—I. What it requires: abstinence from all evil, from all violations of true politeness; the exercise of kindness and moderation. II. By what it is dictated: by brotherly love, by the fear of God, by a respect for Divine order.—*Lyth.*

"There is no worship without obedience. Profusion of actions, diversity of practices, plenitude of sacrifices cannot avail here; we do not employ our will to obey; we find our whole self there, where self should have been lost."—*Vinet.*

Tarry for the young.—You cannot look for the steady tread of those who have long been in the way in the case of those who are just coming into it. Joseph and Mary went a day's journey homeward before they missed their Son. So I seem to see the Church of manhood and womanhood more than a day's journey ahead, with no yearning desire after the Church of adolescence. But when they found the young Jesus He was in the temple about His Father's business. Reverence the children—the Church of the future. It is not given to fathers and mothers to divine all that their children may yet be and achieve. Tarry for them. Help the struggling thought; throw gentle airs and warm sunshine around the budding affections. Say "Well done" when it has been well done. And when ye come up to the chief festival of life, do not seem as if you could comfortably come alone. Say to them, "Come with us," until they respond, "We will go with you, for we perceive that God is with you." —*A. Raleigh.*

"A man who emigrates from the low country of selfishness, where are perpetual chills and fevers, to the high lands of benevolence, goes from sickness and barrenness to the realm of health and plenty and joy, where his hand can almost pluck the fruits from the Tree of Life itself."—*Beecher.*

CHAPTER THE TWELFTH.

1—3. spiritual gifts,[a] "rather, (1) spiritual *persons*, or better, (2) spiritual *matters*, *agencies*. The word gifts is not in the original."—*Lias.* **that . . Gentiles,**[b] *R. V.* "when ye were Gentiles," ye not only were unconverted; but had no knowledge of the Scriptures containing the doctrine of the Holy Spirit. **even . . led,** by custom, superstition, spirit of fanaticism. "*Wherefore*, the connection of thought is as follows. When you were heathen you were carried hither and thither by the pretended utterances of your gods, and believed whatever they might tell you. But now you must no longer be the sport of circumstances. There are certain fundamental principles by which you may try the utterances of those who would teach you."—*Lias.* **Spirit,** the Revealer and Comforter. **calleth . . accursed,**[c] *R. V.* "saith, Jesus is anathema." Some early sects hold th. the Divine Christ joined Himself to the pious Jew, Jesus, for His earthly work, but forsook Him before the Passion and left Him to suffer and die alone. Such heretics might perhaps use the language Paul condemns. **say . . Lord,** truly, experimentally. **but . . Ghost,**[d] "literally, in the Holy Ghost (or *Spirit*). Not a single true word can be spoken but by the agency of the Spirit of God. As far as the confession that Jesus is Lord goes, he who makes it is under the influence of the Holy Ghost."—*Camb. B.*

The teaching of the Spirit of God.—I. The lesson we are to learn, to say, "Jesus is the Lord." 1. It is but short, but it is the whole Gospel. Here is Jesus, "a Saviour" and "the Lord," and as they are joined together in one Christ, no man must put them asunder. If we will have Christ our Saviour, we must make Him our Lord: and if we make Him our Lord, He will then be our Saviour. Had He not been the Lord, the world had been a chaos, the Church a body without a head, a family without a father, an army without a captain, a ship without a pilot, and a kingdom without a king. 2. What it is to say it. It is soon said: it is but three words. . . . To say it taketh in the tongue, the heart, the hand, *i.e.*, an outward profession, an inward persuasion, a constant practice answerable to them both.—*Bib. Ill.*

Our idolatrous ancestors.—British Christians ought to recollect that their ancestors were once blind idolaters, serving them that by nature are no gods. Dr. Plaifere, in a sermon preached before the University of Cambridge, in 1753, remarks, "that before the preaching of the Gospel of Christ, no church here existed but the temple of an idol; no priesthood but that of paganism; no God but the sun, the moon, or some hideous image. To the cruel rites of the Druidical worship succeeded the abominations of the Roman idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Malden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's Cathedral, the temple of Diana; and at Westminster, where the Abbey rears its venerable pile, a temple of Apollo."

4, 5. diversities . . Spirit, the Spirit is one: the gifts special powers vouchsafed by God, in addition to the ordinary "fruit of the Spirit" (Gal. v. 22), which last was within the reach of every Christian who would use ordinary diligence.—*Camb. B.* **administrations,** "*ministeries*, *i.e.*, services rendered to Christ and His members by His disciples." **but . . Lord,**[e] the Church has but one Head, who superintends all its affairs, makes all its laws.

The dispensation of the Spirit.—I. Spiritual gifts conferred on individuals. There are two kinds of spiritual gifts: natural, such as teaching, healing, the power of government; and supernatural, the gift of tongues and of prophecy. Upon these we observe that—1. Even the highest were not accompanied with spiritual faultlessness; 2. Those which were higher in one sense were lower in another. II. The spiritual unity of the Church:—1. All real unity is manifold; 2. All *living* unity is spiritual, not formal; 3. None but a spiritual unity can preserve the rights both of the individual and the Church.—*Robertson.*

Diversities of gifts.—Originally designed as signs of the reality of the communication between the risen Lord and His Church, and therefore, as assur-

spiritual gifts

a 1 Co. i. 4—7.

b Ep. ii. 12; Ma. xv. 14; 2 Ti. ii. 26.

c Mk. ix. 39.

d Ma. xvi. 17; 1 Jo. iv. 2, 3; Ma. vii. 21—23.

"This caution was very necessary in the infant Church. In spite of the warnings of St. Paul and St. John, many were entrapped by the blasphemous ravings of men like Simon Magus, Menander and the Ophites (or Naassenes, worshippers of the serpent), as we learn from the writings of Irenæus and Hippolytus. Cf. 1 John ii. 19."—*Lias.*

diversities of gifts

"First the Spirit, who bestows the 'gifts' on the believer. Next the Lord, to whom men render service in His Church. Lastly God the Father, from whom all proceeds, whose are all the works which are done to Him and in His Name."—*Lias.*

e Ep. iv. 4—6, 11, 12.

"There is not greater variety of colors and qualities in plants and flowers, with which the earth, like a carpet of

needlework, is variegated for the delight and service of man, than there is of gifts natural and spiritual, in the minds of men to render them useful to one another, both in civil societies and Christian fellowship."—*Gurnall.*

diversities of operations

a Ro. xii. 6—8; 1 Pe. iv. 10, 11.

"Heaven doth with us as we with torches do; not light them for themselves; for if our virtues did not go forth of us, 'twere all alike as if we had them not."—*Shakespeare.*

"Gifts come from on high in their own peculiar forms."—*Goethe.*

these gifts and operations by one Spirit

b 1 Co. ii. 6, 7; Ep. iii. 3—6.

"*Wisdom* penetrates the length, the breadth, the depth and height, more than *knowledge*. *Knowledge* is, so to speak, sight; *wisdom* is sight coupled with taste. *Knowledge* relates to things that are to be done; *wisdom* to things eternal."—*Bengel.*

c Ma. xvii. 19, 20
d Ja. v. 14, 15; Ac. v. 15, 16.

e "The Holy Spirit *works in* every member of Christ's body, and in the whole body itself."—*Cyril.*
f Ac. v. 9, 10.
g Ac. xi. 27, 28.
h Ac. viii. 21; 1 Jo. iv. 1; Re. ii. 1, 2.
i Ac. ii. 4.
j 1 Co. xiv. 27—29.

ances that the holiness and blessedness promised by Christ were not unattainable, they came to be regarded as themselves more precious than the holiness they promised. Given to this individual and to that in order that each might have some gift by which he could profit the community, they came to be looked upon as distinctions of which the individual was proud, and therefore introduced vanity, envy, and separation, instead of mutual esteem and helpfulness. One gift was measured with another and rated above or below it; and, as usual, what was useful could not compete with what was surprising. The gift of speaking for the spiritual profit of the hearers was little thought of in comparison with the gift of speaking in unknown tongues.—*Dods.*

6, 7. operations, modes and instrumentalities by wh. the Spirit works on different minds acc. to their circumstances, constitution, antecedents. **same . . all,** to be ill. in many ways: as the effect of light in painting flowers dif. colors. The same one God as He who gives to animals and plants so many dif. forms and qualities. **but . . Spirit,** whatever the peculiar manifestation may be. **given . . withal,**[a] to benefit himself, and others through him.

The manifestation of the Spirit given to be profited by.—I. We may here behold and admire the singular care and love of God for His Church. II. Though we have cause to lay it to heart when holy and gifted men are taken from us, and to lament our own and the Church's loss; yet we should remember that it is still a part of God's care over, and love for, us. III. Where the Spirit hath manifested itself to any man by the distribution of gifts, it is but reason that man should manifest the spirit that is in him, by exercising those gifts in some lawful calling, and he should use them for the good of others.—*Bp. Sanderson.*

Diversity of gifts.—We discover diversity of gifts by a reference to Whitfield and Handel. The one was in eloquence what the other was in sacred song; the one appealing through the understanding to the heart and conscience, calling on men everywhere to repent and turn to God; the other drawing out and bearing upward, as a sweet incense before the altar of the upper sanctuary, the devout aspirations of the new-born soul. There was an "air, a soul, a *movement* in the oratory of Whitfield," which created indescribable emotions in his vast assemblies. Handel equally electrified the multitudes in Westminster Abbey. His power of song, while he performed the Messiah, raised them to their feet. And yet greater wonders did Whitfield, when preaching the Messiah to the score of thousands in Moorfields.—*Read.*

8, 9. wisdom,[b] "the whole doc. of the Gospel."—*Macknight.* **knowledge,** "knowledge of former revelations recorded in writings of Moses and prophets."—*Ibid.* "*Wisdom* (σοφία) expresses something more discursive and argumentative, as in St. Paul: *knowledge* (γνῶσις), something more intuitive, as in St. Jo."—*Stanley.* **faith,**[c] special in degree and kind, for a special purpose. **gifts . . healing,**[d] characteristic of Apostolic times. Needed for attesting the mission of the preacher, and the Divine origin of Christianity.

The gifts of God.—These are—I. Communicated by the Spirit. II. Rich in their variety. III. Widely distributed. IV. Designed for general benefit.—*Dr. Lyth.*

Human learning.—It is insufficient to render men either holy or happy. For when the worldly-wise have dived into the bottom of Nature's sea, they are able to bring up from thence, instead of these pearls of price, nothing but handsful of shells and gravel. Knowledge, indeed, and good parts managed by grace, are, like the rod in Moses's hand, wonder-workers; but turn to serpents when they are cast upon the ground, and employed in promoting earthly designs. Learning in religious hearts, like that gold in the Israelites' earrings, is a most precious ornament; but if men pervert it to base wicked ends, or begin to make an idol of it, as they did a golden calf of their earrings, it then becomes an abomination.—*Arrowsmith.*

10, 11. working,[e] **. . miracles,**[f] literally, "results produced by the active exercise of powers." **prophecy,**[g] teaching, directed by the Spirit to the heart and understanding. **discerning . . spirits,**[h] distinguishing betw. the working of the Divine and of the human, or of evil spirits. **tongues,**[i] languages. **interpretation,**[j] etc., "the power of giving a meaning to what was thus ecstatically spoken."—*Alford.* **that one . . Spirit,** this consideration absolutely excludes all boasting, all possibility of setting up one gift as

essentially superior to another. **dividing,** distributing, bestowing upon. **severally,** not giving all to one. No one man to have a monopoly of grace or influence. **will,** as the Omnipotent Spirit may in His unerring wisdom decide.

Tongues.—"These were either (1) outpourings of prayer and praise in a language unknown to the speaker, or (2) (as Dean Alford *in loc.*) in a language not ordinarily intelligible to any man. The gift of tongues may possibly have included both. (See notes on ch. xiv.) But it is impossible—with Acts ii. 9—11 before us, and bearing in mind the fact adduced by Bishop Wordsworth in his commentary on that passage, that we never hear of any one of the Apostles sitting down to learn a foreign language, whereas with all other missionaries this is generally the first thing of which we are told—to exclude the idea of *foreign* languages here."—*Lias.*

Unity in Church.—Christian influence is not an external appliance that clips all men after one pattern as trees in an avenue are clipped into one shape; but it is an inward and vital power which causes each to grow according to his own individuality, one with the rugged irregularity of the oak, another with the orderly richness of the plane. Variety in harmony is said to be the principle of all beauty, and it is this which the Divine Spirit in man produces. Individual distinctions are not obliterated, but developed and directed for the service of the community. At one in their allegiance to Christ, bound into one body by common affections, beliefs, and hopes, and aiming at the advancement of one cause, Christians are yet as different as other men in faculty, in temperament, in attainment.—*Exp. Bib.*

"We like the gift, when we the giver prize."—*Ovid.*

"While you look at what is given, look also at the giver."—*Seneca.*

"Men preserve the fire by blowing it; so, by diligence, we must kindle the gifts of God bestowed on us."—*Caradray.*

12, 13. body, the physical human frame. **one,** one body of many parts. **members,** ea. with its own particular office and power. "In the Christian scheme the unity is found in Christ, of whose life all His members partake." **all . . body,** ea. contributing to perfection of the whole; and ea. the complement of every other.[a] **so . . Christ,**[b] *i.e.*, so is His body—the Church. **we . . body,** so united with, as to become an integral part of. **whether . . Gentiles,** "who were bodies of men very dif. by nature." **whether . . free,** "who were bodies of men very dif. by human institution." **made . . Spirit,**[c] partake of influences of the same Holy Spirit, having spiritual life from one source.

the body one, many members

a Ro. xii. 4, 5; Ep. iv. 4, 11, 12.

b Ep. iv. 15, 16; Ga. iii. 16.

c Ma. iii. 11; Jo. vi. 63; Ga. iii. 28; Ep. ii. 13, 14, 16; 1 Co. xii. 7; Jo. vii. 37—39.

Christ and the Church one.—I. The oneness of Christ and the Church. The Church is: 1. Many; 2. Manifold; and yet—3. From this very multitudinousness and manifoldness arises oneness. II. The truth of the unity and manifoldness of the Church is the basis of New Testament morality.—*Homilist.*

Christ and His Church.—The Apostle, like Christ Himself in the parable of the Vine, in St. John xv., identifies His members with Himself. The life they live is no longer theirs but His. They have put on the new man, the second Adam, who was created afresh in the image of God. And the result is the identification of themselves with Him. So that they are His body, as filled with Him, who filleth all things.—*Lias.*

"The universal Church, being the body of Christ, is but one, and all true Christians are the members of which it consists."—*Baxter.*

14—17. for . . body, "The same leading idea is kept in view—the diversity of functions, offices, gifts, but the unity of the body." **foot . . body,** language of envy or distrust. **if . . eye . . hearing?** ea. member possessing precisely the same gifts would involve the whole body—the Church—in fatal consequences.

each member of the body needful

Difference of gifts in different men.—I. Several men have their several gifts, as it pleaseth the Spirit to give unto them:—1. Physical; 2. Intellectual; 3. Moral, gifts. II. Such as have the lowest talent, either of gifts or graces, should not be thought worthless: 1. By others, which would be un-Christ-like; 2. By themselves. They should employ their talent, though ever so small, for the service and benefit of the whole Church.—*Burkitt.*

None are useless.—The duty of each is to do his work in the place in which God has set him, with a proper consideration for the rights and the needs of his brother Christians who occupy other positions in the world. "If each man," continues Robertson, "had the spirit of self-surrender, the spirit of the Cross, it would not matter to himself whether he were doing the work of the main-spring or of one of the inferior parts."—*Camb. Bib.*

"Those who cannot philosophically reconcile the claims of society and the claims of the individual are yet enabled by their attachment to Christ and by their acceptance of His Spirit to merge self in the larger whole of Christ's body and find their truest life in seeking the good of others."—*Dods.*

18—20. God, wise and good. **set,** "literally placed, *i.e.*, at creation." **pleased,** only what is right and good can please Him. **where . . body?** wh. is a perfect body only through the union and co-operation of many dif. members. **yet . . body,** bec. the members are united and not independent.

unity in diversity of God's appointment

"St. Paul would have us draw the inference that our own peculiar disposition and talents are appointed us by God, that we may perform the special work in the world for which we were designed. We are not therefore to repine because we do not possess the qualifications which we see possessed by others, but to endeavor to make the best possible use of the gifts we have."—*Camb. B.*

even unseemly members are needful

"The meanest trades are those with which we can least dispense. A nation may exist without an astronomer or philosopher, but the day-laborer is essential to the existence of man."—*Robertson.*

"Amongst the characteristic and essential features of the work of Christ we must number this; Christ has consecrated the principle of religious individuality."—*Vinet.*

the members sympathize with each other

"Is the head crowned? All the man is glorified. Do the lips speak? The eyes also laugh and rejoice."—*Chrysostom.*

"It is a most unnatural thing to rejoice in the harm of another. In the body, when one member is suffering, all the members suffer with it. And to delight in the harm of others is as contrary to the spiritual nature which is diffused in the true body

The organized constitution of the Church.—It—I. Is aptly compared with the body—many members fitly arranged—exercising various functions—united in one body—for one object. II. Is Divinely appointed—He appoints every man his place and office—according to His own pleasure. III. Is necessary—to its existence—its well-being—and its success.—*Lyth.*

Mutual dependence.—Look at the natural kingdom. How few are the oaks, and how many are the rushes! Yet there is not a spire of grass, a bird, nor a worm, so low and weak as to be beneath God's care. And if the strong should ignore the principle of love, the world would be swept backward and downward to the depth in which it lay when Christianity was born. Not only, however, do the strong help the weak, but the weak help the strong. The grasses give protection to the roots of the oak. And so, through all the orders of life, from trees to men, you will find that the humble things are needed by the proud and the lofty.—*Murray.*

21—23. eye . . say, with any truth. **I . . thee,** for the hand does what the eyes see should be done. **nor . . head,** etc., since the feet are needful to go whither the head directs. **feeble,** as the hand comp. with the eye; or as the internal organs wh. require special protection, as brain, heart, etc. **necessary,** to bodily health, etc. **think . . honourable,** or less graceful, bec. of their position and use. **we . . honour,** by clothing, etc. **have . . comeliness,** "fr. the attention wh. they receive fr. the other members."—*Bengel.*

Power of the feeble.—I. The gifts of the first rank. They are of two kinds: 1. Supernatural, such as speaking in unknown tongues, curing diseases, prophesying; 2. Natural, relating to—(1) The heart, (2) The intellect. II. The feebler gifts: 1. Humility; 2. Fidelity; 3. Purity of manners and of thought; 4. Truth; 5. Contentment; 6. Activity in God's cause; 7. Charity—that is, true love. III. The fact that these obscure gifts are the most necessary: To—1. The individual who possesses them; 2. The Church.—*Vinet.*

Every man in his own order.—There are different orders of workers, and these must co-operate. Alas! workers in a Sabbath-school do not always agree with one another. Then, workers in Sabbath-schools are not always so fond, perhaps, of workers in ragged-schools as they might be; and perhaps the workers in ragged-schools may sometimes look down with coldness upon the distributors of tracts. It should never be so. We are like the different members of the body; and the eye must not say to the foot, "I have no need of thee;" neither must the hand say to the ear, "I have no need of thee." Every man must work according to the gift of the Holy Spirit which dwells in him after the Divine will.—*Spurgeon.*

24—26. no . . body, mutiny, discord. **same . . another,** caring equally for each other. "The spirit and the law of the Life of Christ is to be that of every member of the Church, and the law of the Life of Christ is that of sympathy."—*Lias.* **one . . suffer,** by accident or disease. **all . . it,** losing the aid of its service, and suffering by sympathy. **one . . honoured,** as the eye or ear by careful training. **all . . it,** for all are advantaged by the improvement of each.

The duty of all to rejoice at the honor given to their brethren.—I. Rejoicing is a Christian duty—required: 1. On our own account; 2. On account of others. Here an unselfish sympathy with another's honor—not merely not to envy it, but to rejoice in it. II. What this rejoicing at the honor paid to others may be the means of. Of—1. Increasing their joy; 2. Demonstrating your love and sympathy; 3. Engaging and confirming their love to you.—*Robinson.*

Cyprian and the captives.—The early Christians were remarkable for their brotherly love. When a multitude of Christian men and women in Numidia had been taken prisoners by a horde of neighboring barbarians, and when the churches to which they belonged were unable to raise the sum demanded for their ransom, they sent deputies to the Church that was planted in the metropolis of North Africa. No sooner had Cyprian, who was at the head of it, heard a statement of the distressing case, than he commenced a subscription in behalf of the unfortunate slaves, and never relaxed his indefatigable efforts till he had collected a sum of upwards of eight hundred pounds. This he forwarded to the Numidian Christians, with a letter full of Christian sympathy and tenderness. "In cases like these," he says in his letter, "who would not feel sorrow, and who would not look upon a brother's sufferings

as his own? As the Apostle says, when one member suffers, all the members suffer with it. Therefore we must consider the captivity of our brethren as our own captivity. We must see Christ in our captive brethren, and redeem Him from captivity who redeemed us from death."

27—29. now, here follows the application of the allegory. **ye,** Christians with many and various gifts. **body,** a united, compact whole. **Christ,** the head.[a] **some,** members with special functions. **first,** in degree. **Apostles,**[b] "The Apostles, the founders and rulers of the Church, were first placed in their responsible office."—*Camb. B.* **prophets,**[c] "Prophets were those who by *special gifts of inspiration* enlightened the Church on the mysteries of the faith." **teachers,** as preachers and catechists. **miracles,** powers, *i.e.*, those who had miraculous powers. **helps,**[d] "The best commentators are agreed in explaining this to mean the assistance of various kinds which Christians are able to render to each other, such as succoring the needy, tending the sick, teaching the ignorant, and the like." **governments,**[e] "the Hebrew word is derived from a word signifying a rope, and the proper signification of the word, as of the word here used, is the steersman's art, the art of guiding aright the vessel of Church or State."—*Lias.* **diversities of tongues,** "seest thou where he hath set this gift, and how he everywhere assigns it the last rank?"—*Chrysostom.*

The Church the body of Christ.—I. The doctrinal facts of which the text reminds us. Concerning—1. The life of the Church—dependent upon the life-giving presence of Christ, as the body is upon the soul's presence within it. 2. Its growth. It grows, like the body, by assimilating to itself foreign matter. 3. Its unity. Christ is the one undivided, animating spirit of the one body, the Church. II. The practical issues that flow from this assertion. —"Ye are," etc.—1. As the body is the servant of the mind, so the Church is the servant of Christ. Obedience is the first lesson; 2. As the body shows the mind's character, so the Church shows Christ's; 3. The relation of the members to each other, and of all to the head, show the relation of the members of the Church to their head, who is Christ.

Members of Christ and their service.—"A member of Christ." Now what "member" will you be? If you are "a member of Christ," you must do the member's part. If you say, "I will be like the hand," what will you do? You must work usefully with your hand, you must work for God, you must give to God. Or, with your feet, you must run with messages. Be very useful. Think, "Perhaps I shall be a missionary, with my feet beautiful on the mountains, to the heathen. I will do it for Christ's sake." Or, "I will always listen to good things." Be the ear. Or, with the eye, look at the beautiful things from heaven. Or, like the tongue, speak of God, of goodness, and of happiness. Then you are a useful "member of Christ." Remember, if you have got Christ in your heart, then you are "a member" indeed.—*Vaughan.*

29—31. are . . Apostles, etc.? Questions to enforce the fact that all were not, etc. (advantage of distribution of gifts may be ill. by division of labor and trade). **covet,** emulously desire. The only sinless coveting. **best gifts,**[f] "the Spirit gives as He wills (*v.* 11), but yet believers may freely follow out, and engage in, one thing in preference to another (xiv. 26)."—*Bengel.* **and . . way,** "literally, 'and furthermore I show you an eminently excellent way,' *i.e.*, the way of love, described in the words that follow. This was the secret which could reconcile an ardent desire for the best gifts with contentment with what one had; which could harmonize the various powers of the individual members of the Church for the general good."—*Lias.*

What graces and gifts have in common.—1. A Divine origin. "What have we that we have not received? By the grace of God we are what we are." 2. A purpose to effect. Both are for the use of edifying. If we have gifts we are to use them in kindly and wise actions, helping our brothers to carry their burdens, or teaching them how best to lay stone upon stone. If we have graces, then we are enabled to exercise a holy influence, inspiring and inspiriting souls. Both can grow and suffer loss.—*Tuck.*

Talent and piety combined.—Ann Baynard, descended from a very ancient and respectable family, was born at Preston, in Lancashire, in the year 1672. Her parents perceiving her lively genius, joined with a natural desire for learning, gave her a very liberal education, which she improved to the best

one body

of Christ, as if the head or any other member should rejoice that the hand or foot is in pain."—*Howe.*

the members of Christ are one body

a "The Head is the only-begotten Son of God, and His body is the Church."—*Augustine.*

b Lu. vi. 13.

c Ac. xiii. 1.

d Ac. vi. 3, 4; Ro. xvi. 1—3, 21.

e He. xiii. 24; Tit. i. 5.

"A man that is desirous to excel should try to do so in those things that are in themselves most excellent."—*Epictetus.*

"It may cost thee many an aching *head* to obtain gifts, but it will cost thee an aching *heart* for sin, if ever God make thee a new creature."—*Flavel.*

covet the best gifts

f 1 Co. xiv. 1, 39; viii. 1; Ma. v. 45.

"Love is the ligament which binds together the several members of the body of Christ, the cement which keeps the stones of the temple together."—*Dods.*

"Raphael did well and Phidias did well: but it is not painter or sculptor who is making himself most nobly immortal; it is he who is making true impressions upon the mind of man,—frescoes

for eternity, that will not shine out till the light of heaven reveals them; sculptures, not wrought in outward things, but in the inward nature and character of the soul."—*Beecher.*

and noblest purposes. She was skilled in the Latin and Greek languages, in mathematics and philosophy. She had a strong and capacious memory, a comprehensive and exalted mind, still coveting more and more knowledge. "In this particular alone," she would often say, "it is a sin to be contented with a little." But, with all her genius and her acquirements, she was free from vanity and affectation. With profound humility and prostration of mind, she testified with Paul: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." She used often to say, "Human learning is of little worth, unless, as a handmaid, it leads to the knowledge of Christ revealed in the Gospel as our Lord and Saviour." "What avails," said she, "Solomon's skill in the works of nature, if we do not discern the God of nature? Of what advantage is it to be versed in astronomy, if we never study, by our holy practices, to arrive at the blessed regions? or to understand the diseases of the body, if we do not know where to find the balm of Gilead, the wine and oil of the good Samaritan, the Lord Jesus, to pour into the wounds of our souls?"

CHAPTER THE THIRTEENTH.

love

better than eloquence

1. tongues of men, *i.e.*, the languages of mankind. **of angels,** the Rabbis speak of the languages of angels. It is possible that St. Paul may be referring to this notion. But he himself also speaks (2 Cor. xii. 4) of hearing "unspeakable words which it is not lawful for a man to utter," when he was "caught up to the third heaven."—*Camb. B.* **charity,**[a] the *R. V.* rightly reads "love," instead of "charity," throughout this chapter. **brass,** castanets. **cymbal,** a well-known instrument of percussion that produces more noise than music.—*Jos. Ant.* vii. 12. 3.

Christian charity.—I. Its nature. It may be viewed in reference to—1. God. 2. Our fellow-creatures. II. Its importance. Without it everything else will be in vain—1. The most captivating eloquence; 2. The clearest insight into things of futurity; 3. Learning the most extensive and profound; 4. The most marvellous faith; 5. The most abundant liberality; 6. Ardor the most intense, and courage the most unwavering. III. Its workings. Consider its forbearance, benignity, contentment, humility, disinterestedness, candor, patience, purity, generosity, etc. IV. Its permanence. V. Its supremacy.—*Anon.*

Christian charity.—William Tyndale, the translator of the Scriptures, had many enemies, who persecuted him with cruel hatred, but to whom he bore the tenderest charity. It is recorded that to some of them he said one day, "Take away my goods, take away my good name! yet so long as Christ dwelleth in my heart, so long shall I love you not a whit the less."

better than knowledge, faith, or almsgiving

2, 3. mysteries, secret purposes of the Divine mind, "whole range of God's secrets."—*Stanley.* Things hidden from ordinary men. **faith,**[b] in the largest measure. **that . . mountains,** overcome the greatest difficulties. **nothing,** either as a disc. of Christ, or preacher of the Gospel. **though . . poor,** "Though I dole away in mouthfuls all my property or estates." **give . . burned,** in fanatical zeal for religion. **charity,** love: "The golden key wh. opens the palace of eternity."—*Milton, Comus.* **it . . nothing,** now or hereafter: since without love such deeds are hypocritical.

Without love, no profit.—I. Beneficence without love profits us nothing. Giving in the spirit of love is to be recommended for the sake of—1. The giver; 2. The recipient. II. Self-sacrifice without love is of no good. Learn from this what sacrifices are—1. Unprofitable; 2. Truly profitable.—*Longwill.*

Christian love.—"The impossible thing is love. No eye to advantageous consequences or to public opinion can enable a man to love; no desire to maintain a character for piety can produce that grace. Love must be spontaneous, from the soul's self, not produced by considerations or the requirements of a position we wish to reach or to maintain. It must be the unconstrained, natural outcome of the real man. Not even the consideration of Christ's love will produce love in us if there be not a real sympathy with Christ. A sense of benefit received will not produce love where there is no similarity of sentiment. Love cannot be got up. It is the result of God entering and possessing the soul. 'He that loveth is born of God.' That is

[a] Ma. xxii. 37–40; 1 Pe. i. 22; 1 Jo. iii. 14; iv. 7, 8.

"The English word *charity* has never risen to the height of the Apostle's argument. At best it does but signify a kindly interest in and forbearance towards others."—*Lias.*

Charity, Gk. αγαπη, trans. in Vulg. *charitas.* Hence papists apply to *almsgiving* the praise that is here bestowed on love. The Protestant trans., *love*, they complain, leads the people to think too little of almsgiving.

[b] Ma. xvii. 20.

"At one period martyrdom became fashionable, and Christian teachers were compelled to remonstrate with those who fanatically rushed to the stake and the arena, just as suicide once became fashionable at Rome and evoked prohibitory legislation."—*Bib. Exp.*

the only account to be given of the matter. And therefore it is that where love is absent all is absent."—*Dods.*

the nature of love

4, 5. charity . . long,[a] long-suffering in bearing wrong. **kind,**[b] to wrong-doer. **envieth not,** the great or rich; or another's good or goodness. **vaunteth . . itself,** has no pride in personal possessions and attainments. **not . . up,** with pride or anger. **doth . . unseemly,**[c] unbecomingly, haughtily. **seeketh . . own,**[d] "grasps not her own rights." **is . . provoked,** to haste, anger, ill-temper. **thinketh . . evil,**[e] "is not suspicious, does not impute or store up in her calculations the injury she has received."—*Stanley.*

Charity.—Its properties:—I. Long-suffering. It calms the angry passions of man. II. Active kindness. Love cannot work ill: therefore, it fulfils the law. III. Contentment and humility. IV. Generosity and unselfishness.—*Gilpin.*

The justice of charity.—Dr. Hammond frequently remitted his rights when he thought the party unable to pay. Once he had made a bargain with one of his parishioners to have so much for the tithe of a large meadow; and, according to his agreement, received part of the money at the beginning of the year. It happened, however, that the produce was afterwards spoiled, and carried away by a flood. When the tenant came to make the last payment, the doctor not only refused it, but returned the former sum, saying to the poor man, "God forbid that I should take the tenth, where you have not the nine parts."

a Ex. xxxiv. 6, 7; Col. iii. 12—14; 1 Jo. iii. 18, 19.
b Lu. vi. 35; Ro. xii. 10; Ep. iv. 32.
c 1 Pe. iii. 8.
d 1 Co. x. 24; Phi. ii. 4; Ro. xv. 1, 2.
e Ma. ix. 3, 4, 34.

"It is not easily provoked, nor does it take account of evil;' it is not fired with resentment at every little slight, and does not make a mental note and lay up in its memory the contempt shown by one, the indifference shown by another, the intention to wound betrayed by a third."—*Dods.*

6, 7. rejoiceth . . iniquity,[f] of others, even if profitable to herself. **rejoiceth . . truth,**[g] "she has no pleasure in the advance of wickedness, but she *shares the joy* of the triumph of goodness."—*Stanley.* **beareth,** etc., reproaches, hardships; or, covereth the failings of others.[h]—*Macknight.*[c] **believeth,** etc., love has a confiding heart. **hopeth,** etc., looks for good only fr. others. **endureth,**[i] etc. "sustains to the end, with unshaken confidence in the goodness of God, all the persecutions and afflictions of this life."

f Pr. xxiv. 17; Ps. cxix. 136, 139; Lu. xix. 41, 42; Ro. i. 32.
g Ac. xi. 23; 2 Jo. 4.
h Pr. x. 12; 1 Pe. iv. 8; Ga. vi. 2.
i 2 Ti. ii. 10.

The excellence of charity.—I. The moral dispositions of the soul are, in Scripture, compared with and preferred to positive institutions. II. They are also compared with and preferred to occasional and temporary virtues. III. Love or charity is compared with the extraordinary gifts of the Spirit, and preferred to them. Conclusion:—1. The Church has little reason to regret the cessation of extraordinary gifts of the Spirit; 2. If we have a mind to bring down heaven to earth, to please our Saviour, edify His members, and advance religion, let us follow after charity.

Noble peasants.—Among the Alps alone are found men rustic without being ferocious, civilized without being corrupted. There, living among their equals, they are contented, possess an elevated mind, are generous, and welcome strangers as brothers. The following trait is as characteristic as it is singular. Franz went one evening to Gaspard, who was mowing his field: "My friend," said he, "the time is come to get up this hay: you know there is a dispute about the meadow, to whom it belongs, you or me; to decide the question I have assembled together the appointed judges at Salenche; so come with me to-morrow, and state your claims." "You see, Franz," answered Gaspard, "that I have cut the grass; it is therefore absolutely necessary that I should get it up to-morrow; I cannot leave it." "And I cannot send away the judges, who have chosen the day themselves; besides, we must know to whom the meadow belongs before it is cleared." They debated some time. At length Gaspard said to Franz, "Go to Salenche, tell the judges *my* reasons as well as *your own* for claiming the meadow, and then I need not go myself." So it was agreed. Franz pleaded both for and against himself, and, to the best of his power, gave in his own claims as well as those of Gaspard. When the judges had pronounced their opinion, he returned to his friend, saying, "The meadow is thine; the sentence is in thy favor, and I wish you joy." Franz and Gaspard ever afterwards remained friends."—*Paxton Hood.*

"Not that a Christian should knowingly and willingly suffer himself to be imposed upon; not that he should deprive himself of prudence and judgment, so that he may be the more easily deceived; but that he should esteem it better to be deceived by his kindness and gentleness of heart, than to injure his brother by needless suspicion."—*Calvin.* "It is always ready to think the best; to put the most favorable construction on anything; is glad to make all the allowance for human weakness which can be done without betraying the truth of God."—*Dr. Coke.*

the durability of love

8—10. charity . . faileth, never shall be abolished, is imperishable. Nay, it "flourishes most in the future." **but,** etc., spiritual gifts will be abolished; no need for prophetic announcements or eloquent harangues when the end is secured, and love reigns triumphant. **part,**[j] only a part, and how small a part.[k] **part . . away,** as the light of moon and stars is lost in the light of the sun.

j 1 Jo. iii. 2.
k "Only *partial*

glimpses of truth are revealed in prophecy; are received in the intuitions of knowledge."—*Stanley.*

"Love, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience."—*Vinet.*

Partial knowledge.—Partial knowledge is—I. A calamity, when it is traceable to—1. Early training in prejudice; 2. False teaching; 3. Inability to learn. II. A crime, when owing to—1. Prayerlessness; 2. Wilfulness; 3. Lethargy; 4. Inattention; 5. Forgetfulness. III. A blessing, when it causes—1. Faith to be exercised; 2. Inquiry to be evoked; 3. Filial fear to be displayed. IV. An argument for—1. Humility; 2. Praise; 3. Hope.—*Stems and Twigs.*

Prophecies and tongues.—"Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease." These gifts were for the temporary benefit of the Church. However some might misapprehend their significance and fancy that these extraordinary manifestations were destined to characterize the Christian Church throughout its history, Paul was not so deceived. He was prepared for their disappearance. They were the scaffolding which no one thinks of or inquires after when the building is finished, the school-books which become the merest rubbish when the boy is educated, the prop which the forester removes when the sapling has become a tree.—*Bib. Exp.*

partial and perfect knowledge

11, 12. when, etc., the dif. betw. the present and future, ill. by dif. of knowledge in a child and a man. **spake,** etc., child, whose knowledge is limited and erroneous. **put . . things,** as things of the past, insufficient to satisfy a man's understanding, **now,** in regard to the future, as once in childhood in regard to the present. **glass,**[a] mirror (mirrors made of polished metal). **darkly,** obscurely. *Gk.*, in an enigma or riddle. As when we learn by parable, allegory, etc. **then,** in the life to come. **face . . face,** without the intervention of any distorting media, or imperfect comparisons. **know . . known,** "The word in the original signifies thorough, complete knowledge. It is God's knowledge of us, His interpenetrating our being with His, which is the cause of our knowledge."

The Christian's present and future.—I. In the present state of being, God has invested His creature, man, with organs of vision, through which he discerns objects in the material world. II. The medium through which we perceive heavenly things is faith, and with it "we now see through a glass darkly." Among the things now imperfectly seen are—1. The character of God; 2. The mysteries of Providence; 3. The scheme of human redemption; 4. The glories and felicities of the heavenly state. III. But if the present is imperfect, the future is perfect, for then shall we "see face to face."—*Berg.*

The limit of present knowledge.—Mr. Ward, the Indian missionary, used to tell a story of a Brahmin, who was asked if the various views of Christians about their own religion did not lead him to doubt its Divine origin. He replied, "Not at all. Hear, my brother. There was once a city of which all the inhabitants had lost their sight—they were blind. It was one day rumored that a magnificent elephant was to pass through their streets, and as none of the people had ever seen an elephant, all rushed down to examine it, and pressed close for free inquiry. One felt his leg, another his trunk, another his tail, one his ears, and one his tusk, till they were satisfied. The elephant went on his way, and they returned home. Many were obliged to be content with the reports of the more fortunate. After a time the various visitors of the gigantic animal began to converse about him, and to describe to others what they had observed; but all their evidence seemed contradictory, since each bore testimony only to the particular member with which he had come in contact, and each denied what his brother attested. Disputes were running very high, when a wise old Brahmin interposed, and said, 'My dear brethren, forbear, I beseech you. All those to whom you have listened are right, and all are wrong. You each know a little, and only a little, of the great creature concerning which you would be informed. Now, instead of disputing, put together all you have heard, combine the different testimonies you have received, and by so doing you may best hope to gain some idea of the whole.'"—*Mrs. Schimmelpennick.*

love greater than faith or hope

13. now, "now" is not to be understood of *time*, but as equivalent to "so," at the conclusion of the argument.—*Camb. B.* **abideth,** amid things fluctuating and perishable. **these three,**[b] and these three only. In the manhood of Christianity, when the prophesyings and miracles needful in its childhood are done away, these three will remain: **faith,**[c] to work and trust; **hope,**[d] to expect and wait; **love,** to enjoy, obey, and be like God. **greatest . . charity,** for when faith is swallowed up in sight, hopes and

a "All the prophets saw through a dark glass, Moses saw through a bright glass."—*Rabbinical saying.* Glass may = not a mirror, but a "transparent stone or whatever other substance was used for admitting light in anc. houses."—*Stanley.* In this case the *darkly* would = the imperfect view of an object seen through such a medium by wh. the light would be obscured and refracted.

"Even as a king, who with common people talks through a veil, so that he sees them, but they do not see him, but when his friend comes to speak to him, he removes this veil, so that he might see him face to face, even so did God speak to Moses apparently, and not darkly."—*Bib. Exp.*

b 1 Th. i. 3; v. 8; Col. i. 4, 5.

c He. xi. 1, 6.

d He. vi. 19.

expectations are realized, love will abide forever: for its source and objects are eternal. "Because faith and hope are our own: love is diffused among others."—*Calvin.*

The superiority of charity to both faith and hope.—"The greatest of these is charity." The epithet of "great" belongs to each, and they are far superior to natural talents and even to miraculous endowments. Love is the greatest of the three, because—1. It is the only grace which is exercised by God Himself. 2. It is the grace for the sake of which faith and hope are produced and exercised. 3. It is capable of putting forth greater energies, and of performing greater achievements. 4. It is eminently and almost entirely a social grace. Faith and hope are in a great measure personal graces. 5. It alone is eternal in its duration. Faith, like the venerable lawgiver, ascends Mount Pisgah, views the promised land, and dies. Hope, bright and cheering as the morning star, grows dim, and fades, amidst the splendors of the rising and meridian sun. But Charity, immortal in her existence as the soul she inspires, and as the God from whom she came, ascends, like Elijah, in a chariot of fire, and is translated to the realms of life and joy.—*Alexander.*

God is love.—To see the beauty, fruitfulness, and sufficiency of love is easy, but to have it as the mainspring of our own life most difficult, indeed the greatest of all attainments. This we instinctively recognize as the true test of our condition. Have we that in us which really knits us to God and our fellow-men and prompts us to do our utmost for them? Have we in us this new affection which destroys selfishness and brings us into true and lasting relations with all we have to do with? This is the root of all good, the beginning of all blessedness, because the germ of all likeness to God, who Himself is love.

"The only lasting cement for love is the blood of Christ, as Augustine says of his friend Alypius and himself, they were *sanguine Christi glutinati.*"—*Gurnall.*

"Love is the great instrument of nature, the bond and cement of society, the spirit and spring of the universe. Love is such an affection as cannot so properly be said to be in the soul, as the soul to be in that; it is the whole man wrapt up into one desire."—*South.*

"Keep love within thy heart, and keep thy heart in heaven."

CHAPTER THE FOURTEENTH.

the gift of teaching to be desired

1, 2. Follow after, diligently cultivate, by considering the work, objects, and fruit of love. **but . . prophesy,**[a] teach and preach for edification and conversion of others. **speaketh . . tongue,** "the word *unknown* is not in the original. The word translated *tongue* signifies a *human language* in ch. xiii. 1." **men,** who know, usually, but their mother tongue. **God,** who knows all tongues. **mysteries,** "God's secrets" (*Stanley*); wh. others may rather admire than learn.—*Bengel.*

Desire spiritual gifts.—Here are—I. Three objects commended by Paul—1. Charity; 2. Spiritual gifts; 3. Prophecy. II. Three acts tending to these objects. An act of—1. Prosecution; 2. Emulation; 3. Choice and election. III. Three degrees answerable to their true worth and opposite to the erroneous esteem of these Corinthians.—*Bp. Brownrigg.*

Prophecy.—Prophesying is speaking for God, whether the utterance regards present or future matters. When Moses complained that he had no gift of utterance, God said, "Aaron shall be thy prophet;" that is, shall speak for thee, or be thy spokesman. Prediction is not necessarily any part of the prophet's function. In the sense in which Paul uses the word, a prophet was "an inspired teacher and exhorter who revealed to men the secrets of God's will and word and the secrets of their own hearts for the purpose of conversion and edification." The gift of prophecy, then, was the endowment which enabled a Christian to speak so as to bring the mind and spirit of the hearer into touch with God.—*Dods.*

[a] 1 Co. xii. 31.

"The gift of prophecy, as is abundantly evident from the whole section, was not confined to the prediction of future events. As Kingsley remarks, the prophet was 'not only a *foreteller* but a *forthteller*,' one who communicates the moral and spiritual truths which he has received by direct revelation from God."—*Lias.*

teaching to edification

3, 4. edification, building up in knowledge and goodness. **exhortation,** stimulating to persevering in obedience. **comfort,** under trial, etc. **he . . himself,** "the consciousness of ecstasy and communion with God would have an elevating effect, independently of any impression produced on the understanding."—*Stanley.* **he . . church,** congregation. Hence better to seek the good of others than our own.

Edification.—More than forty years ago, a young man was preceptor of Bradford Academy, who had just become interested in religion. He was invited to a social party to spend the evening. After tea, the tables were prepared for card-playing. Several of the company were young ladies who attended his seminary, and he felt a responsibility respecting the influence which he should exert. He resolved not to engage in the amusement, and retired to another room. The young ladies asked, "Where is the preceptor?" They all gathered around him, and entreated him to join them in

"Of what value is a golden key, if it will not open what we wish? and what is the harm of a wooden one, if it will accomplish this purpose? Since all we seek is to obtain access to what is concealed."—*Augustine.*

card-playing. He told them that he could not, and gave them his reasons. This afforded him an opportunity to enter into a free conversation on the subject of personal religion. Among the young ladies present that evening was Miss Harriet Atwood, afterwards Mrs. Newell, and one of the first company of missionaries who went from America. The faithful conversation of that young man resulted in her conversion. Through the blessing of God, an entire revolution was wrought in her feeling and purposes. Happy were these sinful and time-wasting amusements always thus decidedly and successfully opposed!

"If a better system's thine, Impart it frankly; or make use of mine." —*Horace.*

5, 6. ye . . tongues, Paul does not slight the lesser gift. **but . . prophesied,** that wider benefits might follow. **greater . . tongues,** for then the good ends not with the speaker. **now,** still further to ill. and explain. **profit,**[a] if there be no interpreter. **revelation,** unveiling of the unseen. **knowledge,** insight into Divine wisdom. **prophesying,** message of exhortation. **doctrine,** continuous teaching.

Prophecy.—I. What was prophecy? A prophet was one commissioned to declare the will of God, a revealer of truth; it might be of future facts, or the far higher truth of the meaning of present facts. II. What is meant by the gift of tongues?—1. It was not as useful as the gift of prophecy; 2. The tongues were inarticulate or incoherent; 3. This gift was something internal, a kind of inspired soliloquy.—*Bib. Ill.*

Edification.—The word "edification" is metaphorical, taken from material buildings; but it is often used by the Apostle Paul in his epistles, with application ever to the Church of God, and to the spiritual building thereof. The Church is "the house of the living God" (1 Tim. iii. 15). All Christians, members of this Church, are so many stones of the building whereof the house is made up. The bringing in of unbelievers into the Church, by converting them to the Christian faith, is as the fetching of more stones from the quarries to be laid in the building. The building itself, and that is "edification," is the well and orderly joining together of Christian men as living stones in truth and love, that they may grow together, as it were, into one entire frame of building, to make up the house strong and comely for the Master's use and honor.—*Bp. Sanderson.*

"A sentence well couched takes both the sense and the understanding. I love not those cartrope speeches that are longer than the memory of man can fathom."—*Feltham.*

7—9. things . . sound, musical instruments, etc. **pipe,** flute, prob. like a flageolet. **harp,**[b] lyre. **except . . sounds,** and so produce harmonious music. **how . . harped,** what tune is played. **give . . sound,** "an *indistinct* sound, that which conveys no clear impression to the mind." **how . . spoken?** as to meaning and purpose. **for . . air,** wasting breath.

Three modes of preaching.—I. Preaching to the air—sound without sense. II. To the head—sense without life. III. To the heart, sense and life—the thoughts of the Spirit in intelligible words.—*Lyth.*

Music.—The most perfect of then known instruments—the harp—being used to represent the music of heaven, may suggest that the best of the best should be used in worship of God on earth. God, who has taught even the birds to sing, surely did not intend man to be mute. He has made nature sing in our ear; should not man, the head of nature, sing His praises? (Jas. v. 13; Ep. v. 19; 1 Cor. xiv. 15). "The nightingale, another of my airy creatures, breathes such sweet loud music out of her little instrumental throat, that it might make mankind to think miracles had not ceased. He that at midnight, when the very laborer sleeps securely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, 'Lord, what music hast Thou provided for the saints in heaven, when Thou affordest bad men such music on earth!'"—*Is. Walton.*

unknown tongues

a Ep. iv. 29.

"It is not difficult to make easy things appear hard; but to render hard things easy is the hardest part of a good orator and preacher."—*Abp. Usher.*

"Make yourself useful, and you will succeed."—*Sir J. Stephens.*

"A sentence well couched takes both the sense and the understanding. I love not those cartrope speeches that are longer than the memory of man can fathom."—*Feltham.*

uncertain sounds

b κιθάρα, whence Lat. *cithara*, hence *guitar*. The lyre and pipe were the only two kinds of instrumental music known in Greece.

"The muster, the charge, the rally, the retreat, are each indicated by a definite order of musical intervals upon the trumpet, or they would be useless for the purpose of calling soldiers together. So words are useless to mankind unless they represent things."—*Lias.*

uncertain voices

c So the force of φωνή (LXX.) Ge. xi. 1—7; De. xxviii. 49; Is. liv. 17.

d Ac. xxviii. 2—

10—12. voices, languages.[c] **none . . signification,** all are able to communicate ideas, as well as emit sounds. **know . . voice,** being ignorant of the language. **barbarian,**[d] stranger, foreigner. **zealous . . gifts,** anxious to possess them. **seek . . excel,** *i.e.*, by prayer, see next verse. "Excel" should rather be translated "abound." Be plenteous.—*Wicliff.* Have plenty.—*Tyndale.* **edifying . . church,** selecting the gift of your choice, and cultivating it for that end.

Excellency to the edifying of the church.—I. The noble object which Paul directs us to propound in what we desire and design—the Church's edification. We should, in these designs—1. Lay a right foundation; 2. Take care

that our superstructure be answerable to our foundation. II. The operation to be performed, and the means to be used, for this noble end. We must seek to excel.—*Burkitt.*

The need of plain preaching.—A gentlewoman went one day to hear Dr. —— preach, and, as usual, carried a pocket Bible with her, that she might turn to any of the passages the preacher might happen to refer to. But she found that she had no use for her Bible there; and, on coming away, said to a friend, "I should have left my Bible at home to-day, and have brought my dictionary. The doctor does not deal in Scripture, but in such learned words and phrases as require the help of an interpreter to render them intelligible."

13, 14. speaketh . . tongue, wh. neither he nor others understand. **interpret,** for the general good. **pray . . tongue,** the edification of others being also regarded; and the presenting of their desires in prayer. (The principle involves the condemnation of the Rom. Ch., whose prayers are offered in a tongue unknown by the people.) **understanding,** intellectual part. **unfruitful,** of profit to myself or to those with whom, I pray.

Language the depository of truth.—A language will often be wiser, not merely than the vulgar, but even than the wisest of those who speak it. Being like amber in its efficacy to circulate the electric spirit of truth, it is also like amber in embalming and preserving the relics of ancient wisdom, although one is not seldom puzzled to decipher its contents. Sometimes it locks up truths which were once well known, but which, in the course of ages, have passed out of sight and been forgotten. In other cases, it holds the germs of truths, of which, though they were never plainly discerned, the genius of its framers caught a glimpse in a happy moment of divination. A meditative man cannot refrain from wonder, when he digs down to the deep thought lying at the root of many a metaphorical term employed for the designation of spiritual things even of those with regard to which philosophers have blundered grossly; and often it would seem as though rays of truths which were still below the intellectual horizon had dawned upon the imagination as it was looking up to heaven.—*A. Sala.*

15–17. what . . then? What do we learn fr. this? **pray . . spirit,** that my prayer may be acceptable to God. **pray . . also,** that it may be intelligible to men. **sing,**[a] the same principle—the edification of others—applies alike to preaching, prayer, singing. **unlearned,** the good of the unlearned to be sought. Public worship not for priests alone, should be understood by all. **say . . Amen,** literally, *the* Amen, the well-known response, either optative, "So be it," or affirmative, "So it is," as common in the synagogue as in the Christian Church to any prayer or thanksgiving. (See Nehemiah v. 13: Rev. v. 14.) **thou . . well,**[b] the sense and spirit may be right. **but . . edified,** and this is one main point.

Prayer.—I. The work and business of prayer: 1. Its object; 2. Its several parts. It may be considered as either—(1) Mental or vocal; (2) Private or public; (3) Ordinary or extraordinary. II. The manner in which the Apostle was desirous of performing this duty: 1. With the spirit; 2. With the understanding. Application:—(1) It is good for the saints to draw near to God; (2) The believer has the utmost encouragement in this work.—*Gill.*

The worship of the early Christians.—Justin Martyr tells us: "On the day commonly called Sunday, assemblies are made of citizens and countrymen, and the writings of the apostles and prophets are read. The reader giving over, the minister makes an exhortation to the people, persuading to the imitation and practice of those good things that are propounded. After this we rise all, and pour out prayers; and bread and wine are brought forth. And the minister, to the uttermost of his ability, does send forth prayers and praises unto God; and the people give their consent, saying, 'Amen.'"

18, 19. I thank, etc., St. Paul, no doubt, had the gift of interpretation. Yet apparently he did not often exercise in public, whatever he may have done in private, the gift of speaking with tongues unknown to his hearers.—*Camb. B.* **church,** "Whatever I may do in private, I should desire my public ministrations to be for the instruction and edification of the flock, and not for my own individual glorification." **five . . words,** a few, as we say, "two or three." **understanding,** with the sense clear to others. **than . . tongue,** an eloquent discourse that no one could comprehend.

Intelligent piety.—Intelligent piety—I. Seeks not to astonish but to teach;

4; Ro. i. 14; Col. iii. 11.

"What thou canst say, I bear unmoved; a voice indeed is thine but, like a shadow, void of active power; thou canst do nought but talk."—*Euripides.*

praying in an unknown tongue

"Men while they teach, learn."—*Seneca.*

"It is more serviceable to the public to speak eloquently, provided it is with prudence, than to think ever so accurately, if it be destitute of eloquence; for thought terminates in itself, whereas eloquence embraces all those with whom we are united in the society of life."—*Cicero.*

edification of others to be sought

a Ps. xlvii. 7; Col. iii. 16.

b Jo. iv. 24.

"What is the purport of what I have been saying? That it is desirable that the spirit and understanding should combine in all the public utterances of a teacher."

"How empty would our congregations be sometimes, if no more bodies were present than there are souls!"—*Steele.*

"Speech is the perfect expression of the senses. Words are but the representations of the disintegrated body of man."—*Oken.*

"They employ words but to disguise their thoughts."—*Voltaire.*

"Delivers in such apt and gracious words, that aged ears play truant at his tales, and younger hearings are quite ravished, so sweet and voluble is his discourse."—*Shakespeare.*

He had but a shallow pate who said, "You must mystify people to make them think."

mature understanding

a Is. xxviii. 11, 12; De. xxviii. 49.

"There is a sense in which all Christians must be children. What it is the Apostle tells us. They were to be children in malice, or rather perhaps vice."—*Lias.*

"They that deny a God, destroy man's nobility; for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is an ignoble creature."—*Bacon.*

"To give and to lose is nothing; but to lose and to give still, is the part of a great mind."—*Seneca.*

disclosure of the heart's secrets

b Ac. ii. 13.
c He. iy. 12.
d Is. xlv. 14; Zec. viii. 23.

"That glory which by truth is ratified, I reverence; that which springs from erring falsehood gives no solid grace, the wantonness of fortune all its boast."—*Euripides.*

order to be observed

e 1 Co. xii. 7, 8, 10, 12.

II. Accomplishes its object—not by learned disquisitions—but by making truth easy by means of a few plain words; III. Finds greater satisfaction—in the profit of others—than in self-display.—*Lyth.*

Earnest preaching.—Dr. Alexander took up four or five huge packages of sermons, tied up in brown paper with whip-cord, and, kicking then all playfully over into a corner, he said to me, "There, Mr. Cuyler, goes the labor of my life. And now, after twenty years of experience, I declare to you candidly that, if I could live my life over again, I never would take one of those manuscripts with me into my pulpit. I would take them in my head and heart, and not on paper." *Too much humility.*—An old lady, who was much attached to the ministry of Dr. Chalmers, on being asked if she understood the great man, replied, "Wad I hae the presumption!"

20—22. be . . understanding, in the sensible exercise of your gifts. **malice,** *Gk.*, vice, badness in general. **men,** *Gk.*, full-grown men. **law,**[a] wh. oft. = whole Jewish Scriptures. **with men,** etc., having spoken, in mercy, by men of their own tongue in vain. He will now, in judgment, speak by men of other tongues. **yet . . hear,** the point of Paul's argument is th. even the "other tongues" would be ineffectual. **tongues . . sign,** etc., of direct Divine influence. **not . . believe,** who need it not, having the witness within, etc. **prophesying . . not,** to such it is a foolishness of teaching. **but . . believe,** to whom it is the wisdom and the power of God.

The wisdom of childhood.—I. We should possess child-like simplicity of character. To preserve the freshness of childhood in the moral world is the object of the Gospel. II. With this child-like simplicity of character, we are to unite manliness of understanding. Our child-likeness is to be confined to the moral nature; beyond that, in the reign of the intellect, will and activities, we are commanded as Christians to be men.—*Christian Age.*

Mr. Wesley and the Moravians.—In the early part of the career of the Rev. John Wesley, influenced by a desire to do good, he undertook a voyage to Georgia. During a storm on the voyage he was very much alarmed by the fear of death, and being a severe judge of himself, he concluded that he was unfit to die. He observed the lively faith of the Germans, who, in the midst of danger, kept their minds in a state of tranquillity and ease, to which he and the English on board were strangers. While they were singing at the commencement of their service, the sea broke over them, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed them up. The English screamed terribly; the Germans calmly sung on. Mr. Wesley asked one of them afterwards if he were not afraid. He answered, "I thank God, no." "But were not your women and children afraid?" He replied mildly. "No, our women and children are not afraid to die."

23—25. If . . tongues, etc., this was ill. by the day of Pentecost.[b] **he . . all,** "rather, he is convinced by all, *i.e.*, the prophets whose discourses he hears." **judged . . all,** the exhortations of the preacher place him, as it were, upon his trial. **secrets,**[c] hidden purposes. **falling . . God,** prostration of person in prayer, of soul in repentance. **report,** confess, declare. **God . . truth,**[d] as these searchings of heart by the Word do prove.

Prophecy before tongues.—I. Scripture truth, plainly and duly taught, has a marvellous aptness to awaken the conscience and touch the heart. II. Religious exercises in Christian assemblies should be such as are fit to edify the faithful and convince and convert unbelievers. The ministry was not instituted to make show of gifts, but to save souls.—*M. Henry.*

Holiness.—There is no receiving of Christ, to dwell and live with us, unless we turn all our other guests out-of-doors. The devil, you know, would not take possession of a house till it was swept and garnished; and dares any man imagine that a heart defiled, full of all uncleanliness, a decayed, ruinous soul, an earthly sensual mind, is a tabernacle fit to entertain the Son of God? Were it reasonable to invite Christ to sup in such a mansion, much more to rest and inhabit there?—*Chillingworth.*

26—28. how . . then, fr. discussing *gifts*, the Apostle proceeds to discuss *order* in public worship. **every one,**[e] has some gift wh. he wishes to exercise. **let . . edifying,** "let all these gifts be arranged for the building up and perfecting of the whole." **two . . three,** following ea. other. "Because the

long utterance in an unknown tongue would weary the Church without a sufficient corresponding benefit." **silence . . church,** since without an interpreter none can be edified. **speak . . God,** see *v.* 2.

Let all be done to edifying.—In this text are three parts: I. What to do in a certain case—"How is it, then, brethren?" II. The case propounded—"every one hath a psalm," etc.: 1. Without doubt, there were spiritual gifts in the Corinthian Church; 2. These gifts were not bestowed on all, but ministers only; 3. There were many ministers then ordained in all Churches. III. The determination—"let all things be done to edifying."—*Lightfoot.*

Edification of the Church.—Each member of the congregation had something to contribute for the edification of the Church. The experience, the thought, the gifts, of the individual were made available for the benefit of all. One with a natural aptitude for poetry threw his devotional feeling into a metrical form, and furnished the Church with her earliest hymns. Another with innate exactness of thought set some important aspect of Christian truth so clearly before the mind of the congregation that it at once took its place as an article of faith. Another, fresh from contact with the world and intercourse with unbelieving and dissolute men, who had felt his own feet sliding and renewed his grasp on Christ, entered the meeting with the glow of conflict on his face, and had eager words of exhortation to utter. And so passed the hours of meeting, without any fixed order, without any appointed ministry, without any uniformity of service. And certainly the freshness, fulness, and variety of such services were greatly to be desired if possibly they could be attained. We lose much of what would interest and much that would edify by enjoining silence upon the membership of the Church.—*Dods.*

"Each member of the teaching body (ch. xii. 29 forbids us to include the whole Church) had his own special subject to bring before the Church; some hymn of praise, some point of Christian doctrine to enforce, some hidden mystery to reveal, some utterance in a foreign tongue, or some interpretation peculiar to himself of such utterance. This he desired to deliver just when the impulse seized him to do so."—*Lias.*

29—32. two . . three,[a] *i.e.*, of the prophets in succession. **other,** the *rest* of the prophets. **thing,** prob. relating to same subject. **first . . peace,** finishing his discourse promptly. **that . . comforted,** by Divine ideas ill. by dif. minds. **and . . spirits,** etc., "this distinguishes these impulses fr. those of heathen pythonesses and sibyls.—*Stanley.*

On doing good.—It was remarked by Crabbe, "How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness!" Dr. Johnson used to say, "He who waits to do a great deal of good at once will never do any." Good is dyne by degrees. However small in proportion the benefit which follows individual attempts to do good, a great deal may thus be accomplished by perseverance, even in the midst of discouragements and disappointments.

[a] 1 Th. v. 20, 21; 1 Jo. iv. 1; Is. viii. 20.

"Estius justly remarks that the difference between God's prophets and those inspired by evil spirits is to be found in the fact that the latter are rapt by madness beyond their own control, and are unable to be silent if they will."—*Camb. B.*

33—35. author, by inspiration at unsuitable times or on unfit subjects. **confusion,**[b] "confusion; literally, *unsettlement.* Cf. St. James iii. 16. Also St. Luke xxi. 9, where the word is rendered *commotion.*" **as . . saints,** to be marked by decency and order, as dis. fr. confusion attending heathen rites. **women . . church,**[c] this seems to be an absolute prohibition in so far as relates to meetings for public worship. **law,**[d] women were forbidden to speak in the synagogues. **if . . learn,** a praiseworthy desire. **let . . husbands,**[e] rather, "their own husbands." The women were not only not permitted to teach (see 1 Tim. ii. 11—14), but even to ask questions in Church, a privilege, says Grotius, permitted to men, but denied to women, among the Jews. It seems to be assumed that the unmarried ones would not think of doing so. This rule applies in its strictness only to the East, where women were kept in strict seclusion, and only permitted to converse with their male relatives.—*Lias.*

women to keep silence

[b] Ps. xxxix. 2, 3.

[c] 1 Ti. ii. 11, 12.

[d] Ge. iii. 16.

[e] Ep. v. 22; Col. iii. 18; Tit. ii. 5; 1 Pe. iii. 1.

"Calvin remarks, 'When he says husbands, he does not prohibit them, in case of need, from consulting the prophets themselves; for all husbands are not qualified to give information on such subjects.'—*Camb. B.*

Order and peace necessary in the Church.—I. God is the author of peace, witness His operations in nature, in the human heart, in human society. II. Consequently, confusion cannot be the work of His Spirit; it may accidentally be associated with it, but arises from human defect, the want of self-control (*v.* 32), of intelligent piety (*v.* 20), of profounder acquaintance with the God of peace. III. It follows, confusion should have no place in the churches of the saints; passion should give place to peace, confusion to edification.—*Lyth.*

Women in Greek Churches.—"The text and 1 Tim. ii. 11, 12 were addressed not to Jewish, but to Greek assemblies. Why this distinction? Look at the condition of Greek women. The highest thought of womanhood that the Greeks had was that a woman should remain at home, that she should serve her husband and his household, and that she should not be known beyond her

"Order saves those who obey command; by those that rule this with firm hand should always be sus-

tained, and never for a woman be o'er turned."—*Sophocles.*

the spiritual man perceives the truth

a 1 Th. i. 8; Ro. xv. 19.

b 1 Co. iii. 1; 1 Jo. iv. 6.

c Ma. vii. 6; xv. 14; 1 Ti. vi. 3—5.

"Ignorance pins its faith to that it does not comprehend; its exalted notions of knowledge and its illiterate reverence of learning, dispose it willingly to give credence to whatever is mysterious."—*Tacitus.*

own family. She was not permitted to go into the street unless veiled, otherwise her reputation for virtue was destroyed. . . . Therefore it was that Paul said, 'You shall not violate the customs of your country. You shall not bring into discredit the religion of Christ by doing that which can be interpreted but in one direction by every man who sees it. I forbid your women to teach in Greek communities.'"—*Bib. Ill.*

36—38. what? obedience to Apostolic authority demanded. **came . . you?**[a] *R. V.* "was it from you that the word of God went forth?" Were you the subjects of special revelation to be the world's teachers? **came . . only?** by the ministry of others. **if,**[b] and if *not*, he is an incompetent judge. **or spiritual,** *i.e.*, possessed of any special spiritual gift. **acknowledge,** this, such a man will be willing to do. **ignorant,** as opposed to one who is spiritual. etc. **let . . ignorant,**[c] the sense is that St. Paul will give himself no further trouble about one whose insubordination proves him to be no real prophet of God.—*Camb. B.*

Resistance to Divine order in the Church.—This resistance: I. Proceeds from the overweening opinion a man has of his own enlightenment, or of his own superiority to others. II. Will never be offered by a truly spiritual man—he acknowledges the supreme authority of God's Word. III. If persisted in through wilful ignorance, incurs a tremendous responsibility.—*Lyth.*

How the Gospel came to Britain.—This case is cited by Paul to check the arrogance of the Corinthians, and we may very properly apply it to ours. The Word of God came unto us, and did not go out from us. That the Word of God should have come unto us at all, demands peculiar gratitude. Scarcely reckoned among the nations, our island seemed flung into the ocean of nature. Cæsar armed his galleys, and came upon us. But he was only the "breaker up" before a most glorious influence. With nearly the promptitude of Cæsar, Christianity "came, it saw, it conquered!" It was, no doubt, brought to us by a missionary given wholly to the work. No marble marks his name; but we cannot help exclaiming, "How beautiful upon the mountains were his feet!"—*R. W. Hamilton.*

decency and order

d 1 Co. xiv. 1.
e 1 Co. xiv. 33.

"Are we the better for our services? Is it our chief aim in them to receive and promote an earnest religious spirit and a sincere service of Christ?"—*Bib. Exp.*

39, 40. wherefore, etc.,[d] the sum of the argument is this: Covet the best gift; but do not despise the inferior one. **things,**[e] services of religion.

Order recommended.—I. In the conduct of your affairs. II. In the distribution of your time. III. In the management of your fortune. IV. In the regulation of your amusements. V. In the arrangement of your society.—*Stevens.*

A frivolous community.—The Corinthians had no just ideas of the dignity and greatness of the Divine life. The Christian Church became a theatre of display; and the Christian life, instead of being something serious and earnest, a work and a warfare, an agony and struggle,—put on the appearance of a boisterous holiday, and was as little dignified as a plaything or a song.—*Thomas Binney.*

CHAPTER THE FIFTEENTH.

keeping the Gospel in memory

f Ac. xviii. 4, 5; 1 Co. i. 4—8.
g Ro. i. 16.
h Ma. xiii. 20, 21; Ja. ii. 19, 20.

"This Gospel was indeed good tidings. Beside the fact that Christ had been offered for our sins, St. Paul, as well as the rest of the Apostles, taught that He had risen again in order to communicate to us that new and Divine life whereby our own resurrection

1, 2. declare, anew, afresh. **Gospel . . you,**[f] it is the same Gospel in many sermons. **which . . received,** those who have already received are often most willing to hear it again. **wherein . . stand,** stand fast, that is, against the assaults of sin. **ye . . saved,**[g] "the idea includes safety from sin as well as its punishment." **keep . . memory,** *R. V.* "hold fast." **unless . . vain,**[h] unless your faith is vain and the Gospel a fable (see *v.* 14), of wh. this is an anticipation.—*Alford.*

Christ a dying and a risen Saviour.—I. What the Gospel which Paul preached was. II. In what manner it should be regarded by us. We must—1. Receive it into our hearts by faith; 2. Stand fast in it even to the end. III. The benefits that will accrue to those who duly receive it: 1. They shall be brought into a state of acceptance with God; 2. They shall have the foretaste of the heavenly glory; 3. They shall be brought in safety to the full possession of their everlasting inheritance.—*Simeon.*

Fine weather hearers.—When the Rev. Rowland Hill was preaching in Wales, the people followed him by thousands from place to place, and he has often said that nothing could prevent their attendance. Many a time he stood during a shower of rain, preaching to a vast concourse of peasantry, who re

mained as unconcerned and attentive as though the sky had been without a cloud. He often used to mention this to his English hearers, when the weather had kept them at home on the Sabbath. "If you loved the Gospel," he would say, "as the Welsh do, you would not mind a shower."

3, 4. receive, "and what he had received from others he tested by examination of the Scriptures, by prayer and silent communing with God, till it became *his own*, by revelation and by that inward conviction which none but God can give."—*Lias.* **Scriptures,**[a] those of the O. T. clearly. Those of the New were hardly any of them in existence. **buried . . Scriptures,**[b] otherwise Jesus Christ is not the true Messiah.[c]

Christ is risen.—What should the grave be to us, Christians, now that Jesus is risen? A place of—I. Rest; II. Peace; III. Hope; IV. Transfiguration. —*Fickenscher.* *Resurrection of Christ.*—I. By the Scriptures it was foreshadowed: 1. In types; 2. In prophecies. II. By the Scriptures the event is stated. Proved by—1. Many eye-witnesses; 2. His enemies; 3. Angels; 4. God Himself.—*Beveridge.*

The Gospel needs no meretricious adornments.—When Dionysius, the tyrant, sent Lysander some rich Sicilian garments for his daughters he refused them, alleging that "he was afraid these fine clothes would make them look more homely." The truth of God is so comely in itself that the trappings of oratory are far more likely to lessen its glory than to increase it. Paul saith that he preached the Gospel, "not with wisdom of words, lest the cross of Christ should be made of none effect."—*Spurgeon.*

5–8. Cephas[d] (*a stone or rock*), Aramaic = Gk. Peter. **twelve**[e] [Notes John xx. 19, 26]. **seen . . once,** perh. in Galilee,[f] or prob. in Jerus. bef. the dispersion of those who had attended the Passo.—*Alford.* **whom . . present,** and could therefore confirm his assertion. **James,** of this no record. A trad. is quoted by Jerome fr. "Gospel of the Hebrews."[g] **Apostles,**[h] "Apostles" here seems to mean a larger number than the twelve. **last . . also,**[i] at his conversion, on road to Damascus. **born . . time,** refer. to his new or spiritual birth.

Christ risen and exalted.—I. What He is to His friends: 1. A royal brother; 2. An eternal high priest; 3. An almighty protector; 4. The unfailing accomplisher of their perfection. II. What His enemies possess in Him. He is: 1. Their Almighty King; 2. An all-wise witness; 3. A patient forbearer; 4. A righteous judge.—*Uhle.*

The risen Lord.—"But what we have here to explain is how not one but several persons, not together but in different places and at different times, not all in one mood of mind but in various moods, came to believe they had seen the risen Lord. . . . The person they saw and afterwards believed in was not a bleeding, crushed, defeated man, who had death still to look forward to, but a Person who had passed through and conquered death, and was now alive for evermore, opening for Himself and to them the gates of a glorious and deathless life. . . . The belief in the Resurrection which so suddenly and effectively possessed the first disciples remains unexplained by any other supposition than the simple one that the Lord did rise again."—*Dods.*

9–11. least,[j] Paul's humble view of himself. **apostles,** still he *was* an Apostle, and insisted on his authority being recognized. **because . . God,**[k] wh. the others bef. their call had not done. **grace . . am,** Paul, a notable example of what the grace of God can accomplish. **laboured . . all,**[l] stimulated by the memory of what he had been. The work of an Apostle of the Gentiles must necessarily have been more arduous than that of an Apostle of the Jews. **not I . . me,**[m] to God be all the praise for what a good man *is*, and *does*. **preach,**[n] all preach the same Jesus and the resurrection.

The Gospel of the Resurrection.—Faith in the resurrection of Christ can—I. Harmonize life. Much—very much in life! 1. Is done for us; 2. Is determined by our daily occupations, and their necessary routine; 3. Is fashioned by the world's opinion. II. Inspire life. The Christian lives in Christ. III. Transform life. To make of life one harmonious whole, to realize the invisible, to anticipate the transfiguring majesty of the Divine presence, is all that is worth living for.—*Westcott.* *The privilege of working.* —No one ever had—I. A more vivid sense of the grandeur of the work which God was carrying on in the earth than the Apostle Paul. II. More of what I may call *esprit de corps*. 1. He knew well who was working with him;

should be assured—a life which should make the human body, though laid in the grave, a seed from whence in God's own good time, a new and more glorious body should arise."—*Camb. B.*

the resurrection of Christ

Dean Stanley calls attention to the fact that this bold affirmation of the truth of the Resurrection, possibly the earliest we have, was written barely twenty-five years after the event,

a 1 Pe. ii. 24; Is. liii. 5–8; Lu. xxiv. 46.
b Ac. ii. 31; Ma. xii. 40; Ac. xxiv. 22, 23.
c Lu. xxiv. 24, 44.

historical proof

d Lu. xxiv. 34.
e Jo. xx. 19, 26.
f Ma. xxviii. 16, 17.
g "Bring, said the Lord, a table and bread; he brought a table and bread, and He blessed it, and broke it, and gave it to James the Just, and said to him, My brother, eat thy bread bec. the Son of man is risen fr. the dead."
h Lu. xxiv. 50; Ac. i. 3.
i Ac. ix. 5; xxii. 14, 18; xxvi. 16.

personal digression

j Ep. iii. 8; 1 Ti. i. 13.
k Ac. viii. 3; ix. 1; Ga. i. 13.
l 2 Co. xii. 11.
m 2 Co. iii. 5, 6; Col. i. 29; Ga. ii. 8; Ma. x. 20; Phi. ii. 13.
n 1 Co. ii. 2; Ac. iv. 2; viii. 5.

"St. Paul is willing to admit his *personal* inferiority to the other Apostles, but such willingness does not

lead him to make a similar admission regarding his *work*. For that was God's doing, not his, or only his so far as God's grace or favor enabled him to perform it."—*Lias.*

"The sufficiency of my merit is to know that my merit is not sufficient."—*Quarles.*

Christ's resurrection the proof of a resurrection

a 1 Pe. i. 3; Jo. xi. 25; xiv. 19; Ro. iv. 25; viii. 11; 2 Co. iv. 14; 1 Th. iv. 14.

b Ac. ii. 32; iv. 33; xiii. 30.

"The whole question whether there were a future life or not, according to him, depended on the fact of Christ's resurrection. If He were risen, then a resurrection of all mankind was not probable, but certain. If He were not risen, then there was not only no resurrection, but no immortality, no future life at all."—*Camb. B.*

otherwise Christ is not risen

c Ac. v. 31; Ro. v. 10; He. vii. 24, 25.

"Had He not risen from the dead, humanity had not triumphed, the sentence had not been reversed, man had not been delivered from the yoke of sin, and therefore those who had 'fallen asleep' could never wake again. 'None of these things would have taken place, had He not emerged victor from the conflict by rising again.'"—*Calvin.*

d Ro. vi. 1—11.

2. He understood perfectly the grandeur of the campaign on which he had entered. III. So grand and magnificent a sense of the final outcome of God's moral government over this world as he.—*Beecher.*

The grace of God.—Once, when the Rev. Rowland Hill was in Scotland, he was introduced to an aged minister somewhat resembling himself in piety and eccentricity. The old man looked at him for some time very earnestly, and at length said, "Weel, I have been looking for some *teem* (time) at the *leens* (lineaments) of your face." "And what do you think of my face?" said Mr. Hill. "Why, I am thinking that if the grace of God had na changed your heart, you would ha' been a most tremendous rogue." Mr. Hill laughed heartily, and said, "Well, you have just hit the nail on the head."

12—15. now . . if, on the ground of these facts. **preached,** by the witnesses themselves: who are also inspired men. **rose . . dead,**[a] the resurrection being a cardinal doctrine of Christianity. **no . . dead,** the possibility of the r., being proved by the r. of Christ. **of . . dead,** as some affirm. **is . . risen,** as we know and declare. **our . . vain,** literally, "empty." "You have a vain faith if you believe in a dead man. He might be true *man*, though He remained in death. But it concerns you to believe that He was the Son of God too. And He was 'declared to be the Son of God with power by the resurrection from the dead.'" **of . . God,**[b] *concerning* God. "There is a certain instinct within us generally which enables us to detect when a man is speaking the truth. . . . Truth, so to speak, has a certain *ring* by which it may be known. Now, this chapter *rings* with truth."—*Robertson.*

Christianity without a resurrection, an absurdity.—The Apostle speaks of four incredibilities which arise from a disbelief in the resurrection:—I. That they are found false witnesses—*false*, not *mistaken*. There is no loophole of escape; the resurrection is either a fact or a falsehood. Who are these witnesses: 1. Peter; 2. Paul; 3. The remainder of those who testified to the rising of Christ. II. If there be no resurrection, Christ is not risen. If there be no resurrection, Christ's life was cast aside by God as worthless. III. The Christian faith is then unable to free from sin. No faith can save from sin without belief in immortality. IV. That they who have fallen asleep in Christ have perished. This is what sceptics would have us believe. But let us stand fast in the Lord.—*Robertson.*

The risen Lord.—But from the moment when with his own eyes he saw the risen Lord he understood, with the rest of the disciples, that death was the Messiah's appointed path to supreme spiritual headship. As truly in Paul's case as in that of the other disciples, faith sprang from the sight of the glorified Christ; and to none could it be so inevitable as to him to say, "If Christ be not risen, then is our preaching vain, and your faith is also vain." From the first Paul had put the resurrection of Christ forward as an essential and fundamental part of the Gospel he had received, and which he was accustomed to deliver.—*Dods.*

16—18. faith . . vain, since we preach and you believe that He was raised again for our justification. **ye . . sins,**[c] not raised fr. the death of sin[d] to newness of life, as one quickened fr. the dead. **perished,** they were, they are not.

Why is our faith vain if Christ has not been raised?—1. If Christ has not been raised, then He has broken His promises and failed in His prophecies, for He repeatedly declared that He would rise again. And if these promises fail, what are any other promises of His good for? He would be either false or incompetent as a Saviour. 2. If He has not been raised, then there is no proof that He was anything but a very good and great man, like Socrates, or Plato, or Luther. He cannot be proved to be the Son of God, the divine witness of divine things. It is His power over death, His continued existence, His ever living, that completes the proof that He is a divine Saviour. 3. If Christ is not proved to be immortal, by continuing to live, the strong proof of our immortality is taken away. He is the specimen that proves the existence of the future life. 4. Then too we worship a dead Saviour, not a living one. He does not exist for us to trust and love, to be our ever-present helper. 5. Then too there has been made no atonement for our sins, for only the Son of God could make atonement, and there is no Son of God. 6. There can be no second coming, no triumph of the kingdom of heaven. 7. Then, as Robertson says, "we must infer also that as the true disciples of Christ in all ages have led purer, humbler, more self-sacrificing lives than other men, they have

attained to this higher excellence by 'believing what was false,' and that therefore men become more 'pure and noble' by believing what is false than by believing what is true."—*Peloubet.*

Smiling on death.—The words of Dr. Grosvenor, "I will smile on death, if Jesus will smile on me," were brought forcibly to remembrance on hearing of the following incident, which occurred a few months ago. The wife of a minister had for several days lain utterly unconscious, and did not seem to recognize even her children or her husband. Seeing, at length, that she was about to pass away, her distressed husband asked her if she had not a word to say to him, but she made no reply. "Do you not know me?" cried he; and still there was no response. "Well, do you know Jesus Christ?" asked he; and in a moment there passed over her countenance an angelic smile—such as those who saw it can never forget; and with that smile upon her face, her ransomed spirit took its flight to dwell with her Saviour, "the music of whose name refreshed her soul in death."

"Thus the resurrection of Christ was the triumph of humanity (see *v.* 21) over sin and death; the reversal of the sentence, 'the soul that sinneth, it shall die.'"—*Camb. B.*

19—21. if . . Christ, if the experience and fruit of our faith in Christ are limited to this life only. **miserable,**[a] "the misery of a tremendous disappointment." **now,** "but from henceforth he speaks with authority. He wastes no more time in discussion." **firstfruits,** all to firstfruits of passo.[b] prob. sugg. by time (see *Intro.*) at wh. the Apostle wrote.—*Stanley.* **man . . death,** the consequence of Adam's sin. **man . . dead,**[c] "by *man only* can general effects pervading the whole human race be introduced."—*Alford.*

Christ is risen from the dead.—The whole system of Christianity rests upon this fact: I. Christ's Divinity finds its surest proof in His resurrection. It would not be unreasonable to doubt His Divinity if He had not risen. II. His sovereignty depends upon it. "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and of the living." III. Our justification, that choice blessing of the covenant, is linked with it. IV. Our very regeneration is connected with it. V. Our ultimate resurrection rests here most certainly—1. If Christ be not risen, then shall we not rise; 2. If He be risen, then they who are asleep in Him have not perished, but in their flesh shall surely behold their God.—*Spurgeon.*

Christians are miserable if the Gospel be not true.—Miserable indeed, to be persecuted out of one world, and to have never another to go to. If Christians were in as dark a case as the Emperor Adrian was when, dying, he cried out, "O my poor soul, whither art thou going?" they could be in no rational capacity of suffering: but hope assures them that there is another world, where things are administered in a different manner than they are here in this.—*Polhill.*

by man, death and the resurrection

[a] 2 Ti. iii. 12; 2 Co. i. 5.

[b] Le. xxiii. 10, 11.

[c] Jo. v. 26—29; Ro. v. 12—17.

"The firstfruits (Lev. xiii. 10) were the *first ripe corn*, under the Law, solemnly offered to God, a fit type of Him who first presented our ripened humanity before the Throne of God, an earnest of the mighty harvest hereafter to be gathered."—*Lias.*

22—24. all, without exception. **die,** have forfeited life natural, spiritual, eternal. **all,** those who are united to the second Adam by faith, as all are united to the first Adam by descent. **they . . Christ's,**[d] the good raised together, an army of saints. **coming,** to judge the world. **end,** of things present. **kingdom,** of grace; the kingdom of glory being fully established. **he . . power,**[e] is now opposed to His reign and influence.

The power of the resurrection.—The resurrection of Christ—I. Is the great public manifestation of His authority over physical decay and death. All others, in whatsoever age of the world, had been raised by a power from without: He alone by Himself. The power that revived all, stands self-revived. II. Being a self-resurrection, stands alone as a monument of His inherent power of life. III. Was the result of a power that did not cease at His departure from the world. The whole Church is the monument of its existence and its exercise; it is built upon His resurrection. For there is a spiritual resurrection and there is a physical resurrection. The resurrection of Christ, once performed in act, is immortal in energy; He rises again in every new-born child of God. IV. Should prompt the desire for the final consummation of His work, the restoration of an immortal body to an immortal soul. "In Christ shall all be made alive!" All men are to be made alive spiritually and physically. Behold! we stand alone in creation; earth, sea, and sky can show nothing so awful as we are! The rooted hills shall flee before the fiery glance of the Almighty Judge; the mountains shall become dust, the ocean a vapor; the very stars of heaven shall fall as the fig-tree casts her untimely fruit! Yea, heaven and earth shall pass away, but the humblest, poorest, lowliest among us is born for undying life. Amid all the terrors of dissolving nature, the band of immortals shall stand before their Judge.—*W. Archer Butler.*

order observed in the resurrection

[d] 1 Th. iv. 15—17.

[e] Da. vii. 13, 14; Re. xi. 15—17.

"By possession of a common nature with Christ all shall partake of that resurrection to which He has already attained."

"How should He be overcome by corruption, who gave to many others the power of living again? Hence He is called 'the firstborn from the dead,' 'the firstfruits of them that slept.'"—*Cyril of Alexandria.*

"When I believed this, I believed that Thou

art *the Resurrection:* I believed that Thou art *the Life:* I believed that whoso believeth in Thee, though he die, shall live, and whoso liveth and believeth in Thee, shall not die forever." — *Augustine.*

The moral influence of faith in the resurrection.—By taking away my hope of a resurrection you have dwarfed good and evil, and shortened their consequences. If I am only to live sixty or seventy years, there is no eternal right or wrong. By destroying the thought of immortality I have lost the sense of the infinitude of evil, and the eternal nature of good. Besides, with our hopes of immortality gone, the value of humanity ceases, and people become not worth living for. We have not got a motive strong enough to keep us from sin. Christianity is to redeem from evil: it loses its power if the idea of immortal life be taken away.—*F. W. Robertson.*

destruction of the last enemy

a Ps. ii. 6—9; cx. 1; He. x. 12, 13.

b Re. xx. 14; 2 Ti. i. 10.

c "Death is called the *last* enemy, bec. he entered into the world aft. the devil and sin entered." — *Chrysostom.*

"The debt of nature must be paid, even by the man who remains at home, away from all dangers." — *Euripides.*

25, 26. reign, "for the present He must reign in His Church, in His sacraments and ordinances, in His ministers, ecclesiastical and secular, all of them the reflex of His power as He sits at God's Right Hand."—*Lias.* **enemies,**[a] wicked men, false systems, devils, sin, death. **last,**[b] greatest, whose triumph shall be the longest.[c] **death,** whose sway is now universal. Death shall be the last of all, because it is "the wages of sin," and must continue to exist until sin has come to an end.—*Lias.*

Christ exalted in the work of redemption.—I. Evil of all kinds has prevailed, and highly exalted itself in the world: 1. Satan has exalted himself highly; 2. Guilt has prevailed; 3. And, as its results—affliction, misery, and death. II. In the work of redemption, Christ gloriously appears above all these evils: 1. By His atonement; 2. In His resurrection and ascension; 3. In the conversion and sanctification of His people; 4. In His providence; 5. In the consummation of His redeeming work at the end of the world.—*Edwards.*

The power of the Cross.—Constantine the Great, observing the failure of his predecessors, who sought the aid of their idols, determined to acknowledge the true God alone; in which resolution he was strengthened by his pious mother Helena. Having addressed himself in fervent prayer, his supplications were remarkably answered. Eusebius, his biographer, affirms, that, while on his march against Maxentius, one of his rivals, he beheld in the heavens a luminous cross, with this inscription, *By this overcome!* Constantine was deeply impressed; and, pondering on the event, as the story states, Christ appeared to him on the following night, with the same sign of a cross, directing him to make use of that symbol as his military ensign. He obeyed; and the banner of the cross was always afterwards displayed in his camp. He obtained a remarkable victory over Maxentius, and soon become sole emperor.

the Son subordinated to the Father

d 1 Co. xi. 3; Jo. v. 26—30.

e In after times those who had died without baptism, were baptized by proxy. — *Wordsworth,* etc.

f 2 Co. xi. 26.

"The lives of daily peril in which St. Paul and the other missionaries of the Gospel lived were sufficient evidence that they did not conceive all their hopes to be summoned up in this life."—*Camb. B.*

"Still seems it strange that thou shouldst live forever? Is it less strange that thou shouldst live at

27—30. all . . put, "all things are put under His feet," says Cyril of Alexandria, "because He made all things." **he . . him.** (Compare Heb. ii. 7—9.) Each of these supplies what is wanting in the other. In the one we have the Son, bringing everything in this lower world into the most complete subjection to His Heavenly Father. In the other we see the Eternal Father permitting the humiliation and suffering of Christ, in order that all things should finally be put in subjection to "His Beloved Son, in whom He was well pleased."—*Lias.* **Son . . subject,** in His official relations. **God . . all**[d] **. . baptized . . dead,** an allusion to a practice of which there are traces in later sects, a practice not mentioned here with any approval, not generally prevalent, but in use by some,—of survivors allowing themselves to be baptized on behalf of friends who had died without baptism.[e]—*Alford.* **why,** if the doct. of resurrection be false. **stand . . hour,**[f] why do we expose ourselves to peril by preaching it.

That God may be all in all.—This is—I. The glory of the scheme of grace. In this scheme of salvation—all the persons and perfections of Deity are equally honored; 2. Life Divine and life eternal are secured. II. The object of the whole dispensation of grace. This dispensation is—1. The incarnation and work of God the Son; 2. The new creation effected by God the Holy Ghost. III. The decreed consummation of grace—1. God shall be all in all in the arrival at home of the whole ransomed family; 2. The light of heaven shall develop the glory of the triune God; 3. The love of God, and the God, who is love, shall constitute the eternal bliss of all.—*Irons.*

Changes in our physical nature.—The bodies of animals are continually undergoing a series of invisible changes of substance, of which they are entirely unconscious. We look at our hand to-day, as we write, and we fancy it is the same substance as it was yesterday, or last year—as it was ten years ago. The form of each finger, each nail, is the same. Scars made in our infancy are still there. Nothing is altered or obliterated; and yet it is not the same hand. It has been renewed over and over again since the days of

our youth. The skin, and flesh, and bone, have been frequently removed and replaced. And so it is, more or less, with our whole body. The arms and limbs that sustained us in our school-boy struggles are long since consigned to the dust, have perhaps lived over again more than once in a plant, or flower, or animal. *In from three to five years the entire body is taken out and built in again with new materials.—N. British Rev.*

31, 32. protest . . have, *R. V.* "by that glorying in you." **daily,** "I am in danger of death daily." **if . . Ephesus,** this prob. metaphorical.[a] "He fought with beasts in the shape of men."[b] **what . . not,** for without the resurrection there can be no reward. **let us . . die,**[c] we may as well make the best of this world if there be no other. The Epicurean creed. Christianity lifts men out of these low views of life.

Daily dying.—There is a daily dying that is—I. Inevitable to humanity. A daily dying of—our corporeal frame. This should teach us—1. That worldly-mindedness is an infraction of reason; 2. That sorrow for the departed should be moderated; 3. That Christianity is an invaluable boon to mortals. II. Optional to humanity. This optional death is of two kinds—1. The criminal. There are noble things in man, that are dying daily, for which he is responsible. "To be carnally minded is death." 2. The virtuous. The highest life of a man is a daily dying to all that is mean, false, mercenary, unspiritual, and uncharitable. "I," that is my carnal self, "am crucified with Christ;" but "I," that is my spiritual self, "live."—*Thomas.*

No fear of death.—Among the few remains of Sir John Franklin's expedition that were found far up in the Polar regions there was a leaf of the "Student's Manual," by Dr. John Todd—the only relic of a book. From the way in which the leaf was turned down, the following portion of a dialogue was prominent: "Are you not afraid to die?" "No." "No! Why does the uncertainty of another state give you no concern?" "Because God has said to me, 'Fear not. When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.'" This leaf is preserved in the Museum of Greenwich Hospital, among the relics of Sir John Franklin.

33—35. evil . . manners,[d] prob. a prov. expression, but it is found in the *Thais* of Menander.[e] **awake,**[f] fr. sins and indifference. **righteousness,** of character and life. **some . . God,** or they would not deny the resurrection and a future life. **some . . say,** one who stumbles at the mode: does not think it *can* be, bec. he does not understand *how*. **with . . come?** seeing that their old body is consumed, dissolved? "It was the doctrine of the resurrection of the *body* which was the stumbling-block of many hearers of the Gospel."—*Camb. B.*

The guilt and danger of evil associations.—I. The doctrine of the text. That—1. We are more or less influenced by *all* associations; 2. We are peculiarly so by those which are vicious. II. Wherein our liability to deception on this subject arises. Many mislead by an exaggerated confidence in—1. Their wisdom and discernment; 2. Their goodness. Address:—(1) Those who are animated by a pernicious desire "to see life;" (2) Those who take liberal license in the study of questionable literature; (3) Those who indulge in free communion with the disciples of heresy; (4) Those who cultivate irreligious friendships.—*Watkinson.*

Spiritual body—Who without previous observation could imagine what would spring from an acorn or a seed of wheat? To each God gives its own body. We cannot imagine what our future body, subject to no waste or decay, can be; but we need not on that account reject as childish all expectation that such a body shall exist. "All flesh is not the same flesh." The bird has a body which fits it for life in the air; the fish lives with comfort in its own element. And the variety already existing does not exhaust God's resources. Is it not entirely unreasonable to suppose that what we see and know is the measure of God's resources?—*Dods.*

36—38. fool, literally, "O man without understanding," to think the resurrection impossible, bec. past thy comprehension. **that,** seed. **sowest,** "if God doth give a body unto that seed which *thou* sowest for thine own use and benefit, much more will the same God give a body unto the seed which He Himself doth sow."—*Jackson.* **quickened,** does not reach its higher life. **die,**[g] it is a law of the spiritual as well as the natural world that decay is

all? This is a miracle; and that no more."—*Young.*

the Epicurean maxim

"St. Paul boasted of the fruits of faith in his Corinthian converts, that *their* boasting in Christ was also *his* by reason of their common indwelling in Jesus Christ, whom he had been permitted to minister to them."—*Lias.*

a For argument pro and con, see *Stanley, Olshausen*, etc.

b Cf. Lu. xiii. 32; Ma. vii. 15; Ac. xx. 29; Ph. iii. 2; 1 Co. xvi. 8, 9.

"Bibamus, moriendum est."—*Seneca.* See also *Wetstein*, 169.

c Is. xxii. 13, LXX.

caution against false teaching

d Pr. xiii. 20; 2 Ti. ii. 16—18.

e Hence Tertullian, *ad Uxorem*, i. 8, calls it "a verse sanctified by the Apostle." Socrates (*H. E.* iii. 16) quotes it to prove that Paul read Euripides.

f Ep. v. 14; Ro. xiii. 14; Ma. xxv. 5.

"Character may be undermined by talk; and honesty by roguery." — *Stanley.*

"When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts also."—*South.*

death necessary to life

g Jo. xii. 24.

the parent of life. From the Fall came corruption, from "the likeness of sinful flesh" a new and higher life. Humanity died to sin in Christ: it rose again to righteousness in Him.—*Lias.* **that . . sowest,** a small shrivelled seed. **sowest . . be,** "the same, yet not the same. The same, because the essence is the same; but not the same, because the latter is the more excellent."—*Chrysostom.* **bare,**[a] *i.e.*, simple grain. **God . . body,** the sower is powerless, God is almighty. **as . . him,** to whom belongs the power and the will. **every . . body,** "ea. grain preserves its identity, and rises to life in a more beautiful form."—*Wordsworth.*

A harvest sermon.—I. The sentiments and feelings with which we should contemplate the cornfields, as the corn grows ripe unto the harvest: 1. Devout reverence and awe; 2. Joyful gratitude; 3. Practical brotherly kindness. II. The analogies which the cornfields supply: 1. That much in the moral and spiritual world which appears to perish wholly still exists, and lives, at least, in its issues and results; 2. That in order to the preservation and reproduction of life, there must be change—dissolution—death; 3. That in preserving and developing truth, God does far more than man; 4. That results often little accord with, and far surpass, our designs and expectations; 5. That the harvest of the world shall come.—*Glyde.*

The hopefulness of Christianity.—It is a proof of the Divine origin of these gospels and epistles—that they are full, through and through, of the spirit of hope. Throughout they cry to us: "The life we sow to-day is seed of something better to come to-morrow. We do not plant that which is to be, but only its seed. Our present life, which we are leading now, compared to that which is to come to us, is only as naked seed is to the green and graceful plant which springs from it." Now, the new life of Christianity consisted very much in giving hope to the world. The letters of Paul and Peter are full of expectation of Christ's coming to reign on earth. That great expectation of Christ's coming was the seed that the New Testament planted in civilization; and it has borne its fruits in all human progress. The one thing needful, the only essential in Christianity, is to have Christ formed within us, the hope of glory; hope of glory here, in all forms of growing goodness, generosity, honor; and of glory, honor, immortality hereafter. Christ Himself was the seed planted in Palestine, which has come up in Christianity in that new body which pleased God.—*J. Freeman Clarke.*

39—41. flesh, the Apostle finds illustrations in the *animal* kingdom also. **same,** in form and nature. **but . . birds,** as it hath pleased the Creator, with whom all things are possible. "Recent editors, following the best MSS. and versions, place *fishes* in their proper place, last in the text, as in zoological order."—*Camb. B.* **celestial,** heavenly, as sun, planets, etc. **terrestrial,** as plants, animals, etc. **glory . . another,** the perfection and the beauty of ea. body is peculiar to itself. **there . . stars,** even bodies belonging to same order or class of things differ. **for . . glory,** a countless host, yet no two precisely alike.

Heavenly blessedness.—Heavenly bliss will consist—I. In our being approved of God. II. In the exercise of supreme love to God. III. In ascribing "glory to God and the Lamb." This, however, can be performed only in proportion as we have glory to ascribe. "One star," etc. IV. In exploring the wonders of God's love to us. The martyrs and Apostles are prepared for a greater degree of enjoyment than Christians in common can expect; but, nevertheless—V. This does not imply any defect of happiness in any.—*Fuller.*

The old house and the new.—When we pluck down a house, with the intent to rebuild it, or repair the ruins of it, we warn the inhabitants out of it, lest they should be soiled with the dust and rubbish, or offended with the noise, and so for a time provide some other place for them; but, when we have newly trimmed and dressed up the house, then we bring them back to a better habitation. Thus God, when He overturneth this rotten room of our flesh, calleth out the soul for a little time and lodgeth it with Himself in some corner of His kingdom, repaireth the imperfections of our bodies against the resurrection, and then, having made them beautiful,—yea, glorious and incorruptible,—He doth put our souls back again into their acquainted mansions.—*Chrysostom.*

42, 43. so . . dead, possible, since all these bodies are fashioned by the Almighty. **it,** the body. **corruption,**[b] a corruptible state. **raised,** fr. the

[a] Job i. 21; 2 Co. v. 3.

"It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind."—*Swift.*

"There are two parts in this similitude: first, that it is not wonderful that bodies should arise again from corruption, since the same thing happens in the case of the seed; and next, that it is not contrary to nature that our bodies should be endowed with new qualities, when from naked grain God produces so many ears clothed with a wonderful workmanship."—*Calvin.*

"An angel's arm can't snatch me from the grave, —legions of angels can't confine me there!"—*Young.*

varieties in creation

"The Apostle lays down the doctrine that the life hereafter will depend in every way upon the life here! that the body raised will correspond to the body sown; that the character impressed upon it during this life will remain with it throughout eternity. And this not merely in the broad general distinction between good and bad, but in the minuter shades of individual character."—*Lias.*

the body buried and raised

[b] Ge. iii. 19.

tomb. **incorruption,**[a] no more subject to decay or death. **dishonour,**[b] spoiled by death, the punishment of sin. **glory,** beautiful, perfect, victorious over death. **weakness,** marred by accident, or disease, or time. **power,** "but when it is raised, not only can it never be subject to the same weakness again, but it will be endowed with new faculties, as superior to those of the former body as those of the plant are to those of the seed."—*Lias.*

The resurrection.—I. Its essential character: 1. It is not the work of an age, but of a moment—not a gradual process, but an instantaneous act; 2. It is to be distinguished in its nature from—(1) An awakening out of a soul sleep; (2) A clothing of the unclothed spirit; (3) A restoration of our flesh and bone in like form as before; 3. It is a work of perfect beauty. II. Its certainty. A threefold voice testifies to it: 1. The voice of nature, which shadows it forth; 2. The testimony of the Scripture, which confirms it; 3. The testimony of the spirit within, which awakens the expectation of it. III. Its glory: 1. The enemy which at this hour shall be annihilated; 2. The condition of happines which begins now; 3. The kingdom of God which will now be completed.—*Oosterzee.*

Our spiritual bodies.—Our spiritual bodies will doubtless have new powers, and new glories, as much beyond those we now have as the flower in the sunshine, beautiful and fragrant, is beyond the seed under ground. A curious illustration of the possibilities of our spiritual bodies was given not long ago in the American *Popular Science Monthly.* Sound is the vibration produced on us when the vibrations of the air strike on the drum of our ear. When they are few, the sound is deep; as they increase in number, it becomes shriller and shriller; but when they reach forty thousand in a second they cease to be audible. Light is the effect produced on us when waves of light strike on the eye. When four hundred millions of millions of vibrations of ether strike the retina in a second, they produce red, and as the number increases, the color passes into orange, then yellow, then green, blue, and violet. But between forty thousand vibrations in a second and four hundred millions of millions we have no organ of sense capable of receiving the impression. Yet between these limits any number of sensations may exist. We have five senses, and sometimes fancy that no other is possible. But it is obvious that we cannot measure the infinite by our own narrow limitations.—*Christian Age.*

44, 45. natural, *R. V.* "if there is a natural body, there is also a spiritual body." **spiritual,** "animated by the Divine life breathed into it by the Spirit of God."—*Stanley.* **written,** the contrast sugg. and confirmed by O. T.[c] **first . . Adam,** fr. whom all men derive animal life. **last Adam,** so called because Christ was a new starting-point of humanity. Thus to be in Christ is called a "new creation."—*Camb. B.* **quickening,**[d] "he does not call the second Adam a '*living* spirit,' but a *life-giving* one; for He ministers the eternal life to all."—*Theodoret.*

The spiritual body.—I. The resurrection body: 1. The body is to be raised at the last day—and made a spiritual body; 2. There is both a natural and spiritual body. II. The spiritual body. It is a material body, because—1. Of the resurrection; 2. It is to be like Christ's body, and His, after the resurrection, was a material body. III. The capabilities of this spiritual body.—*Shepard.*

The resurrection of the body.—It does not imply that the very same particles of matter which were united with the soul in this life will be restored. If a man's house were destroyed, and a kind benefactor promised to rebuild it for him, and to make it much better than before (2 Cor. v. 1), he would not surely say that the promise had been violated if the same precise materials were not employed; it would suppose that he had as before a house, and one that was suitable for all the same purposes.—*Whateley.*

46—48. howbeit, etc.,[e] "the law of God's univere is progress." **the . . earthy,**[f] and fr. him—*Adam*—we derive a body suited to this present world. **the . . heaven,**[g] fr. Him—*Christ*—we shall derive a spiritual body, adapted to the future, heavenly life. **such . . earthy,** he must be subject to the law of the natural order of things, before he attains fully to the law of the spiritual order. He must receive the wages of sin, namely, death. But, possessing faith in Christ, he possesses the imperishable principle of life.—*Lias.* **such . . heavenly,**[h] "when that which is perfect is come, then that which is in part shall be brought to an end." "Mortality shall be swallowed up of life:" the old Adam shall be done away in Christ.—*Camb. B.*

a Da. xii. 3; Ma. xiii. 43.

b Ps. xlix. 6—15.

"Wherever the doctrine of retribution in a life to come is not believed, a licentiousness of manners is sure to prevail, and the only pursuit will be that of pleasure."—*Dr. Mavor.*

"Whoever can turn his weeping eyes to heaven, has lost nothing; for there, above, is everything he can wish for here below. He only is a loser who persists in looking down on the narrow plains of the present time."—*Richter.*

Hilary said to his soul, "Thou hast served Christ this seventy years, and art thou afraid of death? Go out, soul, go out!"

the natural and the spiritual body

c Ge. ii. 7, LXX. *Stanley, Alford.*

d Jo. v. 21—25; vi. 63; Ro. viii. 2, 11.

"Christ is called the last Adam, bec. there shall be no restorer and head of the human race aft. Him."—*Macknight.*

the earthly and the heavenly

e Col. iii. 9, 10.

f Ge. ii. 7.

g Je. xxiii. 5, 6; Ex. vi. 3; Ac. x. 36.

h Job xix. 26; Ph. iii. 20, 21.

"In heaven will be found peace without molestation—plenty without want—health without sickness—day without night—pleasure without pain—and life without the least mixture or dread of death."—*Moir.*

"Whatever that be which thinks, which understands, which wills, which acts, it is something celestial and Divine; and, upon that account, must necessarily be eternal."—*Cicero.*

The natural precedes the spiritual.—I. The universality of this law. It is seen—1. In the order of creation; 2. In the progress of the Jewish nation; 3. In the progress of the human race. II. The spiritual instances of this law: 1. Our natural affections precede our spiritual. Out of human love grows love to God; 2. The intellectual precedes the spiritual; 3. The moral precedes the spiritual.—*Robertson.*

The spiritual body.—Paul means that the body, when raised from the dead, will be adapted to a spiritual state. The body we now have is not only a material body but an animal one, and is adapted only to an animal state of existence. It is the subject of hunger, thirst, weariness, decay, and death. It has animal wants, appetites, and instincts, like those of the inferior creatures around us, and it is only adapted to the present state of being. But the body in the resurrection will have none of these; it will be wholly exempt from them, and possess other properties of an opposite kind, rendering it fit for the highest pursuits, attainments, activities, and enjoyments of the soul; and because it will be so wonderfully adapted to the soul, it is called a "spiritual body." It will not be changed into a spirit; it will still be material, but all its animal wants, propensities, and appetites being purged away, and being refined and endowed with all the high and noble properties required for the soul, and fitted for a spiritual and glorified state, it is properly called a spiritual body. As we say a man has a carnal, fleshly mind, when he is devoted to low animal pursuits, so the Holy Scripture designates that a spiritual body which is fitted for a spiritual state.—*Cooke.*

a change is needful

a Ge. v. 3.

b Ro. viii. 29; 1 Jo. iii 2.

c Lu. xx. 35, 36.

d 2 Co. v. 1; 1 Pe. i. 4.

"As Christ is the pattern of all our graces, so He is of our glory also. All our glory will consist in being made like unto Him; which what it is, doth not as yet appear."—*Dr. Owen.*

49, 50. we, believers. **borne . . earthy,**[a] by reason of our descent fr. Adam. **we . . heavenly,**[b] by reason of our union with Christ. **that . . blood,**[c] "it is the spiritual principle of life which abides, and, like the seed, attracts to itself such material particles as shall serve it for a suitable habitation." **the . . God,** the heavenly world, where is no sickness, decay, death. **neither . . incorruption,**[d] there must be a great and radical change in us bef. we can enter heaven.

The image of the earthy and of the heavenly.—I. The image of the earthy. 1. Sin; 2. Sorrow; 3. Death. II. The image of the heavenly. 1. Holiness; 2. Happiness; 3. Life.—*F. A. Cox.*

The nobility of heaven.—When Cineas, the ambassador of Pyrrhus, after his return from Rome, was asked by his master, "what he thought of the city and state," he answered, "that it seemed to him to be a state of none but great statesmen, and a commonwealth of kings." Such is heaven—no other than a parliament of emperors, a commonwealth of kings: every humble faithful soul in that kingdom is co-heir with Christ, hath a robe of honor, and a sceptre of power, and a throne of majesty, and a crown of glory.—*Spencer.*

we shall all be changed

e 1 Th. iv. 15; 2 Co. iv. 14.

f 1 Th. iv. 16; Ma. xxiv. 31; Re. viii.—xi.

g Cf. Ex. xix. 16; Ps. xlvii. 5; Zec. ix. 14; Is. xxvii. 13.

h Jo. v. 28, 29; 2 Pe. iii. 10.

i 2 Co. v. 4.

"Tully, when banished from Italy, and Demosthenes, when banished from Athens, wept every time they looked towards

51—53. mystery, hidden truth, important secret. **not . . sleep,**[e] all die. At Christ's coming many believers will be living on the earth. **changed,** without death, burial, resurrection. **last trump,**[f] "sounded for last time, having bef. sounded on all the great manifestations of judgment."[g] —*Stanley.* **for . . sound,** as the signal for the manifesting of the will and power of God. **dead . . changed,** both the dead and the living will then have given to them bodies adapted to the future. The *we* is emphatic; therefore the Apostle here expresses once more his belief that he will be alive at the coming of Christ; for, since the last times were already come, the saints expected that day from hour to hour.—*Calvin.* **corruptible,**[h] that which was corruptible is now freed, "sanctified and cleared from all impurity."—*Irenæus.* **mortal,**[i] "that which is mortal is swallowed up, and disappears in the vastness of the life which knows no end."

Corporeal transformation.—Paul here speaks of a bodily transformation that is—I. Indispensable (*v.* 50). "Flesh and blood," *i.e.*, our mortal nature, cannot inherit the heavenly world. He does not say why—whether the state of the atmosphere, or the means of subsistence, or the force of gravitation, or the forms and means of vision, or the conditions of receiving and communicating knowledge, or the nature of the services required. II. Instantaneous (*v.* 52). "The day of the Lord will come as a thief in the night." etc. III. Glorious (*vs.* 53, 54). The transformation is from mortality to immortality, from the dying to the undying; "death will be swallowed up in victory."—*D. Thomas.*

Heavenly inhabitants.—What a heaven-full of princely creatures the Eternal

Father will have, when all the redeemed shall be presented to Him in the brightness of His Son's glory! even as His Son is the brightness of His glory! Christ has said: "They will shine like so many suns, in the kingdom of the Father." A whole heaven-full of glorious-bodied creatures, each one emitting a splendor like the glorious body of the Lord. "We are now the sons of God, but it doth not yet appear what we shall be."—*Hamilton.*

their own country. Is it strange if a believer should sometimes weep when he looks upwards?"—*Bowes.*

54—56. then, when time shall be no more. **written,**[a] what Jesus brought to light by the Gospel was hinted at in O. T. times. **victory,** the victory of Christ—the Prince of Life—in the persons of His living saints. **O . . sting?** where is now the power of thy conquering, fatal dart? **grave . . victory?**[b] behold! the prison is empty! the captives are free! **sin,**[c] and Christ has made atonement. **law,**[d] wh. Christ has fulfilled. "What gives sin its power at that supreme moment is the fact that it is the transgression of the righteous Law of an all-wise and all-holy being."—*Camb. B.*

Death without a sting.—I. Death comes to believers without a sting. Because—1. Christ became man, to suffer for them; 2. He became sin, to deliver them from its sting; 3. He loosed the pains of death; 4. They partake of the benefits procured by Him. II. Believers may triumph over death. Because—1. Christ has risen; 2. Their resurrection is certain; 3. Christ has secured them peace and joy in death; 4. Death is exceedingly gainful to them; 5. This is the last enemy.—*Vincent.*

The Christian's triumph in conflict.—There are two symbolic works of art, the Laocoön and St. George and the Dragon, which may be taken as setting forth in contrasted forms the irrepressible conflict of man with the alien forces of the spirit world which underlies all mythologies and religions. In the Laocoön, that peerless work of ancient sculpture, the death-like struggles of the priest-father as he vainly endeavors to tear the coiling serpents from himself and children presents a picture of man contending in his own might against the mightier powers of evil. The artist has caught the passion at its highest point, as Lessing with fine critical insight has pointed out. In the midst of a tempest of agony there is a calm like the peaceful depths beneath the wind-tossed surface of the sea. But the calm which overspreads the face, suffusing with sublime power the lines of pain, is not the calm of resignation or of hope, but of mute, heroic despair. The Laocoön is a confession in marble of the failure of man at his best to gain the mastery over evil. In St. George and the Dragon the same struggle is portrayed, but here the saint is victor. Entering the lists against the devouring, anarchic principle, of which the Dragon is the emblem, he returns from the conflict in triumph. The greatest object of human effort is attained, the highest hope of the human heart is met, the Dragon is slain, and man delivered. Deliverance is wrought out through the interposition of another. One whose heart heaven has touched with the spirit of holy chivalry wins, with his own strong arm, redemption for the weak. Fit emblem of the greater victory won by the "Strong Son of God," who came down to earth to rescue perishing souls from the powers of darkness and sin!—*Bib. Ill.*

victory over death

a Is. xxv. 8; Ho. xiii. 14.

b Ho. xiii. 14.

c Ro. vi. 22.

d Ro. iv. 15; vii. 10, 11.

"Death is the dropping of the flower that the fruit may swell."—*H. W. Beecher.*

"The grave itself is but a covered bridge, Leading from light to light, thro' a brief darkness."—*Longfellow.*

"Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console."—*C. Colton.*

57, 58. but . . God, to whom alone all praise is due. **victory . . Christ,**[e] He won it for us, we enjoy it in and through Him. **stedfast,**[f] stand fast in your faith. **abounding,**[g] without stint, to the utmost of your power and opportunity. **work . . Lord,** in living and promulgating His truth. **know,** by revelation fr. without, and fr. your own consciousness. **vain,**[h] without eternal consequences.

Labor and reward of a Christian.—I. The nature of the service of God—"labor." It is laborious, because of—1. The vast circumference of the duty; 2. The conditions required; 3. The care to be taken; 4. The opposition encountered. II. The reward that sweetens this labor: 1. The present reward—skill and ability in the work—protection and security—peace; 2. The future reward.—*Gurnall.*

Unmovably steadfast.—"'Steadfast and unmovable'—this is," say some, "using the two words for greater emphasis, both meaning the same thing." But it is not so; there is no tautology in God's Word. Be "steadfast" when all goes well, and "unmovable" when it goes otherwise. That is where many fail; they are "steadfast" so long as all goes pleasantly; but when the slightest cross comes, then they go; they are not "unmovable." Yonder oak is "steadfast" in the summer sunset, when the western glory rests its blessedness upon its head, and the evening breeze whispers through its branches;

exhortation to steadastness

e Ro. viii. 35—37.
f Col. i. 23.
g 2 Pe. iii. 14.
h Ga. vi. 8—10.

"All that is spiritual is destined to live; it belongs to the eternal world: and all that you do in the Spirit, all mastery of self, and the world, and the flesh, all devoted fellowship with God—all is giving you a surer place and a more abundant entrance into the spiritual world, for 'your labour

is not in vain in the Lord.'" —*Bib. Exp.*

"Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the Spirit of giving more." —*Robertson.*

"A good action never perishes, neither before God nor before men."—*Asiatic.*

and it is "unmovable" in the black midnight, when the howling storm tears through the forest, and every other tree is uprooted and flung to the earth. That rock in the sea is "steadfast" when the ocean around is only a broad, bright mirror to catch the glories of heaven, and pour them back again upon the sky; and it is "unmovable" when the ocean storm is raging round, and seeks to hurl it from its base or tear it up from its foundations.—*Chown. Life in Christ.*—We are summoned to believe in Christ, but for a purpose; and that purpose is that, believing in Him as the revelation of God to us, we may be able to choose Him as our pattern and live His life. It is only what is truly spiritual in ourselves that can put us in possession of a spiritual body. From Christ we can receive what is spiritual; and if our belief in Him prompts us to become like Him, then we may count upon sharing in His destiny."—*Dods.*

CHAPTER THE SIXTEENTH.

systematic giving

1—4. **saints,**[a] at Jerus. who suffered fr. persecution. This collection is mentioned in Rom. xv. 26, written after the Apostle's arrival at Corinth. Another reason for this Gentile liberality is given there. Jerusalem was the source whence all the blessings of the Gospel had flowed. It was fitting that some recompence, however inadequate, should be made.—*Camb. B.* **as . . order,** prob. when he passed through that district.[b] **churches,** more than one; ea. assembly of true believers formed a Church. **Galatia** (see Intro. to Ep. to G.), a small district, yet had several Churches. "The Corinthians had received their instructions a year before the date of the second Epistle (2 Cor. viii. 10; ix. 2), and therefore several months before the first was written." **first . . week,** "this verse, Acts xx. 7, and Rev. i. 10 are the only passages in Scripture which notice the practice instituted from the very first among Christians of observing the day of the Lord's resurrection with especial reverence. But though it is clear enough, from the universal consent of Christians, that they were accustomed to meet together for worship on the Lord's Day, we cannot infer it from this passage."—*Camb. B.* **lay by him,** *i.e., at home,* not in the assembly, as is generally supposed. "He does not say 'bring it at once,' lest the giver should be ashamed of the smallness of his contribution; but first lay it up by thyself, and when it is worthy of collecting, then bring it."—*Chrysostom.* **as . . him,**[c] "he presents it as a duty we have each to discharge to determine what proportion we can give away."—*Dods.* **whomsoever,** of their number whom they could trust. "As Chrysostom remarks, St. Paul is especially anxious not to take charge of the money himself, lest he should be charged with having devoted any of it to his own use."—*Camb. B.*

The Divine method of giving.—I. Frequently—once in seven days. II. Statedly—"upon the first day of the week. What day could be more appropriate? III. Universally—"every one of you." IV. In due proportion—"as God hath prospered" you. V. With order and care—"Let every one of you lay by in store."—*Yale.*

Systematic beneficence.—At a public meeting, one of the orators addressed the assembly as follows:—"My dear brethren, it has been the usual custom for an audience to testify their approbation of the speaker by clapping their hands; but I beg to recommend to your adoption a new method of clapping, less tumultuous, and much more pleasing,—when you leave this place, clap your hands into your pockets, and clap your money into the plate held to receive it, and the Lord give it His blessing."

a visit to Corinth is purposed

5—7. **Macedonia,**[d] "here the Apostle announces the change of a purpose previously intimated—whether in the lost Epistle, or in some other manner, it is impossible to say—of coming first to Corinth, passing on to Macedonia, and returning to Corinth. (See 2 Cor. i. 15, 16.)"—*Lias.* **abide . . winter,** till the navigation of the Ægean should be open to enable him to sail to Syria. —*Stanley.* "The Apostle (Acts xx. 3) was enabled to carry out this half promise."—*Lias.* **ye . . journey,** literally, "send me forward." The recognized word for helping forward on a journey or a mission.—*Stanley.* **go,** his route to Jerus. not finally fixed. **see . . way,** I will not give you a brief passing visit. **but . . you,** the Church needed a more protracted visit. **if . . permit,**[e] the usual Christian proviso.

Paul's intention to visit Corinth.—I. His purpose. II. His excuse for not seeing them now. Because he could not stay with them. III. The limitation

"Christ's servants should be like sheep, who change their

"Liberal, belonging to a free-born man. L. *liberalis—liber*, free; *libeo, lubeo*, to please. Gk. *eleutheros*, free.

"Chrysostom speaks of a custom in his time of placing a small box by the bedside into which an offering was to be put whenever prayer was made."

"I understand Paul to be here recommending what is the very thing wanting with most men—the being charitable upon a plan."—*Paley.*

a Ac. ii. 44; Ga. ii. 10; 2 Co. ix. 1, 2, 12.

b Ac. xvi. 6; xviii. 23.

c De. viii. 18.

d Ac. xvi. 9—12; xx. 1, 3; 2 Co. ii. 13; vii. 5; 1 Ti. i. 3.

e Ac. xviii. 21; 1 Co. iv. 19; Ja. iv. 15; Pr. iii. 6.

of this purpose: "If the Lord permit." It is by God's power and permission, and under His direction, that we must do everything.—*M. Henry.*

The gladness of giving.—A Methodist minister says that in one of his charges a good man regularly gave every Sabbath £1 for the support of the Church. A poor widow was also a member of the same Church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of twopence per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said that the poor woman ought not to give anything, and that he would pay the twopence for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week.—*Bib. Ill.*

pasture at the will of the shepherd; or like vessels, that stand to be filled or emptied at the will of their owner."—*W. Secker.*

8, 9. Ephesus,[a] see Intro. to Ep. to Ephs. **Pentecost,** *i.e.*, end of the spring.[b] **door,**[c] opportunity. "The use of *door* in the sense of *opportunity* in the N. T. is remarkable. It is a favorite word with St. Paul." **adversaries,**[d] who need refutation.[e]

Paul's delay at Ephesus.—This delay—I. Was occasioned by success—ample opportunities of usefulness—much power with the Word; II. Indicates his ready submission to the indications of Divine Providence—he had but one object to serve—willingly abode where an opening was offered; III. Was not affected by the opposition of many—success generates opposition—and opposition must, in its turn, generate resolve and perseverance.—*Lyth.*

Opportunities.—How often do we sigh for opportunities of doing good, whilst we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness! Good is done by degrees.—*Crabbe.* Take the home, *e.g.*, what a splendid chance it presents to Christian parents of influencing their children goodwards at the very gateway of life! And to a certain extent the same thing holds good with regard to visitors. When Lord Peterborough lodged with Fénélon for a season, he said, on leaving, "After this I shall be a Christian in spite of myself."—*Dymond.*

an open door at Ephesus

a Ac. xviii. 19–21; xix.

b For reluctance to make voyages in the Mediterranean in the winter, see *Horace, Od.* i. 4, 2.

c 2 Co. ii. 12; Col. iv. 3; Ac. xiv. 27.

d "Quod alios terruisset, Paulum invitat."—*Grotius.*

e Ac. xix. 1, 8, 9.

10–12. Timotheus, who had been sent to Greece. **see,**[f] by kindness, support, encouragement. **worketh,**[g] one in spirit and labor. **despise,**[h] bec. of youth. **brethren,** Erastus,[i] Titus—the bearer of this letter—and another.[j] **touching,** in respect of. "But Apollos steadfastly declined to go, fearing that his presence might foment, instead of allaying, the disorders." **convenient,** *i.e.*, "when he shall consider it a suitable time."

Timothy recommended by Paul to the Church at Corinth.—I. To their deserved respect. Although Paul was an aged minister, and Timothy young, yet he entreats the Church to pay respect to Timothy as to himself. II. To their tender care: 1. He was to be freed from disturbance by the different factions in the Church; 2. He was not to be despised; 3. He was to be provided with things for his journey to Paul, and to be brought forth in peace.—*Burkitt.*

"*With you without fear.*"—Paul wanted this young man to start off well on his new charge. He who is not "without fear" is in bad company. He lets rooms, or, rather, helplessly admits an enemy who ties him hand and foot, and robs him of happiness and success. Every man "who is a shepherd, and not an hireling," will have a natural fear or timidity in taking charge of an important Church. You have the power to confirm or remove this feeling. It is with our people to swing us out into the tropics, or create a winter about us, and—oh, how cold it feels!—*Thomas.*

Timothy and Apollos

f Ac. xix. 22.

g Ph. ii. 22.

h 1 Ti. iv. 12; *cf.* Lu. x. 16.

i Ac. xix. 22.

j 2 Co. xii. 17, 18.

Augustine was accustomed to stop often in his sermons, and say: "Young people, this is for you."

13, 14. watch,[k] against faction. **stand . . faith,**[l] against heresy. **quit,** act. **men,** mature, spiritual men. **strong,**[m] rather, "be strengthened," implying that the source of strength was not in themselves. **things,** let everything you do (literally, "everything of yours") be done in love.

Be strong.—I. The things that are necessary to spiritual strength: 1. Right and sound principle; 2. Mental and spiritual nutriment; 3. Work; 4. Self-control; 5. Seasonable rest; 6. Abstinence from all the enervating influences; 7. A will to be strong. II. The fact, that all which is essential to strength, we have in possession, or within reach. Help may be always obtained from God. Application:—Be strong in your whole spirit, but especially in—(1) Faith; (2) Hope; (3) Love.—*Martin.*

watchfulness, confidence, firmness

k Ma. xxvi. 41; 1 Th. v. 6; 1 Pe. v. 8; Re. iii. 2; xvi. 15.

l Ph. i. 27.

Quit, *behave.* Fr. *quitter*; It. *quitare*; Low L. *quietare*, fr. L. *quietus*, quiet.

m Ep. vi. 10; Col. i. 11; 2 Ti. ii. 1.

"The greater fidelity is likely to be experienced from that man whom we have proved the more worthy."—*Tacitus.*

The use of endurance.—As the skilful pearl-seller and cunning lapidary doth willingly suffer the Indian diamond or adamant to be heavily smitten, because he knoweth well the hammer and anvil will sooner be bruised than the diamond or adamant be broken; so our most wise God suffereth men of excellent virtues, of unquenchable love and charity, and invincible constancy to fall into diverse temptations, great afflictions, and manifold miseries, because He will have their moral grace to break out and shine before men, that they, seeing the constancy of His saints, may glorify God which is in heaven.—*Cawdray.*

15—18. Stephanas, the same as bef. mentioned.[a] **Achaia,**[b] not necessarily the very first converts, but *among* the very first. (See Rom. xvi. 5.) "Achaia" is used by St. Paul to denote the Peloponnesus, now called the Morea.—*Camb. B.* **addicted,** devoted. **to . . saints,**[c] rather, "to service for the saints." The context would imply that they had not confined themselves to ministering to the temporal necessities of the saints, but had given valuable assistance to St. Paul in his spiritual ministrations.—*Camb. B.* **Fortunatus,** "Fortunatus is referred to by Clement as the bearer of his Epistle." **lacking . . supplied,**[d] *i.e.*, "the void occasioned by our absence, not the pecuniary need of the Apostle as in 2 Cor. xi. 9."—*Lias.* **they . . spirit,** with the news they brought. **yours,** by what they have enabled me to write. **therefore,** etc.,[e] as faithful messengers.

Christian liberality

a 1 Co. i. 16.

b Ac. xviii.; xix. 21; Ro. xvi. 5; xv. 26.

c He. vi. 10.

d 2 Co. ix. 11.

e Ph. ii. 29.

"In all society a due respect must be had for just subordination."—*Pythagoras.*

"Mr. John Thornton gave away, in his lifetime, one hundred and fifty thousand pounds."—*Rev. J. Griffin.*

"There is no grace in a benefit that sticks to the fingers."—*Seneca.*

"For his bounty, there was no winter in't; an autumn 'twas, that grew the more by reaping."—*Shakespeare.*

Submission due to the elders of the Church.—I. Its obligation—arises out of their age—experience—services. II. Its extent—reaches as far as they act in conformity with the Apostolic faith and help forward its interests. III. Its fruits—order—edification—unity.—*Lyth.*

Christian liberality.—You will say, Here is a marvellous doctrine, which commandeth nothing but give, give; if I should follow this doctrine, I should give so much that at length I shall have nothing left for myself. These be the words of infidelity: he that speaketh such words is a faithless man. And I pray you tell me, have ye heard of any man that came to poverty because he gave unto the poor? have you heard tell of such a one? No, I am sure you have not. And I dare lay my head to pledge for it, that no man living hath come, or shall hereafter come to poverty, because he hath been liberal in helping the poor. For God is a true God, and no liar: He promiseth us in His Word that we shall have the more by giving to the needy. Therefore the way to get is to scatter that you have. Give, and you shall gain. If you ask me how I shall get riches, I make thee this answer—scatter that thou hast; for giving is gaining. But you must take heed and scatter it according unto God's will and pleasure: that is, to relieve the poor withal, to scatter it amongst the flock of Christ: whosoever giveth so shall surely gain, for Christ saith, "Give and it shall be given unto you." It shall be given unto you—this is a sweet word, we can well away with that; but how shall we come by it?—Give.—*Latimer.*

salutations

f Ac. xviii. 18, 26. *g* Ro. xvi. 16. *h* 2 Th. iii. 17; Col. iv. 18; Ro. xvi. 22.

"There are a thousand things which, without being established by law, are nevertheless enforced by custom, which is of more force than any law."—*Seneca.*

"As a man's salutation, so is the total of his character; in nothing do we lay ourselves so open as in our manner of meeting and salutation."—*Lavater.*

19—21. the . . Asia, esp. of Ephesus and vicinity. **salute,** wish you all felicity. **Aquila . . Lord,** formerly members of their Church.[f] **Church . . house,** thus even the faithful who met for worship in a common dwelling constituted a Church. **kiss,**[g] "the kiss of peace once formed a prominent part in the ritual of the Church. It is still retained in the East, where the men and women sit, and salute each other, apart. In the Roman ritual the *pax*, a small piece of metal or wood, which the priest kissed, and afterwards sent round for the congregation to kiss in turn, was substituted for it."—*Camb. B.* **the . . hand,**[h] a touch of exquisite tenderness. The rest written by an amanuensis; *this*, by himself. In order that the Epistle should be recognized as his, it was his custom to add a salutation in his own handwriting.

A Church in the house.—I. What this Church in the house is, and when our families may be called Churches. Churches are societies—1. Devoted to God, called out of this world; 2. Employed for God, pursuant to this dedication. II. Motives to persuade you to turn your families into Churches: 1. God will dwell in them; 2. If you make them not Churches Satan will have a seat there; 3. It will be comfortable to yourselves; 4. A good legacy; 5. It will help to prosper the Church of God in the nation.—*M. Henry.*

Family prayer.—Paul delighted to honor Priscilla and Aquila, and twice spoke of "the Church that is in their house." This is interpreted by some to mean "that their home was a sanctuary and their family a church;" but if

others may assemble in the home for worship, how much more may not the family? We may certainly claim that family prayer conforms to the command, and is entitled to the promise contained in James iv. 8. Says Cecil, "It may be used as an engine of vast power in the family. It diffuses a sympathy through the members. It calls the mind off from the deadening effects of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, 'There is a God!' 'There is a spiritual world!' 'There is a life to come!' It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service sits on minds of inferiors."—*Bib. Ill.*

"Use makes nothing huge, and huge things nothing."—*Chapman.*

"Custom, though never so ancient, without truth, is but an old error."—*Cyprian.*

22—24. love not the Lord, "the word here translated *love* applies to the intimate and familiar personal affection subsisting between individuals, rather than the wider and more general feeling of love usually enjoined in the N. T."—*Camb. B.* **anathema,** accursed.[a] **maran-atha,**[b] a Syriac formula in *Gk.* characters = "Our Lord cometh."[c] **grace,** favor, aid, presence. **love,** finally, the Apostle assures them of his own unabated affection. This affectionate commendation of the Corinthians to the favor of Christ, coupled with the assurance of his own unchanging affection, must have sounded very striking in the ears of a community accustomed to Gentile modes of thought. Compare the curt and cold "Farewell" at the end of Claudius Lysias' letter in Acts xxiii. 30. Much of the beauty and significance of this conclusion is lost to us by over-familiarity. It is worthy of note that the Epistle begins and ends with Jesus Christ.—*Camb. B.*

curses and blessings

a Ga. i. 8.

b Jude 14, 15.

c The sense is, "The curse will remain, for the Lord will come who will take vengeance on those who reject Him."—*Stanley.*

[The subscription is evidently incorrect: is contained in no ancient MSS., and is supp. to be a false inference fr. διέρχομαι in xvi. 5.]

Anathema.—I. The crime supposed. Not to love Christ supremely is—1. Unreasonable—He is supremely lovely; 2. Ungrateful—He has loved us; 3. Unjust—He has a right to our love. II. The punishment threatened. Application:—(1) It is the duty of all men to love Christ; (2) Christ knows those who love Him.—*G. Whitfield.*

"The words with wh. the Jews began their greatest excommunications. Paul wrote it with his own hand, to show how serious he was in the denunciation."—*Macknight.*

A solemn text.—Mr. Flavel, on one occasion, preached from the above passage. The discourse was unusually solemn, particularly the explanation of the words *anathema maran-atha.* At the conclusion of the service, when Mr. Flavel rose to pronounce the benediction, he paused, and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is anathema?" The solemnity of this address affected the audience; and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor. In the congregation was a lad, named Luke Short, then about fifteen years old, and a native of Dartmouth. Soon after he went to America, where he passed the rest of his life, first at Marblehead, and afterwards at Middleborough, Massachusetts. Mr. Short's life was lengthened much beyond the usual time. When *an hundred years old*, he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now "a sinner an hundred years old," and apparently ready to "die accursed." But one day as he sat in the field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse, above alluded to, a considerable part of which he was able to recollect. The affectionate earnestness of the preacher's manner, the important truths he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditation: he felt that he had not loved the Lord Jesus Christ; he feared the dreadful "anathema;" conviction was followed by repentance; and at length this aged sinner obtained peace through the blood of the atonement, and was "found in the way of righteousness." He joined the Congregational Church in Middleborough, and to the day of his death, which took place in his 116th *year*, gave pleasing evidence of piety.

"There is nothing, perhaps, so remarkable in the history of nations as the difference made by the presence or the absence of Christianity. 'Where is that place,' says a distinguished statesman (James Russell Lowell, 'where age is revered, infancy respected, womanhood honored, and human life held in due regard; where is that place, ten miles square on this globe, except where the Gospel of Christ has gone and cleared the way and laid the foundation?' We challenge the sceptical world to show us such a place."—*Home Com.*

THE SECOND EPISTLE OF ST. PAUL TO THE CORINTHIANS.

Introduction.

I. **Author,** PAUL, this is undoubted. 1. *Internal* testimony, clear. 2. *External* evidence, conclusive (*Irenæus, Hær.* iii. 71, *Clement of Alex., Tertullian,* etc.). II. **Time,** prob. ab. Pentecost, A.D. 57 (*Alford, Cony. and Howe,* etc.). III. **Place,** one of Churches of Macedonia; prob. Thessalonica, rather than Philippi or any other. IV. **Design,** 1. To confirm the Cor. discs. in right views and conduct. 2. To advise on holiness of life. 3. To caution against false teachers. 4. To explain his reasons for not visiting Cor. as he proposed. 5. To vindicate himself fr. the attacks of his adversaries. 6. To beg for a contribution for the poor saints in Judæa (*Pinnock*). V. **Style,** the principal features are—I. Rapid shifting from one subject to another. 2. Play of writer's heart and mind: "consolation and rebuke, gentleness and severity, earnestness and irony, succeed one another at very short intervals and without notice" (*Alford*). 3. Obscure and difficult constructions. 4. Rhetorical beauty. "The excitement and interchange of the affections, and prob. also the haste, under wh. P. wrote this Ep., certainly render the expressions oft. obscure and the constructions difficult; but serve only to exalt our admiration of the great oratorical delicacy, art, and power with wh. this outpouring of P.'s spirit, especially interesting as a self-defensive apology, flows and streams onward, till at length in the sequel its billows completely overflow the opposition of the adversaries" (*Meyer*).

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CHAPTER THE FIRST.

1, 2. Paul . . God[a] (Notes, 1 Cor. i. 1). **Timothy,** not named in salutation of 1st Ep.; being then on a journey,[b] fr. wh. he has now returned. **with . . Achaia,** a circle of brethren in Christ. **grace,** etc.[c] (Notes, 1 Cor. i. 3.)

What makes a saint?—To the constitution of a true saint there is necessary: 1. A separation—from the confused company of the world—from the kingdom of Satan; II. A dedication of himself to the service of God; III. An inward qualification to enable him never to forget the image of God; IV. A new conversation—a new language—the language of prayer and praise.—*Sibbes.*

Comparisons of saints.—Saints are compared to the sun, to the stars, lights, Mount Sion, Lebanon, treasure, jewels, gold, vessels of gold and silver, stones of a crown, lively stones, babes, little children, obedient children, members of the body, soldiers, runners in a race, wrestlers, good servants, strangers and pilgrims, sheep, lambs, calves of the stall, lions, eagles, doves, thirsting deer, good fishes, dew and showers, watered gardens, unfailing springs, vines, branches of the vine, pomegranates, good figs, lilies, willows by the watercourses, trees planted by rivers, cedars in Lebanon, palm-trees, corn, wheat, salt.—*Bate.*

3, 4. blessed,[d] praised. **the . . mercies,**[e] of many kinds, offered to all. **the . . comfort,**[f] through whatever channel it comes, and in whatever form, all comfort for the sad is fr. God. **who . . tribulation,**[g] comfort in kind and degree suited to the trial. **that . . able,** and we should be willing. **trouble,** of mind or body. **by . . God,** out of comforted hearts speak comforting words; out of comforted circumstances administer comforting aid.

The God of comfort.—I. This world is not an orb broke loose and snarled with immedicable evils. II. There are no troubles which befall our suffering hearts for which there is not in God a remedy, if only we wish to receive it. III. No person is ordained until his sorrows put into his hands the power of comforting others. When God comforts your griefs He ordains you to be a minister of comfort to others who are in trouble.—*Beecher.*

The power to console lies not in our ability to use a particular formula that shall suit a particular want; it lies in our acquaintance with God and His ways and the quickness of our sympathies with men. No one whose heart is tender and whose faith is strong may be deterred from trying to console a sufferer because he has not experienced a like calamity. The experience which is so valuable in all contact with souls is a tone of spirit rather than a knowledge of details; and it is this which is God's choice gift to those He comforts.—*A. Mackennal.*

5–7. for . . us,[h] we suffer in sympathy with Him—our Head, and for His sake. **so . . Christ,** our Lord will not let us suffer in vain. **and . . salvation,**[i] Paul's work for the good of others involved him in many trials. **which . . suffer,**[j] they, in their turn saved, are able to *do* and *endure.* **hope . . stedfast,**[k] founded on his own experience (*v.* 5).

Consolation greatest in the deepest affliction.—When we are most cast down, then it is that we are most lifted up by the consolations of the Spirit. This is so because—I. Trials make more room for consolation. Great hearts can only be made by great troubles. The spade of trouble digs the reservoir of comfort deeper, and makes more room for the water of consolation. II. Then we have the closest dealings with God. Once take our gourds away and we want our God. Nearness to God is happiness.—*Spurgeon.*

Consolations of the sufferings of Christ.—The quality and extent of suffering depends not so much on the exciting causes of it as upon the nature of the faculty which suffers. It is the power of suffering that is inherent in any faculty that measures suffering, and not the magnitude of the aggression which is made outwardly. For there are many who will stand up and have their name battered, as if they were but a target, almost without suffering, while there are others to whom the slightest disparagement is like a poisoned

superscription and salutation

a 1 Co. i. 1.
b 1 Co. iv. 17; xvi. 10; Ac. xix. 22.
c 1 Co. i. 3; Ro. i. 7.

"Saints are not people living in cloisters, but men and women immersed in the vulgar work of everyday life. The root idea of the word is not moral purity, but separation to God. Consecration to Him is the root from which the white flower of purity springs. We cannot purify ourselves, but we can yield ourselves to God, and the purity will come."—*Maclaren.*

the source and uses of comfort

d Ep. i. 3; 1 Pe. i. 3; Ph. i. 3; Col. i. 3, 4; 1 Th. i. 2, 3; 2 Th. i. 3.
e Ps. lxxxvi. 15.
f Is. lxvi. 13.
g 2 Co. vii. 6; Ps. lxxxvi. 17; Is. li. 12, 13; Jo. xiv. 16–18; 2 Th. ii. 16, 17.

those who suffer shall be comforted

h 2 Co. iv. 10; 1 Co. iv. 11, 12; Col. i. 24; He. iv. 15.
i Ph. i. 14.
j Ac. xiv. 22; Ro. v. 3, 4.
k Ma. v. 4; 2 Ti. ii. 12; 1 Pe. v. 10.

"The world cannot but misjudge the state of suffering Christians; it sees their crosses, but not their anointings."—*Bernard.*

arrow, and rankles with exquisite suffering. Sorrow in us is of the same kind as sorrow in Christ, and yet, as compared with the sorrow of Christ, human sorrow is but a mere puff.—*Beecher.*

"The good are better made by ill,
As odors crush'd are better still."—*S. Rogers.*

8—11. trouble . . Asia, some think this refs. to danger caused by tumult at Ephesus;[a] others—to a grievous illness. **but . . ourselves,** he saw certain death bef. him. **that . . dead,**[b] God raises men up when science is baffled and physicians have abandoned all hope. **who . . us,**[c] past deliverance acknowledged, and the basis of hope for the future. **yet . . us,**[d] *R. V.* "will also still deliver us." **gift,** of deliverance. **means,** prayers. **thanks . . behalf,** men should gratefully acknowledge the answers of prayer.

prayer for the tried

a Ac. xix. *Macknight* thinks the ref. is to the wild beasts; *cf.* 1 Co. xv. 32.
b Je. xvii. 5, 7.
c 2 Ti. iv. 16—18; 1 S. vii. 12; Ps. xxxiv. 19, 20; 2 Pe. ii. 9.
d Ph. i. 19; Ro. xv. 30, 31; Phil. 22.

God's deliverances.—1. God hath a time, as for all things, so for our deliverance; 2. God's time is the best time. He is the best discerner of opportunities; 3. This shall be when He hath wrought his work upon our souls, specially when He hath made us trust in Him. As here, when Paul had learned to trust in God, then He delivered him.—*R. Sibbes.*

"An armed, daring Goliath should be looked upon as vanquished already, when we can remember a conquered lion and bear."—*Caryl.*

I find that in the original the word for "helping together" implies very earnest work. Some people's prayers have no work in them. Melancthon derived great comfort from the information that certain poor weavers, women and children, had met together to pray for the Reformation. It was not Luther only, but the thousands of poor persons who offered supplications, that made the Reformation what it was.—*Spurgeon.*

12—14. for . . conscience,[e] "it is this," says the Apostle, "which causes such a perennial flow of joy and consolation into my heart amid all my anxieties and distresses. I can feel in my conscience that what knits us together in sympathy is a Divine and not a human bond. On my part there is the inspiration from above, on yours the verifying faculty which enables you to recognize the truth of what I deliver to you."—*Camb. Bib.* **that . . God,**[f] he felt that his course had been truthful and honest: and this of God's grace.[g] **for . . read,** no other story, no double meaning. **and . . end,** he hopes they will not change; as he will not. **as also . . rejoicing,**[h] they had in *part* (*i.e.*, some of them) approved his person and office. **even . . ours,** their experience, as well as his conscience, a source of joy to him. **in . . Jesus,** day of final vindication and acceptance of the saints.

the testimony of conscience

"The virtuous mind that ever walks attended by a strong siding champion, Conscience."—*Milton.*

"A wounded conscience is able to unparadise paradise itself."—*Thomas Fuller.*

e Ac. xxiv. 16; 2 Co. ii. 17; iv. 2.
f 1 Co. ii. 4.
g 1 Co. xv. 10.
h 1 Th. ii. 19, 20; Ph. ii. 16.

Rejoicing in the testimony of a good conscience.—I. It is lawful to rejoice in our graces in a right manner: 1. Unlawful, 2. lawful ways of rejoicing in our graces. II. The testimony of a good conscience is the ground of all solid comfort: 1. What is conscience? 2. A good conscience? 3. The testimony of a good conscience? 4. When is this testimony a ground of joy? 5. How must we keep a good conscience? 6. Motives to doing this.—*Beveridge.*

"*The day of the Lord Jesus.*"—Our minds are lifted to that great presence in which St. Paul habitually lived; and as we stand there our disagreements sink into their true proportion; our judgments of each other are seen in their true color. No one will rejoice then that he has made evil out of good, that he has cunningly perverted simple actions, that he has discovered the infirmities of preachers, or set the saints at variance; the joy will be for those who have loved and trusted each other, who have borne each other's faults and labored for their healing, who have believed all things, hoped all things, endured all things, rather than be parted from each other by any failure of love. The mutual confidence of Christian ministers and Christian people will, then, after all its trials, have its exceeding great reward.—*Denney.*

15—18. confidence, of their trust in him as an Apostle. **minded,** desirous. **second . . benefit,**[i] by the "second benefit" is meant the effects of the visit which the Apostle hoped to have paid to the Corinthians after his return from Macedonia. **and . . you,**[j] my wish was to take Corinth in my route. **and . . Judæa,** he relied upon their sympathy, company, help. **use . . lightness?** *R. V.* "show fickleness?" **or . . flesh,** his wish was not the effect of mere natural affection, but of holy conscientiousness. **that . . nay?** that I should be chargeable, saying one moment, "yea, yea," and the next, "nay, nay." **but . . true,** a strong asseveration.

Paul's purpose to visit them was sincere

i Ro. i. 11.
j 1 Co. xvi. 5, 6.

"The more honesty a man has, the less will he affect the air of a saint. The affectation of sanctity is a blot on the face of piety."—*Lavater.*

A good purpose may fail but cannot be wholly lost.—I. Paul's design was to give the Corinthians a second benefit. II. It was wisely formed—on a reasonable ground—after mature consideration—in the fear of God. III. It failed of its accomplishment—not through any fault of Paul's—but through unforeseen circumstances. IV. It was not wholly lost—Paul did not lose his reward,

for God accepted the intention—the Corinthians did not lose their benefit—witness the result of it in the precious argument that follows.—*Lyth.*

Purpose.—A man's purpose of life should be like a river, which was born of a thousand little rills in the mountains; and when, at last, it has reached its manhood in the plain, though, if you watch it, you shall see little eddies that seem as if they had changed their minds, and were going back again to the mountains, yet all its mighty current flows, changeless, to the sea. If you build a dam across it, in a few hours it will go over it with a voice of victory. If tides check it at its mouth, it is only that, when they ebb, it can sweep on again to the ocean. So goes the Amazon or the Orinoco across a continent—never losing its way, or changing its direction for the thousand streams that fall into it on the right hand and on the left, but only using them to increase its force, and bearing them onward in its resistless channel.—*Beecher.*

"There are moments of mingled sorrow and tenderness, which hallow the caresses of affection."—*W. Irving.*

19, 20. for . . Timotheus,[a] the Great Teacher is the model for all other teachers. **was . . nay,**[b] the Son of God, the subject-matter of the Gospel, was no uncertain conception, sometimes affirmed and sometimes denied. The preaching of Him was the constant affirmation of a truth, an unchangeable blessing vouchsafed in Him to mankind.—*Camb. B.* **for . . Amen,**[c] the promises of God to believers in Christ are clearly defined and sure. **unto . . God,** the glory of God advanced by their fulfilment in the experience and hope of Christians. **by us,** who, by preaching the Gospel, minister to their fulfilment.

promises of God are true and sure

a Ac. xviii. 5, 6; ix. 20.

b He. xiii. 8.

c Ro. xv. 8, 9; He. ix. 15.

Hearers reminded of the theme of preachers.—I. Paul was a teacher; but he taught in order to lead men to the Great Teacher, "the Son of God, Jesus Christ." As a teacher, he taught in harmony with Christ, and never set up for being a master. II. He was a minister, and he ministered to bring men into sympathy with the priesthood of Christ, and to induce them to take advantage of all the privileges which that priesthood secures to the children of sin and sorrow. III. He was a herald and an ambassador, and he proclaimed the Son of God, Jesus Christ, to be the King of kings.—*Martin.*

In him was yea.—Thomas Carlyle speaks finely of the everlasting Yea which the soul of man needs for rest. Can we find anywhere a word so full of substance and welcome as Yes? Christ is the everlasting Yea—the one solid, complete, and availing Yes to the soul of man. The everlasting Yea cannot be an abstract truth. No truth, however sublime, can give the heart rest. The everlasting Yea must be an infinite person, and yet one that can come close and near us; must be perfect, and yet his perfection genial and tender; must bring God to us, and bring our souls to rest in God, and there is none but Christ does this.—*Leckie.*

"God's promises are not yea and nay, like the devil's, who so lays them that he may have the credit both ways; no, the very heart of God may be seen as through a crystal window in the promise—'They are all Yea and Amen in Christ.'"—*Gurnall.*

21, 22. now . . you, He who confirms us in your favor as Apostles. **in Christ,** the Head of the Church in whom we are all united. **and . . us,**[d] by His Spirit. **God,** whose servants we are, whose work we do. **sealed,**[e] set a mark upon, acknowledged, and appropriated as His. **earnest,**[f] servants have earnest-money by virtue of wh. they claim the full wage when pay-day comes. Their receiving it is a pledge on their part of work to be done; the employer's giving it,—a pledge on his part that the rest of the wage shall follow. **of . . hearts,** present grace a pledge of future glory.

the earnest of the Spirit

d 1 Jo. ii. 20, 27.

e Ep. i. 13, 14; iv. 30; Ro. viii. 9, 14—16; 2 Ti. ii. 19.

f 2 Co. v. 5; Ro. v. 5.

"'I would rather,' says one, 'be at the bottom of the sea with a promise than in Paradise without it.' For there is no misery so deep but we shall certainly be delivered from it, if we have but a promise. But without it, Adam was not safe in innocency."—*Baxter.*

The anointing which establishes.—Notice—I. The deep source of Christian steadfastness. God confers steadfastness by bestowing the unction of His Spirit. II. The aim or purpose of this Christian steadfastness: "Unto Christ." III. The very humble and commonplace sphere in which the Christian steadfastness manifests itself. Our life is made up of trifles. If your religion does not influence the little things, it will never influence the big ones.—*Maclaren.*

The indwelling Spirit.—The indwelling of God the Holy Spirit is the common mark of all believers in Christ. It is the Shepherd's mark of the flock of the Lord Jesus, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God, which separates them from the dross and mass of false professors. It is the King's own seal on those who are His peculiar people, proving them to be His own property. It is the earnest which the Redeemer gives to His believing disciples, while they are in the body, as a pledge of the full redemption yet to come on the resurrection morning. This is the case of all believers. They all have the Spirit.—*J. C. Ryle.*

reasons for deferring his visit

23, 24. moreover . . soul,[g] as God is my witness, I say this as a truth fr. my soul. **that . . Corinth,**[h] my regard for you ruled my wish. Had I

g Ph. i. 8; Ro. i. 9; 2 Co. xi. 31; Ga. i. 20.

h 1 Co. iv. 21; 2 Co. xiii. 2, 10.

come I might have found occasion for great severity. **not . . faith,**[a] it is not our business to lord it over God's heritage. **but . . joy,**[b] this we may best promote, in your case, and now, by absence. **for . . stand,**[c] by faith in Christ, rather than by presence of His Apostles.

Hints for ministers when differences arise between them and their people.—I. Deal gently with them—while you fearlessly reprove sin, be careful not to complain of trifles—show them that you seek their welfare. II. Exercise self-denial—subdue all bitterness—defer even useful measures, if offensive, to a more suitable occasion. III. Assume no authority over their faith—you have not to command, but to preach—we are not lords over God's heritage, but servants of Christ. IV. Be helpers of their joy—minister to their comfort—promote their spiritual happiness—to this end, while you repress that which is evil, gladly encourage the good.—*Lyth.*

By faith ye stand.—I remember an old Christian speaking about the great pillars of our faith; he was a sailor; we were then on board ship, and there were sundry huge posts on the shore to which the ships were usually fastened by throwing a cable over them. After I had told him a good many promises, he said, "I know they are good, strong promises, but I cannot get near enough to shore to throw my cable around them: that is the difficulty." Now it often happens that God's past mercies and loving-kindnesses would be sure posts to hold on to, but we have not got faith enough to throw our cable around them, and so we go slipping down the stream of unbelief, because we cannot stay ourselves by our former mercies. I will, however, give you something that I think you can throw your cable over. If God has never been kind to you, one thing you surely know, and that is, He has been kind to others.—*Spurgeon.*

a 1 Pe. v. 3.

b Ph. i. 25, 26.

c Ep. vi. 13—18.

"Truth ought to be explained in language that is plain and unambiguous."—*Seneca.*

"Yield not thy credence too readily; consider, first, what object he may have who addresses thee."—*Phocylides.*

"Faith is the soul going out of itself for all its wants."—*Boston.*

"None live so easily, so pleasantly, as those that live by faith."—*Matthew Henry.*

CHAPTER THE SECOND.

he would visit them with joy

1—3. **but . . myself,** this resolve overcame my first wish. **heaviness,**[d] sorrow, induced by the urgent need of severe discipline. It falls in best with the context to explain, "I determined that my *second* visit should not be paid while under the influence of painful feelings." **for . . glad,** his discipline would turn the fountain of joy into bitter waters. **but . . me?** if I make you sad I have no earthly source of joy left me in Corinth. **and . . rejoice,** this no selfish wish to escape pain; but bec. of his desire to be employed rather in preaching Christ when he came, than in correcting abuses. He desired to find a free course for the truth on his arrival. **having . . all,** hence he hoped that they would correct the evils before he came.

Paul's reasons for not visiting Corinth.—I. To spare the Corinthians sharp reproofs. This was no fickleness, it was simply tenderness to them. Paul was not one of those who love—1. To be censors of the faults of others; 2. To rule. II. To spare himself pain. This seems at first to be selfish, but we must remember that he desired to save himself pain, because it gave them pain; that he desired joy for himself, because his joy was theirs.—*F. W. Robertson.*

Gladness for sadness.—Self-improvement is preceded by dissatisfaction with self. He rarely makes any advancement who is opinionated, self-satisfied. Men have to be roused out of their contentment. The "sorrow" of the pupil is the "gladness" of the teacher—provided, of course, that the "sorrow" of the scholar be in connection with the teacher's special function. Failure, through waywardness to do right, always brings "sorrow" to the partially educated child. But as often as the child manifests "sorrow" at its failure, just as often is its mother made "glad." And the highest "gladness" which the Christian teacher knows comes not through him who passes an eulogium upon his sermons, but from him whom the sermons have made "sorry" on account of sin.—*J. S. Swan.*

d 2 Co. vii. 11.

"It is by sympathy we enter into the concerns of others, that we are moved as they are moved, and are never suffered to be indifferent spectators of almost anything which men can do or suffer. For sympathy may be considered as a sort of substitution, by which we are put into the place of another man, and affected in many respects as he is affected."—*Burke.*

he enjoins forgiveness

4—7. **out . . wrote,** my former letter. **with . . tears,** the task was a painful duty. I spoke the truth in love. (The father's heart is wrung with anguish when he corrects his child.) **not . . you,** fatherly chastisements are among the greatest proofs of love. **he. . grieved,** etc., *R. V.* "he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all." The whole passage refers to the offender mentioned in 1 Cor. v. **such . . man,** the actual transgressor. **which . . many,** the whole Church; not Apostles, etc., alone. **so . . him,** he, being penitent. **and . . him,** by

"It is easier to dye that soul black which is of a sad color already, than to make such an one take the

kind words, help, prayer. **lest . . sorrow,** driven to desperation by despair.

The Christian view of human faults.—I. Strict towards itself. II. Mild towards others.—*Ubher. The duty of forgiveness.*—How we are accustomed to act with respect to—I. Our neighbor's faults; II. The injustice done him; III. His known necessities; IV. The punishment he has already received for his faults.—*Uhle.*

If any have caused grief.—Does anybody imagine that gossip is one of the forces that awaken conscience, and work for the redemption of our fallen brethren? If this is all we can do, in the name of all that is Christian let us keep silence. Every work spoken about a brother's sin, that is not prompted by a Christian conscience, that does not vibrate with the love of a Christian heart, is itself a sin against the mercy and the judgment of Christ.—*J. Denney.*

8, 9. wherefore . . him, re-establish him in your love. Show him practical kindness. **end,** purpose. **write,** to excite to mercy as well as discipline. **whether . . things,** to forgive is sometimes more dif. than to punish.

Christian punishment and absolution.—I. The Christian idea of punishment: 1. The reformation of the offender; 2. The purification of society; 3. The expression of righteous indignation. II. The Christian idea of absolution. Forgiveness is one thing, absolution is another. Absolution is the authoritative declaration of forgiveness: 1. Consider the use of absolution. It was to save from remorse, and is here considered as a "comfort"; 2. This absolution was representative—(1) Of the forgiveness of God. St. Paul forgave the sinner "in the person," that is, in the stead, "of Christ;" (2) Of the Christian congregation: "for your sakes" absolution is not a priestly prerogative. It belongs to man, and to the minister as the representative of purified humanity.—*Robertson.*

Self-consideration in forgiveness.—Some friends were conversing about a person, who, in spite of many remonstrances, and many opportunities of knowing the path of duty, seemed perfectly steeled against every proper impression, and determined to go on in his evil courses. One of the company, who, before he knew the Gospel, had gone to great excess in wickedness himself, remarked that he saw no necessity for his friends troubling themselves any further with such a character; adding, "if he has an opportunity of knowing the truth, and will not attend to it, let him take the consequences." A lady sitting by, who knew this person's history, gently reminded him.—"Ah! Mr. ——, what might have been your state to-day, if others had argued thus in regard to you?" He had himself been indebted to the affectionate and persevering assiduities of a Christian friend, as the means, under the blessing of God, of leading his attention to the revelation of Divine mercy.

10, 11. to . . also, he would fully authorize their act. **for . . sakes,** that the forgiven person might be a restored friend. **in . . Christ,** as acting *for* Him, and by His authority. **lest . . us,** tempting us to be over severe under the pretence of doing our duty. **for . . devices,** as one who "could make the worse appear the better reason."

The devil's devices.—I. To occupy our minds with worldly things, so that no time may be left to care for our souls. II. To discourage those who show any disposition to do right. III. To misrepresent religion itself. IV. To make use of the achievements of science to further his own purposes. Hence the idea that there is no limit to human investigations; that the utterances of reason are supreme; that faith in the unseen is but the pitiable weakness of superstition and ignorance.—*J. N. Norton.*

This crafty spirit knows very well that sin will never take in its own naked shape, and therefore dresses it up in a better garb, and calls it by another name. Pride never spreads its plumes with more success than when it is recommended as gentility, and a just valuing of ourselves according to our desert and quality. Many a man would never be betrayed into excesses did he not look upon it as an argument of a free, generous mind, and a piece of good fellowship. Mankind is of a sociable and pliable temper, easily drawn aside when the multitude do evil. We are apt to look upon it as some kind of shelter and patronage to sin in company, and to act contrary to the company we are in is looked upon as a trespass against the laws of civility and good manners.—*Cave.*

12, 13. came, on his journey fr. Ephesus.[a] **Troas**[b] (Notes, Ac. xvi. 8),

lightsome tincture of joy and comfort."—*Gurnall.*

"Since there is no time when joy in God is not a duty, it is plain that the sorrow that excludes it is a sin."—*Howe.*

"Nothing is more dangerous than to give Satan a handle whereby he may harass a sinner into despair."—*Calvin.*

forgiveness in proof of obedience

"As he who stands by and sees another commit murder without giving an alarm is accounted accessory to the murder; or as he who sees a blind man running into a pit, in which he is drowned, and makes no effort to save him, is guilty of death; so is he who sees his brother kill his soul without an effort to prevent it."—*Cawdray.*

forgiveness for Christ's sake, and to foil Satan

"He that is well acquainted with the method of temptation, will be the better able to descry its first approaches and beginnings; and a temptation discovered is more than half conquered."—*Flavel.*

"There are like to be short graces where the devil plays host."—*Lamb.*

anxiety because of Titus

[a] Ac. xx. 1, 2; 1 Co. xvi. 5–9.
[b] Ac. xvi. 8–11; xx. 5–12; 2 Ti. iv. 13.

prob. the art. points to the region of "*the* Troad" rather than the city. **door,** 1 Co. xvi. 9. **but . . them,** spiritual labors require peace of mind.

It was not selfishness that made him (Paul) turn away, but the anxiety of a true pastor about other souls which God had committed to his care. That very element in the Apostle, in virtue of which he could act for God at all, was already pre-occupied, and though the people were there, ready to be evangelized, it was beyond his power to evangelize them. His spirit was absorbed and possessed by hopes and fears and prayers for the Corinthians; and as the human spirit, even when in contact with the divine, is finite, and only capable of so much and no more, he was obliged to let slip an occasion which he would otherwise have gladly seized.—*J. Denney.*

wide-spread triumphs of the Gospel

"Is it unjust to let the Gospel become deadly to them, whose malignity perverts it, against its nature and genuine tendency, into a savor of death?"—*Howe.*

14, 15. causeth . . triumph, *R. V.* "leadeth us in triumph;" two kinds of persons led in triumph—(1) Participators of the victory; (2) Victims of the defeat. **savour,** fig. of a triumph continued. During a triumph sweet spices were thrown about, or burnt in the street. **of . . place,** effects of wh. in life of Church comp. to sweet perfume. **for . . Christ,** the Apostles were the instrumental causes. **saved . . perish,** moral attributes of God manifested by both.

The importance of the ministry.—I. The way in which God regards the ministry of the Gospel. II. The effects which it produces upon men: 1. To some it is an occasion of deeper condemnation; 2. To others it is the means of their salvation. III. Its arduousness and importance. Who is sufficient for it: 1. In wisdom and knowledge? 2. In zeal and love?—*Simeon.*

Influence of the Gospel.—All depends upon man himself. The sun brings life to some branches and death to others. If a branch is on the tree, and the tree is properly rooted in the soil, the sun will bring life to it; but, if the branch be amputated, the sun will wither it to death. It is the same sun, and the branches have grown in the same forest, or even on the same tree; and yet the shining of the sun means life to the one and death to the other. It is precisely so with the Gospel: if a man will not put himself in the right relation to it, it will be his utter destruction.—*Parker.*

various effects of the Gospel

16, 17. death unto death,[a] arising from death (Christ's) and resulting in death. **life unto life,** to those only who believe in a risen, living Christ, is the Gospel a savor arising from and tending to life.—*Camb. B.* **who . . things?**[b] every heart conscious of its weakness can supply the answer. **many,** false teachers. **corrupt**[c] **. . God,** for their personal ends. **sincerity,** with singleness of aim. **but . . God,** w. power and commission fr. God. **in . . God,** teaching *all* and *as* He directs. **speak . . Christ,** as united to Christ and members of His body.

The savor of life and the savor of death.—I. The Gospel must take effect because it is of God—because of its character—because it is brought in direct contact with the human mind. II. The effect is diverse—in some it occasions condemnation, obduracy, increased guilt, final punishment—in others it produces new life, capable of development, consummated in life everlasting. III. This effect is determined by the temper of those who hear it—some believe not and perish—others believe and are saved.—*Lyth.*

Dissimilar effects of the same thing.—Consider the totally different effects which the same thing has on different people. An act, simple in itself, will rouse the joys of one and the rage of another. A substance which is food to one man is poison to another. The same medicine which effects a cure in one case will in a similar case in another man aggravate the malady and enhance his sufferings. Look again at the effects of the tempest on creation. A large number of the existences on the globe are terrified. But the seals love above all the tempest, the roaring of the waves, the whistling of the wind, the mighty voice of the thunder, and the vivid flashings of the lightning. They delight to see, rolling along in a sombre sky, the great black clouds which predict torrents of rain. Then it is that they leave the sea in crowds and come and play about on the shore, in the midst of the fury of the elements. They are at home in the tempests. It is in these crises of nature that they give full play to all their faculties, and to all the activity of which they are capable. When the weather is fine and the rest of creation is full of enjoyment they fall asleep, and resign themselves lazily to the *dolce far niente.*—*Scientific Illustrations and Symbols.*

[a] 1 Co. i. 18, 22, 24; Jo. ix. 39; 1 Pe. ii. 7, 8; Jo. xv. 22; iii. 19.

[b] 1 Co. xv. 10; 2 Co. iii. 5, 6.

[c] 2 Co. iv. 2; Col. ii. 8.

"Whatever evils the Gospel may be the occasion of, it is the cause only of unmixed good."—*Dr. J. Harris.*

"As seed sown brings forth grain according to its kind; so the Gospel preached brings forth that which it teaches; to wit, faith in Christ, amendment of life, the knowledge of God, love to God and our neighbor, and such other fruits as are preached."—*Cawdray.*

CHAPTER THE THIRD.

1—3. again . . ourselves? ref. also to former Epistle.[a] **or need,** etc., as men who are unknown. **ye . . epistle,**[b] our letter of commendation fr. Christ. **written . . hearts,** not borne in our hands to be shown, but engraven, in the consciousness of our work among you, on our hearts. **known . . men,** who know my labor and feeling for you. **ye . . be,** they were the *writing.* **the . . Christ,** Christ the *writer.* **us;**[c] **but . . God;**[d] **but . . heart;**[e] *R. V.* "in tables th. are hearts of flesh."

Christians are epistles of Christ.—I. The paper, or material on which the marks are made. The manufacture of paper from filthy rags—which are cleansed and brought out in a new form—an emblem of the renewal of the heart by Christ. II. The writing, or the mind and meaning which is fixed on the prepared page. It is not Christianity printed in the creed, but Christ written in the heart. III. The writer—the Spirit of the living God. IV. The pen—the means employed in conversion. V. The readers. Learn—(1) Every one's life is an open letter; (2) Some letters are forgeries; (3) The letter should be both true and legible.—*Arnot.*

An epistle of Christ.—A missionary in India was so feeble mentally that he could not learn the language. After some years he asked to be recalled, frankly saying that he had not sufficient intellect for the work. A dozen missionaries, however, petitioned his Board not to grant his request, saying that his goodness gave him a wider influence among the heathen than any other missionary at the station. A convert, when asked, "What is it to be a Christian?" replied, "It is to be like Mr. ——," naming the good missionary. He was kept in India. He never preached a sermon, but when he died hundreds of heathen, as well as many Christians, mourned him, and testified to his holy life and character.—*S. S. Chronicle.*

4—6. and . . God-ward,[f] God confidently approached only through Christ. **think . . ourselves,**[g] to reason out unaided the doctrines we preach. **but . . God,** who teaches and upholds us. **who . . able,**[h] the Apostle's meaning may be thus paraphrased: "Who hath endowed us with qualifications sufficient for us to become the ministers of a new covenant." **letter,** the Word in its narrow, literal sense only. Some think the law of Moses is meant.[i] **for . . killeth,** the law passed the sentence of death. **spirit . . life,**[j] the Gospel proclaims pardon. The difference between the old covenant and the new was that the former *prescribed,* the latter *inspired;* the former gave written precepts, the latter the power to fulfil them; the former laid down the rules, the latter brought man's heart into the condition in which such rules became a part of his nature.—*Camb. Bib.*

The letter killeth, but the Spirit giveth life.—I. The letter, or the law, killeth, because—1. It denounceth death; 2. It can only convince and condemn; 3. It awakens the sense of sin and helplessness; 4. It excites sin and cannot either justify or sanctify. II. The Spirit, or the Gospel, giveth life, because—1. It declares the way of life. It reveals a righteousness which delivers us from the law and frees us from the sentence of condemnation. 2. It is that through which the Spirit is communicated as a source of life. Instead of a mere outward exhibition of truth and duty, it is a law written on the heart. It is a life-giving power. 3. The state of mind which it produces is life and peace. The Spirit is the source of eternal life.—*C. Hodge.*

Nothing without Christ.—The Rev. Thomas Hooker, some time after his settlement at Hartford, having to preach among his old friends at Newton on a Lord's day in the afternoon, his great fame had collected together a vast concourse of people. When he came to preach, he found himself so entirely at a loss what to say, that, after a few shattered attempts to proceed, he was obliged to stop and say, that what he had prepared was altogether taken from him. He therefore requested the congregation to sing a psalm while he retired. Upon his return he preached a most admirable sermon with the greatest readiness and propriety. After the public service was closed, some of his friends speaking to him of the Lord's withholding His assistance, he meekly replied, "We daily confess that we have nothing, and can do nothing without Christ; and what if Christ will make this manifest before our congrega-

epistles of Christ

a 1 Co. ix. 15, 21.
b 1 Co. ix. 2.
c 1 Co. iii. 5.
d Re. ii. 7.
e Ex. xxiv. 12; Je. xxxi. 33; Ez. xi. 19, 20.

"The desire to distinguish one's self is the last passion that expires even in the bosom of a sage."—*Tacitus.*

"We are generally desirous to have fair and well-printed Bibles; but the fairest and finest impression of the Bible is to have it well printed in the reader's heart."—*Arrowsmith.*

our sufficiency is of God

f 2 Co. iii. 12.
g Jo. xv. 5; Ph. ii. 13; 1 Co. xv. 10; 2 Co. ii. 16.
h Ep. iii. 7; 1 Ti. i. 11, 12; Col. i. 25—29.
i Ro. vii. 6; ii. 29.
j Jo. vi. 63; Ro. viii. 2; Ga. iii. 10; Ro. iii. 20; iv. 15; vii. 10, 11.

"Even in war, moral power is to physical as three parts out of four."—*Napoleon I.*

"Our own heart, and not other men's opinions,

forms our true honor."—*Coleridge.*

tions? Must we not be humbly contented?" *It was said by Burke* that "no man comprehends less of the majesty of the English constitution than the *Nisi Prius* lawyer, who is always dealing with technicalities and precedents." In the same way none were so dead to the glory of the law of God as the Scribes, who were always discussing its petty minutiæ. Could anything dull the vigor of obedience more than frittering it away in anxieties about the mode and degree of fasting? Could aught chill love more than the question, "How often shall my brother offend and I forgive him?" Or could anything break devotion more into fragments than multiplied changes of posture? —*F. W. Robertson.*

the Law and the Gospel

a Ro. vii. 12, 13.

b Ex. xxxiv. 29, 30.

c He. viii. 13.

d Ac. ii. 16, 17; Ep. i. 13, 14.

"Laws written, if not on stone tables, yet on the azure of infinitude, in the inner heart of God's creation, certain as life, certain as death! I say, the laws are there, and thou shalt not disobey them. It were better for thee not. Better a hundred deaths than yes! Terrible 'penalties' withal, if thou still need *penalties*, are there for disobeying!"—*Carlyle.*

7, 8. ministration of death, *i.e.*, the law wh. proclaimed death to the sinner. **but . . glorious,**[a] in all the accompanying phenomena. **so that . . countenance,**[b] wh. reflected the lingering radiance of that glory. **which . . away,**[c] *R. V.* "was passing away." The brightness on Moses' face was fading. **how . . glorious?**[d] this dispensation being permanent.

The ministration of the spirit.—In order to understand the ministration of the spirit, contrast it with—I. The body. The body is dependent on the spirit, not the spirit on the body; the body may perish while the spirit lives, the body may be still alive when the spirit is virtually dead. II. The letter. The letter is transitory, liable to change; but the spirit conveyed by it may have an undying worth, and be an eternal truth. III. The flesh: 1. By the flesh Paul means the whole of our nature, when left to itself,—"the natural man;" 2. By the spirit, as opposed to "this," he means the dwelling in us of the living Christ. IV. Death. The ministration of—1. The body; 2. The flesh; 3. The letter, is a ministration of death: but—4. The ministration of the spirit is eternal in its character, unfading in its beauty, outlasting body, flesh, and letter.—*Reynolds.*

The law was also holy and good; yes, precious beyond all previous things that God had yet given His creatures; because it showed that over our tumultuous race there was still a living Jehovah, and that He hated disorder, which is sin, and would not suffer it to endure. It did not make the Jews holy or well affected towards their great King. But it did wonders for them in that respect, when you set them beside other nations. Others hewed idols out of every tree and every quarry, and studied sensual wickedness with an abstruse and hideous ingenuity. Amongst the Jews was ever present a true, and a prevailing witness for the one God, and against the sins which He abhorred, and they were saved thereby from idolatry and from infinite excess. . . . Jews, brought near their Divine Lawgiver, shook with terror. "If we hear the voice of the Lord God any more we shall die." Christians, full of affection for their Lord, cling to Him in their trouble, and say, "Lord, to whom shall we go? Thou hast the words of eternal life."—*Abp. Thomson.*

Gospel more glorious than the Law

e Ro. i. 16, 17; iii. 21.

"The Law gives us first duty, then privilege; the Gospel, *vice versa*. We first receive Jesus, then take His yoke, as willing servants, and find rest unto our souls."—*J. H. Evans.*

It was admirable advice which Mr. Wesley records as having been given to a preacher by an old woman. "Preach," said she, "the Law

9—11. ministration, giving of the Law; ceremonial observances, etc. **condemnation,** punishment for sinners. **much . . righteousness,**[e] the Gospel wh. brings pardon, peace, sanctification to believers. **exceed,** as this latter excels that former dispensation. **even . . glorious,** the Gospel dispensation. **had . . respect,** *i.e.*, in comparison with the Gospel. **excelleth,** *R. V.* "surpasseth." **for . . glorious,** as buildings intended to be permanent are of superior materials and ornament.

The glory of the Gospel.—I. The character of the Mosaic dispensation: 1. Sensuous; 2. Stationary: 3. Artificial; 4. Transitory; 5. Shadowy; 6. Dangerous. II. The excellent glory of the Gospel: 1. Spiritual; 2. Progressive; 3. Intrinsic; 4. Immortal; 5. Luminous; 6. Inviting.—*Wythe.*

The law condemns and cannot justify a sinner; the Gospel justifies and cannot condemn the sinner that believes in Jesus. In the law God appears in terrible threatenings of eternal death; in the Gospel He manifests Himself in gracious promises of life eternal. That presents to the view of the sinner a throne of judgment; this presents "a throne of grace." Every sentence of condemnation in Scripture belongs to the law; every sentence of justification forms a part of the Gospel. The law condemns a sinner for his first offence, but the Gospel offers him the forgiveness of all his offences. Thus, in every point of difference, "that which was made glorious had no glory in this respect, by reason of the glory that excelleth."—*Colquhoun. That which remaineth.*—The present reign of the Spirit is to close the period of the world's annals. Nothing of more palpable, imposing form is to come after it; nothing

is to take its place ; nothing is to intervene between it and the final judgment. The only throne which the Redeemer is ever to set up on earth is a throne in the heart.—*Magee.*

12—14. seeing . . hope, such persuasion of the superiority of the Gospel. **plainness,**[a] boldness. **and . . face,**[b] we do not veil our words, do not hide their full meaning, although the Gospel is glorious and lasting. **but . . blinded,**[c] the veil typified this. They could no more see the truth than His face, for the glory. **until . . testament,** through their mental blindness they did not see that the types, etc., were fulfilled in Christ. **which . . Christ,** the types, etc., abolished : the unveiled truth stands revealed in Christ.

Moral insensibility of sinners.—I. Its figurative representation :—this moral blindness is—1. Criminal—the result of a sinful course ; 2. Dangerous—a most alarming moral disease ; 3. Temporary—the heart must one day be quickened. II. Its universal symptoms. Want of spiritual—1. Understanding; 2. Perception. A thick haze of sin hides the spiritual from the soul's eye. III. Its grand discovery. Man's awful moral insensibility is seen in—1. His opposition ; 2. His indifference, to the Gospel. But yet this will be done away in Christ.—*Thomas.*

Veil untaken away.—More than fifteen centuries had passed since the revelation of Sinai, but in the days of Paul the face of Moses was still veiled from the eyes of Israel. The tallith, used during prayer and the reading of the law, still perpetuated the symbol in every synagogue. And that which met the eye too truly pictured the spiritual fact which the eye could not reach.—*Liddon.*

15, 16. but . . read, in the synagogues. **veil,**[d] unbelief, hardness. **hearts,** moral sense. **it,** this blind heart. **turn . . Lord,**[e] in inquiring penitence. **veil . . away,** and the light of love, mercy, truth, shall shine in.

Veils.—Let us look at a few of the veils, for there are many, which are upon the hearts of men in these days, and which account for the fact that the light of knowledge of the glory of God in the face of Christ doth not shine into them. The veil of—I. Human depravity, or natural corruption. II. Conceit, or intellectual pride. III. Prejudice and tradition. IV. Lust, self-interest, or any other sin which has acquired a mastery over the heart and life.—*Mellor.*

Jewish blindness.—The following parable was addressed to an assembly of Jews, by Mr. Moritz : "A poor Jew wanted very much to be rich ; he therefore put a bandage on his eyes, that he might pray to Mazal (or Fortune), and went everywhere through the streets, looking up to heaven, and crying, 'O Mazal, Mazal, make me rich !' At length Mazal threw down a great bag full of precious treasure, which fell right before him. The poor man did not take off the bandage, but ran on and stumbled over the treasure. Neither did he turn back to see what it was, but went on, still crying, 'O Mazal, Mazal, make me rich !' Mazal, seeing her gift neglected, took it up again into heaven, and the Jew remained a beggar as before." The Jews who were present requested an explanation of the parable, which he gave them, by referring to Isaiah ix. 6, and the second Psalm. A deep silence followed. At last, some young men asked, "And will the bandage always be on our eyes? He told them to pray that the Spirit of God might take it away. Five of these young men seemed to receive saving impressions that evening.—*N. T. Anec.*

17, 18. now . . Spirit,[f] the Lord Christ of *v.* 16 is the Spirit who pervades and animates the new covenant of wh. we are ministers (*v.* 6), and the ministration of wh. is in glory (*v.* 8). Cp. Rom. viii. 9—11 ; Jo. xiv. 16, 18. —*Vincent, Word Studies.* **Spirit . . is,** in human hearts by wh. they perceive the unveiled Christ of the written word. **liberty,**[g] cp. Rom. viii. 15 ; Gal. iv. 7. **but . . face,** unveiled. **beholding . . Lord,** beholding the glory of the Lord in the Word, as clearly as our own faces in a mirror. **changed,** by transforming influence of the Spirit. **into . . image,**[h] the image of Christ wh. we see everywhere in the Bible. **from . . glory,** Hebraism = continued succession and increase of glory. The glory of Christ increasingly seen and reflected by the beholder. **as . . Lord,** who gives us eyes to see, and hearts to retain the glorious image of Christ.

The photograph from the mirror.—I. The countenance to be copied,—the

first, then the Gospel, then the Law again."

mental blindness

a 2 Co. vii. 4; Eph. vi. 19.
b Ex. xxxiv. 33.
c Ro. x. 4; Col. ii. 16, 17; 1 Pe. i. 10—12; He. ix. 1—14.

"The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, 'Go and sin no more, and I will not condemn thee ;' it says at once, 'Neither do I condemn thee ; go and sin no more.' "—*Horatius Bonar.*

the veil shall be removed

d Ro. xi. 7, 8, 25; Ac. xiii. 27–29; 2 Co. iv. 4.

e Je. xxxi. 33. 34; Ho. iii. 5; Zec. xii. 10; Is. xxv. 7.

"No man can possess knowledge of every kind, but every one ought to learn and know what pertains to his duty."—*Confucius.*

"There are many people whose whole wisdom consists in hiding their want of it."

changed from glory to glory

f 1 Co. xv. 45; Ro. viii. 1, 2.

g Ga. iv. 6, 7; Jo. viii. 36.

h Ro. viii. 29; 2 Pe. i. 5—8.

"A person is not the less, but the more, free by being impelled

and moved by the Spirit; for it is a spirit that makes him free and enlarges him."—*Howe.*

"We are, as to the grand system and series of God's government, like a man who, confined in a dark room, should observe, through a chink of the wall, some large animal passing by; he sees but an extremely narrow strip of the object at once as it moves by, and is utterly unable to form an idea of the size, proportions, or shape of it."—*J. Foster.*

"Every man in this age has not a breast of crystal for all men to read their thoughts through. Men's hearts and faces are so far asunder, that they hold no intelligence."—*Buckingham.*

face of the Lord Jesus Christ. That is to say, it is the character of the Saviour—all that is made known of Him for our imitation. II. The process of copying—1. Where it is to be copied—on the believing heart; 2. How,—openly, without a veil over it. III. The portrait taken: 1. It is the likeness of Jesus Christ; 2. It is increasing and brightening. It passes "from glory to glory." IV. The Divine artist,—the Holy Ghost. Learn:—(1) This heavenly photograph may be produced on a child's heart; (2) The likeness is in all cases imperfect here.—*Edmond.*

Liberty of the spiritual life.—The heavenly life imparted is liberty and truth and peace; it is the removal of bondage and darkness and pain. So far from being a mechanical constraint, as some would represent, it is the removal of the iron chain with which guilt had bound the sinner. It acts like an army of liberation to a down-trodden country, like the warm breath of spring to the frost-fettered tree. For the entrance of true life or living truth into man's soul must be liberty, not bondage.—*A. Bonar.*

Some people think that the beholding of beautiful pictures must do great good to the beholders; but when Athens and Rome were crowned with the most splendid pictures and statues, the people were the most wicked the world has yet seen. But the right beholding of this image gains a life of the same make as Christ's. We become what we behold. Two boys had been poring over the life of Dick Turpin and Jack Sheppard. In that glass they beheld the image of lawless adventurers. They admired: they would be bold heroes too. Thay are soon changed into the image they gaze upon from shame to shame, even as by the spirit of the devil. Here is a gentle, lovely girl. Her mother is to her the very model and mirror of womanly perfection. She gladly yields herself up to her mother's influence, and the neighbors say, "That girl is the living image of her mother;" for she receives what she admires, and silently grows like what she "likes" best. When some newspaper compared Dr. Judson to one of the Apostles, he was distressed, and said, "I do not want to be like them. I want to be like Christ."—*J. Wells.*

The mirror and the fresco.—There is in Rome an elegant fresco by Guido—*The Aurora.* It covers a lofty ceiling. Looking up at it from the pavement your neck grows stiff, your head dizzy, and the figures indistinct. You soon tire and turn away. The owner of the palace has placed a broad mirror near the floor. You may now sit down before it as at a table, and at your leisure look into the mirror, and enjoy the fresco that is above you. There is no more weariness, nor indistinctness, nor dizziness. Like the Rospiglioso mirror beneath the "Aurora," the Gospel reflects the glory of Christ.

CHAPTER THE FOURTH.

a conscientious ministry

a 1 Ti. i. 13.
b 2 Ti. iv. 5; Ac. xx. 23, 24.
c 2 Co. ii. 17.
d Ac. xx. 27.

1, 2. therefore . . ministry, so exceeding glorious. **mercy,**[a] of an extraordinary kind and degree to fit us. **we . . not,**[b] we do not lose heart when things do not go smoothly. **but . . dishonesty,** or of *shame;* "arts that men hide through shame." **deceitfully,**[c] for party purposes. **manifestation . . truth,**[d] honestly striving to make it clear. **commending . . conscience,** as honest impartial teachers. **in . . God,** we working as in His presence.

The true minister.—The characteristics of the true minister are purity of—I. Motive. The same purity of motive is required now as was in St. Paul. II. Conduct,—"not walking in craftiness." III. Doctrine,—"nor handling the word of God deceitfully." There can, of course, only be two reasons for this deceitful handling—1. To arrive at false doctrine; 2. To further some selfish end.—*Homilist.*

"The best method of defeating heresy is by establishing the truth. One proposes to fill a bushel with tares; now if I can fill it first with wheat, I shall defy his attempts."—*J. Newton.*

"Men miss truth more often from their indifference about it than from intellectual incapacity."—*Whately.*

Dr. Wayland, in his admirable illustrations of the laws of veracity, refers to a beautiful story of the Duke of Burgundy, a pupil of Fénélon, which is worthy of being had in continual remembrance. Shortly before his death he was present at a cabinet council, in which it was proposed to violate a treaty, in order to secure important advantages to France. Reasons of state were offered in abundance to justify the deed of perfidy. The Duke of Burgundy heard them all in silence. When they had finished, he closed the conference by laying his hand upon the instrument, and saying, with emphasis, "Gentlemen, there is a treaty." This single sentiment is a more glorious monument to his fame than a column inscribed with the record of a hundred victories.—*N. T. Ill.*

3, 4. if . . hid, *R. V.* "veiled." **it . . lost,**[a] it is among the perishing that it is veiled. **in . . world,**[b] the devil. **hath . . minds,** by means of false teachers, by pre-occupying the mind, etc. **light,**[c] guiding, cheering, revealing power. **glorious Gospel** (see iii. 8—11). **who . . God**[d] (see iii. 18), showing what God is in mercy, love, etc. **should . . them,** and they should see God in this image, turn to Him, and be saved.

The Gospel hidden to the lost.—I. To whom the Gospel is hid. 1. To those who deny its Divine authority ; 2. To those who are ignorant of its peculiar doctrines ; 3. To all those who do not obey it, however extensive and correct may be their views of its doctrines. II. The danger of their condition. 1. The blindness of those to whom the Gospel is hid is voluntary and criminal. It cannot be ascribed to the want of light ; 2. Their danger is increased by the measure of light and evidence which they resist ; 3. No other means will be used for their salvation but those which have been tried and proved ineffectual. 4. They are in danger of being given up of God, to continued ignorance and error.—*N. W. Taylor.*

These are strong words, but they are those of the Holy Ghost, and no words are too strong to represent the absence of all spiritual light in most of those who live amid the clear shining of Christian day. It is an incantation, and the illusory process is ascribed to the evil one. Part of the malady, and its most fearful symptom, is that the blind man does not know that he is blind. —*J. W. Alexander. An awful thought!*—"The light of the glorious Gospel" is shut out by ourselves from our lives, apart even from immortality. For worldliness does not consist merely in distinct acts, nor in thoughts of transgression, but it is the spirit of a whole life, which hides all that is invisible, real, and eternal, because it is devoted to the visible, the transient, and the unreal. Christ and the world cannot exist in the same heart. Men who find their all in the world—how can they, fevered by its business, excited by its pleasures, petrified by its maxims, see God in His purity, or comprehend the calm radiance of eternity.—*F. W. Robertson.*

5, 6. for . . ourselves,[e] as heads of the Church and lords of the heritage. **Christ . . Lord,** the only Redeemer and Head. **and . . servants,**[f] to serve you in the Gospel. **for . . sake,** He also bec. a servant of all. **God . . darkness,**[g] at the creation. *R. V.* "Seeing it is God th. said, 'Light shall shine out of darkness, who shined in our hearts,'" etc. **hath . . hearts,** wh. are dark till He give light. **in . . Christ,** who is the image of God. "It is more useful for us to behold God as He appears in His Only-begotten Son, than to investigate His secret essence."—*Calvin.*

God's glory in Christ.—Observe : I. That the glory of God is most clearly and fully revealed in the face of Christ. In Him we behold : 1. The only real and direct expression of God ; 2. The Divine excellencies embodied in a living Person ; 3. The expression of the Divine perfection in the human form ; 4. The perfect blending of all God's attributes in beautiful harmony. II. That God gives a state of soul adapted to receive and realize this glory : 1. This appropriate state is specially a heart preparation ; 2. Such preparation is a great and Divine work. III. That the purpose for which God gives this light to some is that they may impart it to others : 1. The fact of our having received light enables us to impart it, and the more we receive, the more we can give ; 2. This fact also renders it a solemn duty, incumbent on all who have received the truth, to impart it to others.—*Dale.*

The Gospel did not *make* God our Father, it revealed what He had ever been, is, and ever shall be ; it disclosed Him as a Father ; and in the life of Christ the love of God has become intelligible to us. The Gospel threw light on God ; light unknown before, even to the holiest hearts among the Jews. "Clouds and darkness are the habitation of His seat," spoke the Old Testament ; "God is light, and in Him is no darkness at all," declared the New. For out of Christ our God is only a dark, dim, and dreadful mystery. There is only an awful silence, which is never broken by an articulate voice. But all is brightness in the Redeemer's life and death. The Gospel threw light, too, upon man's own nature. Man—a dark enigma, a contradiction to himself, with Godlike aspirations and animal cravings—asks his own heart in terror, "Am I a god or a beast?" And the Gospel answers : "You are a glorious temple in ruins to be rebuilt into a habitation of God and the Spirit, your soul to be the home of the High and Holy One, your body to be the temple of the Holy Ghost." It threw light upon the grave ; for "life and immortality" were "brought to light through the Gospel." The darkness of the tomb was

the God of this world

a 2 Th. ii. 10 ; 1 Co. i. 18.

b Ma. iv. 8, 9 ; 1 Jo. v. 18—20 ; Ep. vi. 12 ; Ma. xiii. 19 ; Ep. ii. 2 ; Ac. xxvi. 17, 18 ; Jo. xii. 31 ; Re. xii. 9.

c Jo. 12 ; Col. i. 27 ; Ps. cxix. 130.

d Jo. xiv. 9 ; 1. 14, 18 ; Col. i. 15 ; He. i. 3.

"Satan's promises are like the meat that fowlers set before birds, which is not meant to feed them, but to take them."—*Spurstowe.*

"There is light enough for those whose main wish is to see ; and darkness enough for those of an opposite disposition."—*Blaise Pascal.*

"You carry gunpowder about with you. Oh! take heed of sparks."—*Flavel.*

God, the author of light

e 1 Co. x. 33.

f Ma. xx. 27, 28 ; 1 Co. ix. 19 ; 2 Co. v. 13—20.

g Ge. i. 3.

"The light of God's truth must not be left to burn secretly within the recesses of the sanctuary, but must be applied to the kindling of a thousand torches in the hands of those who are commissioned to carry it forth into the thick darkness of a sinful world."—*Blomfield.*

"Truth is but one, error endless and interminable."—*Leighton.*

irradiated, and the things of that undiscovered land shone clear and tranquil, then to the eye of faith; but not till *then*, for immortality before was but a mournful *perhaps*.—*F. W. Robertson.*

earthen vessels and heavenly treasure

7—9. **we . . vessels,**[a] the Aposs. were but poor weak men who could do nothing of themselves. **that . . power,** the glorious results in heart and life of the power of the Gospel. **may . . us,** may at once be seen to be of God. **we . . side,**[b] *pressed* by our foes. **distressed,** *Gk.*, straitened;[c] we can still fight. **we . . despair,** "doubting, but not despairing; or, bewildered, but not benighted."—*Stanley.* **persecuted,** by foes. **forsaken,**[d] by friends—human or Divine. **cast . . destroyed,**[e] thrown down by foes, but not killed.

The frailty of the instruments and the excess of the power.—I. Crushed, but not penned in a corner, The idea is that of being jostled in a crowd (Mark iii. 9). They are hard pressed for space, but not driven into hopeless straits. II. In difficulties as to the ways and means of carrying on their ministry effectually, but not reduced to utter helplessness. III. Persecuted, but not left in the enemies' hands—not given over to the persecutors. IV. Thrown to the ground, but not destroyed. The notion is the pursuit of a fugitive in war, who, when overtaken and thrown down, is usually slain. Here was the overthrow, but, by God's grace, not the slaughter.—*Archdeacon Evans.*

Treasure in earthen vessels.—This figure is taken apparently from the custom of placing gold and silver in earthenware jars, as was the practice of the Persian kings, described in *Herodot.* iii. 96. Compare, also, the Rabbinical story given by Wetstein, of the reply of Rabbi Joshua to a daughter of the emperor, who, on taunting him with his mean appearance, was referred by him to the earthenware vessels in which her father kept his wines; and when, at her request, the wines had been shifted to silver vessels, and there turned sour, was taunted by the Rabbi with the observation that the humblest vessels best contained the highest wisdom.—*Stanley.* *Growth under pressure.*—"*Sub pondere cresco*"—I grow under a weight—was the motto on the crest of John Spreull, of Glasgow, who for his defence of religious liberty in the times of Claverhouse was imprisoned on the Bass Rock, in the Frith of Forth. This is the great motto of the world. Nature is like a huge watch, whose movements are caused by the compression of the mainspring. Only by restraint is life possible.—*Macmillan.*

power of the risen Saviour

10, 11. **always . . Jesus,**[f] our trials, sufferings, persecutions, similar to those of the Lord. **life . . Jesus,**[g] the power of the risen and living Saviour. **might . . body,** in the preservation of it. **delivered,** exposed. **life . . flesh,** men might clearly see that the Apostles were supernaturally protected. "God exhibits Death in the *living*, th. He may exhibit Life in the *dying*."—*Alford.*

Bearing about the dying of Christ.—I. The manner in which the Apostles bore about the dying of Christ. These words mean that they were in daily peril of such a death as His. II. What manner of obedience to this unrepealed requirement remains for us? How may we still bear this about with us?—1. We may bear about the memory of it, and see all things by that light; 2. We may show in our life the transforming power of His death.—*Boyd.*

Resignation in suffering.—Let me wither and wear out mine age in a discomfortable, in an unwholesome, in a penurious prison, and so pay my debts with my bones, and recompense the wastefulness of my youth with the beggary of my age; let me wither in a spital under sharp, and foul, and infamous diseases, and so recompense the wantonness of my youth with that loathsomeness in mine age: yet, if God withdraw not His spiritual blessings, His grace, His patience: if I can call my suffering His doing, my passion His action,—all this that is temporal is but a caterpillar got into one corner of my garden, but a mildew fallen upon one acre of my corn; the body of all, the substance of all, is safe as long as the soul is safe.—*Donne.* If the Christian live only by faith in the living Saviour, his life must be the manifestation of the life of the Saviour. If Christ be not alive, how comes it that they who act upon the supposition that He is alive find the supposition perpetually verified and in no instance falsified—verified by the assistance vouchsafed, by the promises fulfilled, by the consolations enjoyed in these mortal bodies, which are the theatres of truceless warfare with a corrupt nature and apostate spirits? Con-

[a] 1 Co. ii. 3—5.

[b] 2 Co. vii. 5.

[c] To be *straitened* in wrestling, is to be so squeezed in the arms of one's antagonist, as to be vanquished. In the Syriac and Arabic versions it is "and not suffocated."

[d] He. xiii. 5, 6.

[e] Ps. xxxvii. 24.

"The meanness of the earthen vessel which conveys to others the Gospel treasure takes nothing from the value of the treasure. A dying hand may sign a deed of incalculable value; a shepherd's boy may point out the way to a philosopher; a beggar may be the bearer of a valuable present."—*Cecil.*

[f] Ro. viii. 36; Ps. xliv. 22; 2 Co. xi. 23, 25.

[g] Ph. iii. 10; 2 Co. i. 5; xiii. 3, 4; 2 Ti. ii. 11, 12.

"No ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith, true spirituality, and deep earnestness."—*Brit. Quart. Review.*

As waters in motion are purest, so saints in affliction are holiest.

clusion: What we wish for you is that you might manifest the life of the Redeemer—manifest it in the vigor with which you resist the devil, break loose from the world, and set yourself to the culture of holiness.—*H. Melvill.*

12—15. death . . us . . you,[a] "death may be said to be working in Christ's ministers, because of their visible sorrows, anxieties, persecutions; life in their converts, because of the visible change in their character and acts." **we . . faith,** as the Psalmist whom he proceeds to quote.[b] **believed,** the promise. **spoken,**[c] out of full heart to comfort others. **we . . speak,** faith produces similar fruit in all ages. **knowing . . Jesus,**[d] we are persuaded of this if death should overtake us. **and . . you,**[e] one happy, undivided band of glorified saints. **things,** suffered by us. **that . . grace,** given to us. **might . . many,** blessed by our labors. **redound . . God,**[f] the Giver of all good.

Soul-inspiring facts.—I. That Christ was raised from the dead. No fact in history is more firmly established. II. That the genuine disciple of Christ will also be raised. III. That all things are for the good of the good. IV. That all things in life should result in the true worship of God. It is only in worship that the soul can find the free and harmonious development of all its spiritual powers. Worship in heaven.—*Thomas.*

Self-forgetfulness (Philanthropic).—A rough and dusty private soldier was picked up at the battle of Resaca, who was bleeding profusely from an awful shell-wound in his mouth. The first sensation after such a wound is one of intense thirst. He was offered a drink from a bright new tin cup, but refused it. Being asked why, he said, "My mouth is all bloody, sir; and it might make the tin cup bad for the others." Mr. Lawrence, who tells the story, says that the words that immortalized Chevalier Bayard or Sir Philip Sidney did not equal this hero's answer. *The assertion of our faith* has value and efficiency only so far as it can point to practical results. Mere evanescent excitement not only works no good, but helps to deceive our hearts. It is a miserable thing, indeed, if we have to throw ourselves back upon the triumphs of the past to find some consolation amid signs of weakness in the present. Where is its power now? What it once had it can have again. There is no motive which it has ever called into play that does not retain all its ancient force; there is no promise on which it rests that does not remain firm and unchanging; there is no force which it has employed in the past that is not equally at its command to-day. We profess to have the same faith which inspired the heroes of our Christian chivalry in the days that are past, and if it does not work out a heroism as noble in us it is because our souls have not been submitted to its power.—*J. G. Rogers.*

believing and speaking

[a] 2 Co. i. 6; Ph. ii. 17.

[b] Ps. cxvi. 8—10.

[c] Ac. iv. 18—21.

[d] Ro. viii. 11.

[e] Jude 24, 25.

[f] 1 Co. iii. 21; Col. i. 24; 1 Co. i. 4.

"One must breathe the spirit, before he can speak."—*Pindar.*

"We not only speak *what* we believe, but *as* we believe; if the faith be weak, so will be the utterance."—*J. A. James.*

16, 17. for . . cause, on this account; bec. of this hope. **we . . not,**[g] do not flag. **but . . perish,** grows old, weary, etc. **yet . . man,** spirit, mind. **renewed . . day,**[h] invigorated with supplies of faith, grace, etc. **light,**[i] in degree and duration. **moment,** life but a moment comp. with eternity. **worketh,** by keeping us near to God. **a . . exceeding,** surpassing all power of description or conception. **weight . . glory,**[j] in opposition to *light affliction.*

The growth of the spiritual life.—It is assumed that—I. Spiritual life exists. II. This spiritual life is susceptible to growth. This growth consists in—1. The more vivid apprehension of spiritual realities; 2. The development of a holy character; 3. A more enlightened and comprehensive view of spiritual truth. III. This growth is best promoted by the faithful and active discharge of duty. Our dangers are our discipline—and it is by discipline that the spiritual life attains to maturity. IV. This growth is gradual, as well as progressive. The daily renewal of the inward life is—1. Needed; 2. Accomplished by all the events and circumstances of our ordinary life. V. The physical life declines, whilst the spiritual life advances. Conclusion:—(1) The better part of our life is the spiritual; (2) This furnishes consolation to those Christians who are advancing in life.—*Gamble.*

What we need if our religious life is to become interesting, is new life—life as new as the last ray of the sun that has reached us, the last drop of dew that has trembled on the blade of grass. We want this ever-flowing, ever-growing life. We want to make contact with the source of life. There are so many people whose spiritual life is governed on the seven-day-clock principle. It is effectually wound up on the Sunday, and it is effectually exhausted on the Saturday following. And the coming Sunday will find it

outward and inward man

[g] Ps. lxxxiv. 5, 7; 2 Th. i. 3, 4.

[h] Col. iii. 10.

[i] Ma. v. 11, 12.

[j] Ro. viii. 18; 1 Pe. v. 10; He. xii. 10.

"I can easily overlook any present momentary sorrow when I reflect that it is in my power to be happy a thousand years hence."—*Bp. Berkeley.*

"Show me what thou truly lovest, show me what thou seekest and strivest for with thy whole heart, when thou hopest to attain to true enjoy-

ment, and thou hast hereby shown me thy life. What thou lovest, is that thou livest. This very love is thy life, the root, the seat, the centre point of thy being."—*Fichte.*

where the last Sunday found it. There will be no real progress, no gain, no growth.—*C. S. Horne. Affliction and sin.*—While the eminent Puritan minister, Mr. Dod, resided at Hanwell, he was the subject of much persecution and sorrow. Going once to see his relative, the Rev. Mr. Greenham, of Dry-Drayton, and lamenting the state of his mind to him, the worthy minister replied, "Son, son, when affliction lieth heavy, sin lieth light." This saying conveyed great comfort to Mr. Dod, who rejoiced that God could make affliction the means of his sanctification; and used afterwards to say, that "sanctified afflictions are spiritual promotions."

things seen and unseen

a 2 Co. v. 7.

b He. xi. 1, 24—27.

c 1 Jo. ii. 17.

d Ma. xxv. 46.

"There will be no Christian but what will have a Gethsemane, but every *praying* Christian will find that there is no Gethsemane *without* its angel!"—*Binney.*

18. while . . seen,[a] present trials, etc. **but . . seen,**[b] future triumphs, etc. **temporal,**[c] both sorrows and joys. **eternal,**[d] the all-sufficient item in the argument and balance-sheet of faith.

Time and eternity.—I. The delusions which hide from our eyes the things belonging to our peace. II. The causes of these delusions: 1. A want of faith; 2. The notion that, for the cares of the other world, whatever may be at some future time their necessity, there is no immediate and urgent occasion; 3. A confirmed habit of sin. III. The most probable cure of this remarkable confusion of intellect. It is the same in all cases: 1. Attendance on the outward means of instruction and of grace; 2. A study of the Scriptures; 3. A participation in the solemn ordinances of religion; 4. A steady and resolute contemplation of the evidences, the commandments, the promises, and the threatenings of the Gospel.—*Bp. Heber.*

"*We are like a man* who stays at an hostelry for a night whilst he is on a journey. Is the room uncomfortable? When the morning breaks it is of no use making a complaint; so we merely chronicle the fact and hasten on. If a person is going a long distance in a railway carriage, he may be a little particular as to where he shall sit, but if it is only a short stage, he does not think about it. A whole eternity lies beyond, and therefore a short temporality dwindles into an insignificant trifle."—*Spurgeon.*

CHAPTER THE FIFTH.

the earthly and the heavenly house

e 2 Pe. i. 14.

f Ge. iii. 19; Job iv. 19.

g Jo. xiv. 2; He. xi. 9, 10, 16.

h Ro. viii. 23.

i Ph. i. 23.

j 1 Co. xv. 53; Re. iii. 18.

"I see when I have but a short journey to travel I am quickly at home, soon out of the pain of my travel, soon into the possession of my rest. If my life be but my walk, and heaven my home, why should I desire a long journey? Indeed, knowing my home so pleasant, I would not be weary with a long walk, but yet the shorter my journey the sooner my rest."—*Warwick.*

1—3. if . . house, the body. **tabernacle,**[e] tent. **dissolved,**[f] by death (ill. a tent struck, folded up, etc.). **building,** not a tent. **eternal,** durable. **heavens,**[g] in the better country. **in this,** this tabernacle. **groan,**[h] sigh for freedom. **earnestly . . heaven,**[i] note the distinction betw. the true person and the body. An occupant is not the house. **if . . naked,** this mortal must put on immortality.[j]

Christian knowledge concerning the future body of the good.—The Christian knows that:—I. It will be better than the present. 1. It will be directly Divine. "A building of God." The present body is from God, but it comes from Him through secondary instrumentalities. The future body will come direct, it will not be transmitted from sire to son. 2. It will be fitted for a higher sphere—"In the heavens." The present body is fitted for the earthly sphere. 3. It will be more enduring, "eternal." 4. It will be more enjoyable. II. He is now being divinely fitted for the better body of the future (*v.* 5). —*D. Thomas.*

Dissolution no injury.—Cicero tells of a prisoner who had always lived in prison; he had never once seen the outer world. And so when he had become an old man, and they began for some reason or other to pull down the walls of his prison, he broke into bitter lamentings because they would destroy the little window through whose bars he had got the only bit of light that had ever gladdened his eyes. He did not understand that the falling of the walls would let him into a broad, bright world, would open to him the wide glories of sun and sky and summer. And so when we see the body sinking in ruinous decay it seems as if we were about to lose everything, forgetting that the senses are but the dim windows of the soul, and that when the body of our humiliation is gone the walls of our prison-house are gone, and a new world of infinite light and beauty and liberty bursts upon us.—*W. L. Watkinson. A larger house.*—Passing by a house a short time since I noticed the intimation, "This House to Let." "How is this? Is the former tenant dead?" I asked. "Oh, no, sir," said the caretaker, "he has removed to a larger house in a better situation." Even thus, as we look upon the clay tenement in which some loved Christian friend has dwelt, we answer, "No, he is not dead, but re-

moved into the enduring house in 'the better country,' where the 'better resurrection' is, and where eternal life is."—*Henry Varley.*

4, 5. burdened,[a] this body with its wants, toil, pain, a load fr. wh. the spirit desires to be free. **not . . unclothed,** etc. Alford paraphrases as follows:—because we are not willing to divest ourselves (of it), but to put on (that other) over it, that our mortal part may (not die, but) be swallowed up by life[b] (absorbed in and transmuted by that glorious principle of life which our new clothing shall superinduce upon us). This feeling was a natural one for those who regarded the coming of the Lord as near. **wrought . . thing,** worked in us the hope and the meetness. **God,** a work that none other could do. **given,** as a pledge and foretaste of what is to come. **earnest . . spirit,**[c] see 2 Cor. i. 22.

Preparation for heaven the work of God.—There are five steps in orderly succession whereby we are wrought, made fit, for the kingdom of God. I. The first of these is the Divine call, by which we are excited and urged to seek salvation. II. The second step in the preparation of the soul for heaven is Divine illumination. III. The spiritual illumination of the inner man is followed by repentance. IV. And this conducts us to the fourth step in the process of religion—namely, faith in Christ. V. The final step in the method of salvation is the sanctification of the soul.—*J. A. Sartorius.*

A joy-producing sight of heaven.—It is reported of Godfrey of Bouillon, in his expedition to the Holy Land, that when his army came within sight of Jerusalem, beholding the high turrets and fair fronts (which were skeletons of far more glorious bodies), they were so transported with joy that they gave such a shout that the very earth was said to ring again. How might thine heart leap with joy, when thou upon thy death-bed shouldst with the eye of death behold the stately turrets and pearly gates of the New and Eternal Jerusalem! Thou mightest contentedly leave thine earthly habitation for thy Father's house, and joyfully bid adieu to thy corruptible silver, and airy honors, for an "enduring substance and an eternal weight of glory."—*Swinnock.*

6—8. confident, bold, *i.e.*, in preaching, etc. **home . . absent,**[d] *Gk.*, at home in body we are from our home in the Lord. **walk . . faith,**[e] "we walk by means of faith, not by means of appearance:" *i.e.*, faith, not the actual appearance of heavenly things themselves, is the means whereby we hold on our way.—*Alford.* **absent . . present,**[f] fr. home out of the body, and at home with the Lord.

Comfort in death.—This assertion—I. Shows us the vanity and falsehood of that opinion concerning the sleep of the soul from the time of death till the general resurrection. II. Is directly against the feigned Purgatory of the Church of Rome. III. Encourages us against the fear of death. IV. Comforts us under the loss and death of friends. V. Should wean us from the love of life.—*Abp. Tillotson.*

Walking by faith.—These were the words that arose to our recollection in visiting that old castle of St. Andrews, out of which Hamilton and Wishart, our first Scotch martyrs, came to die for God's truth at the stake. Groping our way along a tortuous passage, we descended by some steps into an inner prison, and there, by a beam of light that streamed through a loophole of the massive wall, we saw an opening in the rocky floor. Candles lighted and let down showed a shaft descending into the bowels of the rock, where, widening out like the neck of a bottle, it formed a dreadful dungeon. It was called—and justly—an *oubliette*, or place of forgetfulness, because those that black mouth swallowed up were ever after lost to life, to light, to liberty. It made one shudder to look down into that horrible pit; nothing seen but the blackness of darkness—nothing heard but the muffled sound of the waves, as bursting on its rocky walls they seemed to moan for the deeds that had been perpetrated there. "There," says John Knox, "many of God's children suffered death, pining away slowly till their life lapped up like the tide on the shore, or was suddenly destroyed by the blow of the assassin." Such were the bloody days and deeds of Popery—never more, we trust, to return. But as our fancy called up the men who entered that low door to be let down like a coffin into that living sepulchre, never to come out but to die on the scaffold or the stake, the words that sprang to our memory were, "They walked by faith, not by sight."—*Guthrie. Cowper's view of death.*—"I have not time to add more," says Cowper the poet, in a letter, "except just to

present pledge of future glory

a Ro. vii. 24; Ps. lv. 6.
b 1 Co. xv. 54.
c Ep. i. 14; iv. 30; 2 Co. i. 22.

"Life, and man, is an insoluble enigma except on the hypothesis that this is a nursery-ground, and that the little plants will be pricked out some day, and planted where they are meant to grow."

"Life has been called a parenthesis between our birth and death. The history of the human race is but a parenthesis between two cataclysms of the globe which it inhabits; time itself only a parenthesis in eternity."—*Southey.*

we walk by faith

d Jo. xiv. 2, 3.

e He. xi. 1; Ro. viii. 25; 2 Co. iv. 18.

f Ph. i. 23.

"Faith is the genius of the heart."—*Vinet.*

"Faith is the highest act of reason."—*Baxter.*

"Death is an inexorable, irresistible messenger, who cannot be diverted from executing his orders by the force of the mighty, the bribes of the rich, nor the entreaties of the poor."—*T. Boston.*

add, that if I am ever enabled to look forward to death with comfort, which I thank God is sometimes the case with me, I do not take my view of it from the top of my own works and deservings, though God is witness that the labor of my life is to keep a conscience void of offence toward Him. Death is always formidable to me except when I see him disarmed of his sting by having sheathed it in the body of Jesus Christ."

the judgment seat of Christ

a He. iv. 11; Lu. xiii. 24.

b φιλοτιμεῖσθαι is "to place one's honor in getting an object performed."—*Stanley.*

c Ma. xxv. 31, 32; Ro. xiv. 10—12; Re. xx. 11, 12, 15.

d Re. xxii. 12; Ro. ii. 5—11; Ga. vi. 7.

"In the day of judgment we shall not be asked what we have read, but what we have done; not whether we have talked well, but whether we have lived well."—*T. à Kempis.*

"Justice, like lightning, ever should appear
To few men's ruin, but to all men's fear."—*Swenam.*

9, 10. wherefore, bec. we have this faith. **labour,**[a] strive.[b] **judgment seat,**[c] tribunal. **receive,** reap the fruits of. **done . . body,**[d] by means of his body.

The certainty of a future judgment.—I. The certainty of a general trial of mankind after this life. We may be certain of this because it is—1. Very agreeable to the nature of God; 2. Consonant to the nature of man's soul; 3. Necessary for the manifestation of the Divine justice; 4. Natural to the prevailing notions of mankind. II. What manner of thing this last doom will be: 1. The Judge; 2. The parties to be judged; 3. The accusations against them; 4. The form of the trial; 5. The sentence and its execution. —*South.*

The judgment seat of Christ.—The image of Christ on the judgment seat is the same as that in Rom. xiv. 10 (where, however, in the best MSS. it is "the seat of God"); and the expression is peculiar to these two passages, being taken from the tribunal of the Roman magistrate, as the most august representation of justice which the world then exhibited. "The Bema" was a lofty seat raised on an elevated platform, usually at the end of the Basilica, so that the figure of the judge must have been seen towering above the crowd which thronged the long nave of the building. So sacred and solemn did this seat and platform appear in the eyes, not only of the heathen, but of the Christian society of the Roman Empire, that when, two centuries later, the Basilica became the model of the Christian place of worship, the name of βῆμα (or tribunal) was transferred to the chair of the Bishop; and this chair occupied in the apse the place of the judgment seat of the prætor. In classical Greek the word βῆμα was applied not to the judgment seat, which did not exist in Grecian states, but to the stone pulpit of the orator. In the N. T. (with the exception of Acts vii. 5) it is always used for a "judgment seat." The more usual figure for the judgment is a "throne" (θρόνος). Comp. Ma. xxv. 31, "He shall sit on the throne of His glory;" Rev. xx. 11, "a great white throne;" Dan. vii. 9, "His throne was like a fiery flame."—*Stanley.*

we persuade men

e He. x. 31.

f 2 Ti. ii. 24, 25; 2 Co. iv. 2.

g 2 Co. iii. 1; i. 14.

h Ac. xxvi. 24; Jo. x. 20.

"The more honesty a man has, the less he affects the air of a saint. The affectation of sanctity is a blotch on the face of piety."—*Lavater.*

11—13. knowing . . terror,[e] *R.V.* "fears;" knowing what it is to fear the Lord. **persuade,**[f] by acting as well with vehemence, as with sobriety. **we . . God,** as to our faithfulness. **we . . you,** we are not repeating our vindication.[g] **but . . behalf,** give you an occ. of boasting concerning us, in regard to our sincerity. **appearance,** outward pretensions. **heart,** the indif. of wh. is implied. **beside,**[h] mad, as some say. **sober,** dispassionate, calm. **it . . cause,** your salvation is always aimed at.

The way to win men.—I. How do we persuade men? By—1. Arguments addressed to the judgment; 2. Addresses to the sensibilities; 3. Appeals to experience. II. To what? To—1. Be reconciled to God; 2. Cease from sin; 3. Do good; 4. Go to heaven. III. Why?—As—1. Exhibited in life; 2. Revealed in death; 3. Discovered in eternity; 4. Admonished in mercy.—*Wythe.*

Sinai sends sinners to Calvary.—This text has been denounced as cruel. Let us consider its use in secular affairs. A company is about to cross the ocean. The word terror has been suppressed, so they make no provision to escape in case of shipwreck. No life-preserver and no life-boat have been taken on board. The same policy has prevented the erection of lighthouses and the perfection of charts. Now, when out at sea and the storm has come, then they have reason to deplore the mistaken kindness which kept from them a knowledge of the terrors of the deep. The exercise of foresight is the part of wisdom. Knowing the terror, the danger before us, we should be persuaded to make every provision.—*Cuyler.*

the love of Christ

i Ep. iii. 19; Jo. xv. 12, 13; 1 Jo. iii. 16.

j Ac. iv. 20.

k 1 Ti. ii. 3—6; 1 Jo. ii. 2.

14, 15. love . . Christ,[i] for us, and in us. **constraineth,** constantly rules, impels us. **judge,**[j] conclude. **that if one,** etc., *R.V.* "that one died for all, therefore, all died." The death of Christ was, in a sense, the death of all mankind. **for all,** *instead* of all. **and . . all,**[k] we form an opinion not only of the state of man, but of the purpose of Christ. **they . . live,** through His death. **themselves,** their own profit and pleasure. **but . .**

him,[a] to promote His glory. **who . . them,** and thus claims their grateful service. **and . . again,** not only as the pledge of their resurrection, but to reign and rule for them.

The love of Christ constraineth us.—I. The design of Christ's death. To bring us to live unto the Lord. II. How His death is peculiarly calculated to effect this: 1. It brings to mind our state without Him; 2. These are the things which throw a new lustre over the Divine character; 3. It calls us to live unto Him for our own benefit, as well as His glory; 4. It speaks to us of gratitude. Application:—This tells you that—(1) Christ loves you most tenderly; (2) Once you were a lost sinner; (3) You are called to die unto sin; (4) You are called to life in newness of life.—*Spenser.*

Fully consecrated to Christ.—Mr. Moody, in one of his addresses, said, "I see a man on this platform—I do not know if he remembers it—but when I was here in 1867, there was a merchant who came over from Dublin, and was talking with this business man in London; and as I happened to look in, this business man in London introduced me to the man from Dublin. The Dublin man said to the London man, alluding to me, 'Is this young man all O O?' Said the London man, 'What do you mean by O O?' Said the Dublin man, 'Is he Out and Out for Christ?' I tell you it burned down into my soul."—*Bib. Ill. Nothing a sacrifice for Christ.*—Dr. Livingstone, in writing of the dangers he had to undergo in his missionary travels in South Africa, very strikingly said, "I do not mention these privations as if I considered them to be 'sacrifices,' for I think that the word ought never to be applied to anything we can do for Him who came down from heaven and died for us." *Henceforth.*—In passing over a mountainous country the traveller comes at length to the water-shed. Up till he reached that elevation the brook has been meeting him; but so soon as he has crossed it a new-born rivulet runs dancing along with him. The external features of this ridge may be different in different cases. In one they may be clearly defined; in another they may be so little marked that it may be difficult to say where precisely the transition has been made, and the tourist can only tell that he has made it when he sees the new direction which the water is taking. But however it may be outwardly indicated, the fact remains that at such a ridge a few yards will determine whether the water falling from the clouds will find its destination in one ocean or another. Now the moment of conversion is the water-shed of life. Sometimes the transition is distinctly defined; sometimes it is hardly discernible; yet always it is the turning-point of a man's eternity.—*W. M. Taylor.*

16, 17. wherefore . . flesh,[b] do not respect one man more than another, bec. he is rich, or was a Jew, etc. **yea . . flesh,** once had low, carnal, or partial views of Christ. **yet . . more,** after that fashion. **if . . Christ,**[c] united to Him by faith. **he . . creature,**[d] having a new experience, aims, hopes. **old . . away,**[e] the old life—its sins and follies—done with. **all . . new,**[f] inclinations, practices, principles.

The great change.—If any man be in Christ he—I. Has a new God; II. Has a new object of pursuit; III. Adopts a new rule of action; IV. Lives a new life—a life of faith on the Son of God, who loved him, and gave Himself for him; V. Has new joys; VI. Has new hopes.—*Justin Edwards.*

A new creature.—Some years ago a poor miner, who had almost been given up as hopeless, was brought under the power of the Gospel. After his conversion he said: "I praised God with all my heart for what He had done for a poor sinner like me. Everything looked new to me,—the people, the fields, the cattle, the trees. I was like a man in a new world; and I was so joyous that some said I was a madman; but what they might well mean was that I was a glad man; and, glory be to God! I have been glad ever since."—*N. T. Anec. Occupied with Jesus.*—An old Welsh minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered: "John Evans, do you think we shall be known to each other in heaven?" Without hesitation he replied, "To be sure we shall, do you think we shall be *greater fools* there than we are here?" After a momentary pause, he again proceeded, "But, Margaret, I may be a thousand years by your side in heaven, without having seen you; for the first thing which will attract my notice when I arrive there will be my dear Saviour, and I cannot tell *when* I shall be for a moment induced to look at any other object." John and Margaret are now in heaven; and perhaps they have yet had hardly time to look

[a] Ti. ii. 14; 1 Pe. iv. 1, 2; Ga. ii. 20; 1 Co. vi. 19, 20; Ro. xiv. 7—9.

"For the feelings of men, when they are looking for a favor, are very different from those of the same men when they have succeeded in obtaining it."—*Diony. Halicarn.*

"He that dies in an earnest pursuit is like one that is wounded in hot blood, who, for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good doth avert the dolors of death; but, above all, believe it, the sweetest canticle is, '*Lord, now lettest thou thy servant depart in peace.*'"—*Bacon.*

a new creature

[b] 1 Ti. v. 21; 2 Co. xi. 22; Ro. ix. 3—5; Ga. ii. 11—14; Ma. xii. 50.
[c] Jo. xv. 5; 1 Co. i. 30; Ep. i. 4; 1 Jo. iv. 13.
[d] Ga. v. 6; vi. 15.
[e] Jo. iii. 3; Ep. ii. 10; iv. 23, 24.
[f] Col. iii. 1—3, 5—10; Ph. iii. 7—9.

"We are not ennobled by what we see or what we are, but by what we believe. Our dignity consists in our faith. Without moral conviction,—dependent not upon experience, but upon himself,—man is a degraded being."—*Vinet.*

"Let no study prevent the thoughts of death; and though we visit Athens, let us dwell at Jerusalem and Mount Calvary rather than Parnassus: let us never busy

ourselves about many things, and neglect that good part which shall not be taken away from us."—*Boyle.*

out for one another.—*N. T. Anec.* *The great change.*—A Scotch girl was converted under the preaching of Whitefield. On being asked if her heart was changed, her true and beautiful answer was, "Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for everything is different from what it once was."

ministry of reconciliation

18, 19. all things, all that are involved in this mighty change. **God,**[a] His work alone. **Christ,** in and through whom He manifested His wisdom and love. **us,** Apostles, preachers. **ministry,**[b] service, stewardship. **reconciliation,** that by deed and word we might aim to secure it. **God . . Christ,**[c] incarnate. **reconciling . . himself,**[d] bringing it back. **not . . them,**[e] but promising pardon, etc. **word,** Gospel. **reconciliation,** by wh. reconciliation may be effected.

a 1 Jo. iv. 10; Ro. v. 10.

b Mk. xvi. 15.

c 1 Ti. iii. 16.

d Col. i. 20; 2 Co. v. 15.

e Ro. iii. 24, 25; iv. 5–8.

Reconciliation.—Reconciliation, in its—I. Author—"God in Christ." Consider—1. The wisdom; 2. The power; 3. The motives, of God. II. Medium—"God was in Christ." This medium is—1. Available; 2. Sufficient, to all. III. Ambassadors: 1. The honor conferred upon man; 2. The responsibility of the true minister. IV. Glory. Its glory appears in—1. Its greatness; 2. Its generosity; 3. Its condition.—*Griffiths.*

The ministry of reconciliation.—Christ is the chief ambassador; but we are the delegated messengers of this peace—we are in Christ's stead. God might have sent angels as His ambassadors; they would be more worthy of so great a King and of so important a message. But, in condescension to human weakness, He has sent us weak and fallible men. He would rather allure us with love than terrify us by His greatness. Oh! how high and how responsible is our office! But what is the message? It is to treat with sinners on peace and reconciliation. The embassy is one of infinite grace. God promises that He is ready to receive sinners into His favor. And can it be that such a gracious message should be rejected? There are two motives which we would present before you—motives which the Apostle uses in this very chapter: the one of fear, arising from a consideration of Christ on the throne of judgment; the other of love, arising from a consideration of Christ on the Cross of suffering.—*P. J. Gloag.* *God in Christ.*—A sick woman said to Mr. Cecil, "Sir, I have no notion of God. I can form no notion of Him. You talk to me about Him, but I cannot get a single idea that seems to contain anything." "But you know how to conceive of Jesus Christ as a man," replied Mr. Cecil; "God comes down to you in Him, full of kindness and condescension." "Ah! sir, that gives me something to lay hold on. *There* I can rest. I understand God in His Son." "God was *in Christ*, reconciling the world to Himself, not imputing their trespasses unto them."

"A prince's safety may be so intimately concerned in a traitor's life, that he cannot cut off his head without endangering the crown which stands upon his own. But none of these straits forced God to entertain thoughts of peace to His poor creatures; no, they are the birth of free condescending love."—*Gurnall.*

ambassadors for Christ

20, 21. ambassadors,[f] messengers in His place. **God . . us,**[g] as He did by Christ. **stead,** He being the chief ambassador. **for,** this is our argument in beseeching you. **he,** God. **him,** Christ. **to . . sin,**[h] the representative of sin, the sin of the world, bearing the burden of sin. **righteousness**[i] **of God,** endued with it and viewed as *in* it and examples of it.—*Alford.*

b Mal. ii. 7.

g Job xxii. 21.

h Is. liii. 6, 9, 12; Ga. iii. 13; 1 Pe. ii. 22, 24; 1 Jo. iii. 5.

Christ made sin for us.—I. What Christ did when He was made sin for us. II. What there was in this that could make us righteous. III. How far this conduces to making us righteous. There is requisite: 1. On God's part, a disposition to pardon: 2. On our part, a capacity for pardon. IV. This is a powerful argument for our being reconciled unto God.—*Williams.*

We beseech you.—A son once quarrelled with and stole from his father, then fled to London, where he wasted his substance in sin. A detective discovered him in a haunt of vice—health and money gone. The father was notified, and hastened to the wretched abode. He climbed to the attic, and found his sick son in a broken, troubled sleep. He bent over him and was recognized. "My poor boy, I've come for you; will you go home with me?" "Go home! yes, if you'll forgive me, father." He lifted up the invalid, and took him home repentant and forgiven. So God says to you, "Poor son, daughter, come home, come home!" You have heard of the Highland mother whose daughter had long led a reckless life in Edinburgh, sunk in sin. Her eyes were opened. She returned home to the hut by the hillside, finding her way in the darkness. The daughter entered and found her old "mother" crooning over the ashes of the fire. The penitent was clasped in her mother's arms. "I came home in the dead of night and found the cabin door unlocked!" "It's never been locked since you went away, for I didna ken when you might come back." So God keeps the door of mercy ajar and

f Je. xxiii. 5, 6; Ro. i. 16, 17; v. 19.

"In order truly to pardon we must do more than pardon. Evil must be overcome with good, and, according to the example set by God Himself, where sin abounded, grace must much more abound."—*Vinet.*

waits to welcome you. Think of that Saxon word, well-come—that is, "It is well for you to come." To stay away is hell!—*T. L. Cuyler.*

CHAPTER THE SIXTH.

1, 2. workers . . him,[a] fellow-laborers. **grace . . God,**[b] His goodness in sending this Gospel and ministry. **for . . saith,**[c] and on that prom. to the Messiah we preachers rely. **I . . thee,** praying for salvation of heathen. **behold,** this is the Apostle's comment on the prophet's word. **now . . time,**[d] this day of Gospel ministry is the time spoken of by Isaiah. **accepted,** of God, the time of favorable acceptance. **now . . salvation,** hence God will help those who proclaim salvation to dying men.

Receive not God's grace in vain.—I. The grace of God: 1. Its source; 2. The discoveries it makes; 3. The assistance it affords; 4. Its rewards. II. It may be received in vain. We receive it in vain when we—1. Do not understand; 2. Are not convinced by it; 3. Practically disregard it. III. Ministers, as workers together, beseech their hearers not to receive it in vain: 1. For God's sake; 2. For their own.—*Anon.*

Importance of to-day.—There is a story told in ancient history of a certain king who lighted a lamp, and had it hung in his palace; he then sent heralds forth to bring every criminal and rebel to his presence, that they might obtain pardon. Those who came while the lamp was burning were set free: but those who delayed till the lamp had gone out, or who altogether neglected the invitation, met with a terrible death. *The queen and the artist.*—An artist solicited permission to paint a portrait of the queen: the favor was granted; and the favor was great, for it would make the fortune of the man. A place was fixed and a time; at the fixed place and time the queen appeared, but the artist was not there; he was not ready yet. When he did arrive, a message was communicated to him that her Majesty had departed and would not return. Such is the tale. The King Eternal consented to meet man. He fixed in His covenant and promised in His Word the object, place, and time of the meeting; it is for salvation; it is in Christ; it is *now.* He has been true to His own appointment; but how often is it otherwise with man.—*Arnot.*

3—5. giving . . thing,[e] doing nothing that might bring reproach. **ministry,** including both work and workers. **approving,** in your love, and in respect of others through you. **patience,**[f] of wh. ministers—of all men—have much need. Now follow special trials of patience. **afflictions,** oppressions. **necessities,**[g] wants unsupplied. **distresses,**[h] straits. **tumults,**[i] popular opposition. **labours,**[j] of many kinds. **watchings,** for the souls of others. **fastings,** self-denial and mortification.

The character of a Christian minister.—The ministerial office: I. As executed by Paul: 1. The circumstances in which he was placed; 2. The manner in which he conducted himself under them. In a way of: (1) Active exertion; (2) Patient submission. II. As appointed for us: 1. The exceeding value of the soul; 2. The true nature of the Christian warfare; 3. The great blessing of a faithful ministry.—*Simeon.*

A blameless ministry.—Doctor Brockmand, Bishop of Zealand, was once present at a wedding, which was attended by a large promiscuous company of all ranks. At table, the conversation turned upon the conduct of a certain disorderly clergyman: some of the company reprobated, and others pitied him. But a lady of rank, no doubt one of those who take the lead where busy scandal feasts her votaries, gave a new turn to the subject, and with a scornful mien, added, "What a pretty set of creatures our clergy are!" It grieved Brockmand to hear the whole clergy thus vilified, yet he did not think proper to offer a serious reply. But shortly after, he related an anecdote of a noble lady, notorious for ill-conduct, concluding with these words. —"It does not follow, however, that all our noble ladies should resemble her."

6—8. Having spoken of the things by wh. his patience was *tried,* he proceeds to show how it was *manifested.* **pureness,**[k] of life, speech, motive. **knowledge,**[l] right views of God, etc. **long-suffering,**[m] under ill-treatment. **by . . Ghost,**[n] His fruit in the life. **love,**[o] to God and man. **the . . truth,**[p] faithful preaching. **the . . God,**[q] manifested in and through us. **the . .**

the day of salvation

a 1 Co. iii. 9.

b Tit. ii. 11, 12; He. ii. 3.

c Is. xlix. 8.

d Pr. i. 24—28; Is. lv. 6; Lu. xiii. 24, 25; Jo. xii. 35; He. iii. 7, 8; Lu. xix. 42.

Decision and promptitude, even though sometimes a man may err for want of due deliberation, will, in the long run, more often conduce to success than a slow judgment that comes too late.

ministerial patience

e 1 Co. iv. 1; Ma. x. 16—18, 20.

f 2 Co. xii. 12; Ja. i. 2—4.

g Ac. xx. 34.

h Ac. xvi. 23; xxiii. 35.

i Ac. xvii. 4, 5; xix. 28, 29.

j 1 Co. xv. 10; 2 Co. xi. 23—28.

"What destiny sends, bear! Whoever perseveres will be crowned."—*Herder.*

k 2 Co. iv. 2; 1 Th. ii. 10.

l Ep. iii. 4.

m 2 Ti. iii. 10; iv. 2.

n 1 Th. i. 5; Ro. xv. 18, 19.

o 2 Co. xii. 15.

p 2 Co. iv. 2.

q 1 Co. ii. 4.

left,[a] both hands clothed with armor: shield in one, sword in the other. **honour,** not elated. **dishonour,** not cast down. **by . . report,** alike unmoved by slander or adulation. **deceivers,**[b] so reckoned by some. **true,** notwithstanding men's opinion.

The Christian calling.—I. Its nature: 1. Honorable; 2. Profitable. II. How we should walk in this calling: 1. During times of persecution; 2. During times of peace. III. The attributes belonging to it,—pureness—long-suffering—love, etc. Application: (1) Let us walk in the way of truth; (2) Let us remain steadfast to the truth through trial and persecution.—*Anon.*

Kindness.—If there be one virtue which most commends Christians, it is that of kindness: it is to love the people of God, to love the Church, to love poor sinners, to love all. But how many have we in our churches of crab-tree Christians, who have mixed such a vast amount of vinegar, and such a tremendous quantity of gall in their constitutions, that they can scarcely speak one good word to you. They imagine it impossible to defend religion except by passionate ebullitions; they cannot speak for their dishonored Master without being angry with their opponent; and if anything is awry, whether it be in the house, the church, or anywhere else, they conceive it to be their duty to set their faces like flint, and to defy everybody. They are like isolated icebergs, no one cares to go near them. Imitate Christ in your loving spirits; speak kindly, act kindly, and think kindly, that men may say of you, "He has been with Jesus."—*C. H. Spurgeon.*

9, 10. unknown, in our true character, by the world. **and . . known,**[c] to God and His people. **dying,** constantly in danger of death. **live,**[d] under God's protection. **sorrowful,** naturally by reason of these trials. **rejoicing,**[e] in the Lord with inward spirit. **poor,**[f] in worldly property. **rich,**[g] in hope, peace, joy. **nothing,** no home, wealth, etc. **things,**[h] needful in this life, and an inheritance in heaven.

Rich poverty.—I. As having nothing. 1. The truly great are not essentially the visibly rich; 2. It is our duty to make great self-denials; 3. God does not reward His servants with material pay; 4. God's poor are the best off. II. Possessing all things. By holding a true relation to—1. Things, and 2. Christ, a good man becomes possessor of all things.—*H. Martin.*

Rejoicing in sorrow.—Joy lives in the midst of the sorrow; the sorrow springs from the same root as the gladness. The two do not clash against each other, or reduce the emotion to a neutral indifference, but they blend into one another; just as, in the Arctic regions, deep down beneath the cold snow, with its white desolation and its barren death, you shall find the budding of the early spring flowers and the fresh green grass; just as some kinds of fire burn below the water; just as, in the midst of the barren and undrinkable sea, there may be welling up some little fountain of fresh water that comes from a deeper depth than the great ocean around it, and pours its sweet streams along the surface of the salt waste.—*A. Maclaren.* *To "possess all things"* is a privilege, but it is a far greater privilege to make others "rich." Oh! to make one poor neglected brother rich. But to make "many rich,', this is to share the joy of heaven—this is to taste that satisfaction of the Saviour which rewarded Him for the travail of His soul. Let this stimulate you. If God put money into your hand, He does so prudently and properly to scatter, not to hoard. You may do as much good in circulating your money in employing labor as by bestowing it in what is called charity. There is like danger of covetousness with regard to our spiritual privileges. If we do "possess all things," we should certainly be moved by such a possession to strive to make others "rich."—*S. Martin.*

11—13. open, to speak freely, plainly. **enlarged,** to include you all in its love. **ye . . us,** there is no lack of room for you in my love. **ye . . bowels,** *R. V.* "affections"; it is your love that is narrow. **for . . same,** *R. V.* "recompense in like kind;" *i.e.*, as a return for my largeness of heart to you! **I . . children,**[i] as with the deep yearning love of a father. **enlarged,** let your love flow out towards me.

Heart expansion.—I. The nature of heart expansion. What is it? Not mere—1. Mental expansion; 2. Liberality of sentiment. II. It means: 1. Examine the present state of the heart; 2. Meditate upon the great evangelical facts; 3. Commune with men of enlarged souls; 4. Hold fellowship with the Son of God. III. The need for it. Why should we seek it? 1. The heart is capable of it; 2. We are representatives of Christ; 3. It is essential

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a 2 Co. x. 4; Ro. xii. 12, 13; Ep. v. 11.

b Jo. vii. 12.

"All merit ceases the moment we perform an act for the sake of its consequences. Truly, in this respect, 'we have our reward.'"—*Humboldt.*

c 2 Co. xi. 6; 1 Co. iv. 9.

d 2 Co. i. 9; Ps. cxviii. 18.

e Ma. v. 10—12; Ph. iv. 4.

f Ph. iii. 8.

g Ja. ii. 5.

h 1 Co. iii. 21, 22; Ps. lxxxiv. 11.

"We know that the brightest, purest happiness of which men can be capable on earth, consists in social intercourse, in love which is felt for others, and makes the well-being and joy of others as its own."—*G. Forster.*

A company of infidels, seeing one of their number greatly troubled at the approach of death, advised him to embrace Christianity, saying, "If it be false, it can do you no harm; but, if it should be true, you will be a great gainer."

ministerial love

i 1 Co. iv. 14; 1 Th. ii. 11.

"It pleaseth men to hear of speculative doctrines, and to be entertained with a luscious preaching of the Gospel, made up all of promises, and these wholly unconditional. It gratifies them to hear what is done without them,

to usefulness; 4. We are responsible for the condition of the heart whether contracted or enlarged.—*C. Morris.*

Signs of love to Christ.—Love to Christ, wherever it exists, has signs following it to certify its presence. It is not a mere glow of feeling, which warms the heart for a moment, and then vanishes, leaving no trace behind. It is an affection, a settled mood of mind, an active sentiment, which cannot but tell on the temper and life. Where it is present, it must make its presence felt. Like Mary's box of fragrant ointment, it must fill the house with its odor.—*McCulloch.*

14—16. unequally, discordantly. **yoked,**[a] united in friendship, marriage, trade, or church life. **fellowship,**[b] natural reciprocation of interests. **concord . . Belial?**[c] what agreement betw. Christ and Satan? **part?**[d] in this life, or the future. **temple . . idols?**[e] true worship and idolatry. **ye . . God,**[g] and should, on the principle of moral incongruity, stand aloof fr. all that is discordant. **as . . said,** of His Church of old. **dwell,** etc.,[h] prom. orig. made to Jews, renewed to Christians.

My people.—How much of meaning is couched in those two words—"My people." Here is the idea of—I. Speciality,—"*My* people." II. Proprietorship. In a special manner we are His people. III. Hallowed fellowship with God. IV. Relationship; which entitles us to call Thee Father.—*Spurgeon.* *The temple.*—I. If we be the temples of God, let us be holy. II. We must have the continual exercise of prayer. Wouldst thou pray in God's temple? Pray in thyself. III. We must praise the Lord. Every man should speak of His honor in the temple—that is, even in our own hearts. IV. We must submit our will to God's. V. Let us rejoice when He is in our hearts. VI. If we be the Lord's temples, then are we nobody's else.—*T. Adams.* *Unequally yoked.*—When travelling in America, as we neared Montreal the Ottawa River joined that of the St. Lawrence, upon which we were sailing. The former is remarkable for its muddiness, the latter for its cleanness. For a while they flowed side by side, so that they could easily be distinguished the one from the other. Eventually, however, they coalesced, and the one stream was dirty, not clean. So is it too often, alas! I thought, with those who wed unbelievers. For a time they run together smoothly, but at last one is changed by the other, and it is generally the unbeliever that gains the day. Not without abundant cause was the apostolic injunction given, "Be not unequally yoked."—*Bib. Ill.* *Unequally yoked.*—Eliza Embert, a young Parisian lady, resolutely discarded a gentleman, to whom she was to have been married, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world could not be so old-fashioned as to regard God and religion." Eliza started!—but on recovering herself, said, "From this moment, sir, when I discover that you do not regard religion, I cease to be yours. He who does not love and honor God can never love his wife constantly and sincerely."

17, 18. separate,[i] in life, spirit, association. **touch . . thing,** have not even the slightest connection with evil-doers. **and will be,** etc.,[j] *i.e.*, I will fully make up every loss incurred for the sake of obedience.

Principles on which a profession of religion should be made.—I. There should be a true conversion to God. II. A separation from the world. III. An abandonment of whatever is inconsistent with the Christian life. IV. A going into the Church with a fixed purpose to do our whole duty as it is made known to us by God. V. A resolve that we will be as eminent as possible. VI. A warm friendship for every proper plan for saving the world. VII. A practical showing that religion is more than a mere form and name.—*Barnes.*

A little girl, between four and five years of age, on her return from hearing a minister preach whom she much loved, said, "Mother, I can tell you a little of Mr. H.'s sermon; he said, 'Touch not the unclean thing.'" Her mother, with a view to try if she understood the meaning of these words, replied, "Then I hope you will take care not to touch things that are dirty, in future." The child smiled, and said, "Oh, mother, I know very well what he meant." "What did he mean?" asked the mother. "He meant sin, to be sure," replied the child; "and it is all the same as if Mr. H. had said, 'You must not tell lies, nor do what your mother forbids you to do, nor play on Sundays, nor be cross, nor do any such things as those.'" The answer was correct. All sin, of every kind, is uncleanness; it is the abominable thing which the Lord hates; and makes those who live in the practice of it utterly unfit to dwell with God, holy angels, and good men, in heaven.

rather than what is done within them, and the necessity of sincere and entire obedience to our Saviour's precepts urged upon them."—*Dr. Worthington.*

unequally yoked

a De. vii. 2, 3; xxii. 10; Le. xix. 19.

b Ep. v. 6—11.

c Belial, *without usefulness, good for nothing.* The A. V. oft. treats this word as a proper name, but incorrectly; De. xiii. 13; Jud. xix. 22; 1 S. ii. 12; xxv. 17. In N.T. it may be a name for Satan or Antichrist.

d 1 Co. x. 21; 1 K. xviii. 21; 1 S. v. 2, 3.

e Mk. xvi. 16.

f Ma. vi. 24; 1 Jo. v. 21; Col. iii. 5.

g 1 Co. iii. 16; vi. 19; Ep. ii. 21, 22.

h Ex. xxix. 45; Le. xxvi. 12; *cf.* Je. xxxi. 33.

"Poor and content is rich, and rich enough."—*Shakespeare.*

come out and be separate

i Is. lii. 11.

j Je. xxxi. 9; Ro. viii. 14—17; Re. xxi. 7.

"It is better to associate oneself with a few honest men, against whom the vicious multitude are opposed, than to join the vicious, however numerous, against the good."

"Dædalus, by art, made images to move of themselves, insomuch that people thought they were living. Formalists do so counterfeit and play devotion, that others think

they are living saints; they are religious mountebanks."—*J. Watson.*

CHAPTER THE SEVENTH.

1, 2. promises,[a] and the gift of His Son as the pledge of their fulfilment. **filthiness,** *R. V.* "defilement." **flesh,** as lasciviousness, gluttony, etc. **spirit,**[b] malice, falsehood, etc. **perfecting . . God,**[c] seeking to grow in grace: aiming constantly after greater holiness of heart and life. **receive,**[d] into your love, as is your duty. **wronged,** injured. **corrupted,** by false teaching. **defrauded,** obtained property by deceit.

The Christian in various aspects.—I. As possessed of most glorious privileges. Not promises in reversion merely, but in actual possession. II. As laboring to be rid of obnoxious evils. 1. The matter has in it—(1) Personality; (2) Activity; (3) Universality; (4) Thoroughness. 2. If God dwells in us, let us make the house clean for so pure a God. III. As aiming at a most exalted position—"Perfecting holiness." 1. We must set before us perfect holines as a thing to be reached. 2. We must blame ourselves if we fall short of it. 3. We must continue in any degree of holiness which we have reached. 4. We must agonize after the perfecting of our character. IV. As prompted by the most sacred of motives. The fear of God—1. Casts out the fear of man. 2. Casts out the love of sin. 3. Works in and through love. 4. Is the root of faith, worship, obedience. Conclusion: See how—1. Promises supply arguments for precepts. 2. Precepts naturally grow out of promises.—*Spurgeon.*

Perfecting holiness.—At present, the believer is like the marble in the hands of the sculptor; but, though day by day he may give fresh touches and work the marble into greater emulation of the original, the resemblance will be far from complete until death. Each fresh degree of likeness is a fresh advance towards perfection. It must then be that when every feature is moulded into similitude,—when all traces of feebleness and depravity are swept away for ever, the statue breathes, and the picture burns with Deity,—it must be that then we "shall be filled." We shall look on the descending Mediator, and as though the ardent gaze drew down celestial fire, we shall seem instantly to pass through the refiner's furnace, and leaving behind all the dishonor of the grave, and all the dross of corruptible humanity, spring upwards, an ethereal, rapid, glowing thing—Christ's image, extracted by Christ's lustre.—*Melville.*

3, 4. condemn, blame. **before,** vi. 11. **hearts,**[e] practical love. **great . . speech,**[f] candor, faithfulness of love. **glorying,**[g] boasting. **comfort,** my great pains, etc., are balanced by your obedience.

Glory in tribulation.—Holy suffering the most glorious doing. As—I. The crown and seal of every deed of faith. II. The victory over temptation to evil-doing. III. The victory over the evil deeds of men. IV. A testimony to the deeds of God.—*Lange.*

Music in a tempest.—In Germany there stood two vast towers, far apart, on the extremes of a castle; and the old baron to whom this castle belonged stretched huge wires across from one to the other, thus constructing an Æolian harp. Ordinary winds produced no effects upon the mighty instrument; but when fierce storms and wild tempests came rushing down the sides of the mountains and through the valleys, and hurled themselves against those wires, then they began to roll out the most majestic strains of music that can be conceived. It is thus with many of the deepest and grandest emotions of the human soul. The soft and balmy zephyrs that fan the brows of ease, and cheer the hours of prosperity and repose, give no token of the inward strength and blessing which the tempest's wrath discloses. But when storms and hurricanes assault the soul, the bursting wail of anguish rises with the swell of jubilant grandeur, and sweeps upward to the throne of God as a song of triumph, victory, and praise.

5—7. when . . Macedonia,[h] to Troas fr. Ephesus. **our . . rest,**[i] not finding Titus. **fightings,**[j] contentions with adversaries. **fears,**[k] for *you*, how you might have received our letter. **God . . down,**[l] in His own time and way. **Titus,** fr. Corinth. **but . . you,** the news he brought with him. **mourning,** repentance. **your . . me,** zeal in my cause. **so . . more,** than on his arrival alone.

perfecting holiness

a 1 Jo. iii. 1—3.
b 2 Pe. i. 3—7; Tit. ii. 11—14; Ga. v. 19—21; Ja. iv. 8; Eze. xxxvi. 25, 26; Ps. li. 10.
c Ph. iii. 12; He. xii. 28.
d 2 Co. v. 20; Ma. x. 40, 41.

"Let not that man think he makes any progress in holiness who walks not over the bellies of his lusts. He who doth not kill sin in his way makes no real progress."—*Owen.*

"Religion is, in its essence, an inward and spiritual holiness. Outward actions can be considered but two ways: either as the means and instruments, or else as the fruits and effects of holiness."—*Lucas.*

boldness of speech

e 2 Co. iii. 2; Ph. i. 7; 1 Th. ii. 8.
f 1 Co. i. 4—7.
g Ph. ii. 17.
"Sound reason and good sense can be expressed with little art; and when you have anything to say in earnestness, is it necessary to search for words?"—*Goethe.*

"Take away God and religion, and men live to no purpose, without proposing any worthy and considerable end of life to themselves."—*Tillotson.*

fightings without and fears within

h Ac. xx. 1; 2 Co. ii. 12, 13.
i 2 Co. iv. 8, 9.
j 2 Co. xi. 28.
k 2 Co. xii. 20.
l Ro. xv. 5; Is.

Fightings and fears.—Note—I. The troubles which assail the Christian worker from without. 1. Opposition to his doctrine; 2. Persecution. II. The troubles which assail him from within. Fear lest—1. There had been a want of wisdom or devotion in Christian service; 2. The work of God should have suffered through any insufficiency on the part of the worker; 3. At last the laborer should fail of approval. III. The support and consolation provided. 1. The testimony of a good conscience that, however imperfect the service, it has been rendered in sincerity; 2. The assurance that an overruling Providence has permitted all that has taken place, even to the temporary discouragement of the toiler for Christ; 3. The conviction that in each trouble the servant has had fellowship with his Lord; 4. The hope and expectation that light affliction will work out an exceeding and eternal weight of glory.—*J. R. Thomson.*

Without fightings; within fears.—The great trials of faith and patience find themselves represented in miniature in the little crosses, ruggednesses, unpleasant collisions of one day's walk. Temptations in the heat of conversation to overstate things, or to use acrimonious language, or to throw out (for the sake of amusement) words bordering on the profane—temptations to lose one's temper, to indulge appetite in eating, to resign one's self to calls of ease and sloth, or to harbor thoughts of impurity—all this is the miniature crucible in which day by day the faith and patience of God's children are tried and approved.—*Goulburn.* *How God comforts.*—During the ministry of the late Mr. Willison, of Dundee, a serious woman who had been hearing him preach from Psalm lv. 22, "Cast thy burden upon the Lord, and He will sustain thee," came to his house in the evening, with a broken and oppressed mind, in order to make known to him her perplexed case. The poor woman, as she passed through the house to his room, heard a little girl repeating the text which came with such power to her heart, as effectually dispelled her fears, and set her at liberty. When she was introduced to Mr. W., she told him that she was come to make known her distress: but the Lord, by means of his grandchild repeating the text, as she came through the house, had graciously dispelled her fears, and removed her burden, and now she only desired to give thanks for her spiritual recovery.

8—10. **letter,**[a] the first Ep. to Cor. **I . . repent,** *R. V.* "regret it." **repent,** *R. V.* "regret," as not knowing how you would take the reproof. **now . . sorry,** mere regrets and tears do not count for much. **repentance,** change of conduct. **after . . manner,**[b] sincere, practical. **for . . of,** by leading to amended life, trust in upholding grace of God. **but . . sorrow,** mere dread of punishment, not loathing of sin.

Sorrow.—The nature and effects of:—I. Godly sorrow: 1. Divine in its origin; 2. Heavenly in its tendency. It produces—(1) Repentance; (2) Salvation; (3) Satisfaction. II. Worldly sorrow: 1. Its causes. Loss of—(1) Health; (2) Property; (3) Reputation. 2. Its effects—(1) Spiritual: (2) Eternal death. Improvement—(1) Guard against an undue attachment to earthly things; (2) Pray for, and cherish, godly sorrow.—*Whitefield.* *Godly sorrow.*—I. Its nature. A despondent feeling, but also repentance and earnest faith. II. Its necessity: 1. When a man has done wrong, and grace is withdrawn, earnest repentance is indispensable, if improvement is to be lasting; 2. In the whole course of the Christian life, this godly sorrow has its place in so far as a man becomes daily conscious of his weakness and unfaithfulness before God. III. Its blessing. Where there is this sincere repentance, and sorrow of heart on account of sin, the result will be a vigorous reaction against sin, a victory, and a reward.—*Forster.*

Fruits of repentance.—Thomas Olivers was an itinerant cobbler, who spent his time working, carousing, and contracting debts.—He congratulated himself on his skill in defrauding his creditors. This reprobate Welshman was at last rescued by Methodism, and became one of Mr. Wesley's itinerant corps. So great had been his wickedness, that his friends thought he must have had some terrible fright. His uncle said to him, "Thou hast been so wicked, thou hast seen the devil." His conscience was awakened. Of his old debts he said, "I felt as great sorrow and confusion as if I had stolen every sum I owed." He resolved to pay the last cent with money due to him from the estate of one of his kindred. With part of his money he bought a horse, and started on his memorable journey from town to town, preaching Christ and paying his debts. He went to Whithurst to pay a sixpence. Before his strange pilgrimage was ended, he paid about seventy debts, principal and

ii. 12, 13; 2 Co. i. 4.

"It is our own thoughts that must always be the immediate ministers, either of our trouble or comfort, though as to the latter God only is the Supreme Author. It is God that comforts those that are cast down, but He does so by their own thoughts being employed to that purpose, and not without them."—*Howe.*

repentance

a 2 Co. ii. 4; *b* Ps. xxxii. 5; *cf.* *Peter,* Ma. xxvi. 75; *Cain,* Ge. iv. 13—15: *Saul,* 1 S. xxxi. 3—6; *Ahithophel,* 2 S. xvii. 23; *Judas,* Ma. xxvii. 3—5.

"The difference between true repentance and false is as great as that between the running of water in the paths after a violent shower, and the stream which flows from a living fountain."—*Venn.*

"If we refuse to repent now, we do not so much refuse to do our own duty as to accept of a reward. It is the greatest and dearest blessing that ever God gave to men, that they may repent: and, therefore, to deny it or to delay it is to refuse health, brought by the skill of the Physician: it is to refuse

liberty indulged to us by our gracious Lord."—*Bp. Taylor.*

interest, and had to sell his horse, saddle, and bridle to finish his payments. Such fruits of repentance were followed by great religious prosperity and usefulness.

11—13. sort,[a] a kind that was genuine. **carefulness,** to obey authority. **clearing,** to Paul, by means of Titus. **indignation,** against yourselves for not doing so before. **fear,** of Paul's reproof. **desire,** *R. V.*, "longing," for Paul's presence. **zeal,** on God's behalf. **revenge,** better, "meting out of justice." **in . . matter,** having repudiated the offender and the sin. **done . . wrong,**[b] merely to secure his punishment, **suffered,**[c] merely to secure redress. **Therefore . . comforted,** etc., *R. V.* "therefore we have been comforted; and in our comfort we joyed the more exceedingly for the joy of Titus," etc. **because . . all,** by your kindness to him, as well as by your practical repentance.

Christian manner of rebuke.—I. The spirit of Apostolic rebuke. It was marked by: 1. Unflinching severity; 2. The desire of doing good; 3. A spirit of justice; 4. Joyful sympathy in the restoration of the erring. II. The Apostolic doctrine of repentance. The different kinds of sorrow:—1. That of the world. This is not desirable because it—(1) Is of the world; (2) Works death. Works it (*a*) Literally; (*b*) Figuratively; (*c*) Spiritually. 2. Godly sorrow—(1) Its marks—moral earnestness—fear—vehement desire—anxiety about character—zeal—revenge; (2) Its results,—not to be repented of.—*Robertson.*

Repentance.—To repent is to accuse and condemn ourselves, to charge upon ourselves the desert of hell; to take part with God against ourselves, and to justify Him in all that He does against us; to be ashamed and confounded for our sins; to have them ever in our eyes, and at all times upon our hearts, that we may be in daily sorrow for them; to part with our right hands and eyes, that is, with those pleasurable sins which have been as dear to us as our lives, so as never to have to do with them more, and to hate them, so as to destroy them as things which by nature we are wholly disinclined to. For we naturally love and think well of ourselves, hide our deformities, lessen and excuse our faults, indulge ourselves in the things that please us, are mad upon our lusts, and follow them, though to our own destruction. —*Fuller.*

[a] Pr. xvi. 6; Ma. v. 29.

[b] 1 Co. v. 1, 2.

[c] 1 Co. vi. 7.

"The 'sorrow of the world' is the certain way to desperation, unless God prevent it, as appears from the horrid examples of Cain, Saul, Ahithophel, and Judas; but the written tears of David give the clearest example of the other kind of sorrow."—*Beza.*

"Repentance is faith's usher, and dews all her way with tears. Repentance reads the law and weeps; faith reads the Gospel and comforts. Repentance looks on the rigorous brow of Moses, faith beholds the sweet countenance of Christ Jesus."—*T. Adams.*

pastoral confidence

14—16. ashamed, since my hopes of you are fulfilled. **is . . truth,** proved to be so by your conduct. **inward,** tender. **how . . him,** as my friend, and the messenger of God. **I . . things,**[d] already named, and now about to be mentioned. From this chapter, says Robertson, we learn "the value of explanations. Had St. Paul left the matter unsettled, or only half settled, there never could have been a hearty understanding between him and the Corinthians. Whenever there is a misunderstanding between man and man, the true remedy is a direct and open request for explanation." (Cf. Matt. xviii. 15–17.)

Boasting a perilous matter.—I. Beware how you boast—speak nothing but truth of yourself or others. II. Remember, the truth will be tested by impartial judges all the more severely because of your assertions. III. The least failure is punished with disappointment, shame, ridicule. IV. Happy is he whose boasting is found true—he has escaped a precipice, and won honor, confidence, and respect.—*Lyth.*

Paul's Christian spirit.—These verses present the character of Paul in an admirable light: not only his sympathy with Titus, but his attitude to the Corinthians, is beautifully Christian. What in most cases of estrangement makes reconciliation hard is that the estranged have allowed themselves to speak of each other to outsiders in a way that cannot be forgotten or got over. But even when the tension between Paul and the Corinthians was at its height, he boasted of them to Titus. His love to them was so real that nothing could blind him to their good qualities. He could say severe things to them, but he would never disparage or malign them to other people; and if we wish friendships to last, and to stand the strains to which all human ties are occasionally subject, we must never forget this rule: "Boast somewhat," even of the man who has wronged you, if you possibly can. If you have ever loved him, you certainly can, and it makes reconciliation easy.—*J. Denney.*

[d] 2 Th. iii. 4.

"Every part of Popish repentance—viz., contrition, confession, and satisfaction—was performed by Judas."—*Owen.*

"The false penitent weeps because he has brought suffering down upon self. The true penitent weeps because he has brought suffering down upon Christ."—*Lee.*

CHAPTER THE EIGHTH.

1–4. do . . wit, *R. V.* "make known to you." **grace . . Macedonia,** resulting in their merciful and liberal disposition. **trial,** *R. V.* "proof." In much affliction wh. tested and proved their Christian character. **affliction,** persecution. **joy,** in the Lord. **deep,** *Gk.*, down into the depth. **riches,** fulness. **power,** ability. **beyond,**[a] even to self-denial. **gift,** wh. we felt was beyond their means. **fellowship,**[b] do our share of the work by carrying and distributing their gift.

The charity of the Macedonians.—It was—I. Profusely liberal, beyond their means. There may be emergent occasions, when we should administer even beyond our ability. II. Purely voluntary—1. Unsolicited by men; 2. Prompted by God. III. Accompanied with importunity to the Apostle to receive and distribute it.—*Burkitt.*

The best law of liberality.—"It has been frequently wished by Christians," says the late Dr. Payson, "that there were some rule laid down in the Bible, fixing the proportion of their property which they ought to contribute to religious uses. This is as if a child should go to his father, and say, 'Father, how many times in the day must I come to you with some testimonial of my love? How often will it be necessary to show my affection for you?' The father would of course reply, 'Just as often as your feelings prompt you, my child, and no oftener.' Just so, Christ says to His people, 'Look at Me, and see what I have done and suffered for you, and then give Me just what you think I deserve. I do not wish anything forced.' "—*Christian Herald.*

5–7. hoped, *i.e.*, it was far beyond our expectation. **first . . Lord,**[c] the secret of their liberality. **and . . God,** as converts, and in Christian union. **insomuch,** encouraged by this liberality of a poor people. **that . . begun,** the collection. **finish,** carry forward to completion. **grace,**[d] of liberality. **therefore,** etc., that you may be deficient in no good work. **abound . . also,** after the Macedonian example.

All for Jesus.—I ask for Jesus your—I. Eye. Look up to Jesus with faith. II. Ear. Humbly hearken to Christ; take pleasure in reading and hearing about Him; do His will. III. Hand. 1. Be joined to Christ; 2. Be led by Him. IV. Foot. Be ready to run Christ's errands, to do some good, to prevent some evil. V. Lip. Speak about, praise, and learn even to preach Christ. VI. Heart. You give Christ nothing if you keep back the heart—you give Him all when your heart is His.—*Edmond.*

Consecration.—The Macedonians gave money and gave effort, but the essential point is that they "first, gave their own selves to the Lord." An earnest Christian says: "Nearly four years ago, I was to spend the day in a large city. Before starting I said to my dear invalid sister, now in glory, 'Can I buy anything for you, dear? I do want so much to bring you something from the city.' She interrupted the question, saying, with such a sweet, yearning look, 'Nothing, dear. Do not bring anything. I only want you. Come home as soon as you can.' " She goes on to say: "The tender words rang in my ears all the day, and oh, how often since her bright entrance within the gates have her touching words and loving look returned to my memory." Let us ask ourselves if this is not what our Saviour desires of us. Christ knows that if He gets any one's love He gets that one's self and service. If we give the heart it follows that we have made a present of ourself once for all. Is it not a shabby thing when giving a present to be thinking how much you will need to give and how much you may keep for yourself? Is it not even more shabby when you have once given to be seeking back what you have given? There is nothing of that when the gift really comes from love. The heart given, and once for all, without reserve, then there may follow all the active effort we desire to give.—*Preachers' Assistant.*

8–10. commandment, as an Apostolical injunction, but by way of advice. **by . . others,** the prompt charity of Macedonian believers. **and . . love,**[e] that all may know your love to be sincere. **grace . . Christ,** the highest example. **rich,**[f] in heavenly glory. **poor,**[g] laid His glory by. **rich,**[h] in possession of God's favor, and in hope of heaven. **advice,** not command-

Macedonian liberality

a Mk. xii. 44.
b Ac. xi. 29; Ro. xv. 25, 26; 1 Co. xvi. 1, 3, 4.

"Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest in seeking applause thou lose thy reward. Nothing is more pleasing to God than an open hand and a closed mouth."—*Quarles.*

an example to the Corinthians

c Tit. ii. 14.
d 1 Co. xv. 10; 2 Co. viii. 1.

"Some believe in free-will and some in free-grace; those of you who are free-willers will give to this collection, of course, for the sake of what you suppose you will get by it; those of you, on the other hand, who expect salvation by grace alone, will contribute to the present charity out of love and gratitude to God. So, between free-will and free-grace, I hope we shall have a good collection."—*Gill.*

"Whoever waits for a superfluity to give to the poor, will never give them anything."

the proof of love

e 1 Jo. iii. 18.
f Jo. xvi. 17.
g Ph. ii. 6, 7; Lu. ix. 58.
h Ro. viii. 32; Ep. iii. 8.

ment. **expedient,** befitting. **who . . ago,** having so long since made a beginning.

Rich, yet became poor.—1. Christ's primeval greatness. He was rich inasmuch as—1. He possessed the sublimest qualities; 2. He was universal proprietor of heaven and earth; 2. He possessed universal control and government. II. His vast abasement. He took our nature on Himself by—1. Clothing Himself with it; 2. Appearing in our world; 3. Being born in a low condition; 4. Subjecting Himself to human infirmity; 5. Suffering the most extreme agony and death. III. His amazing benevolence.—*M. Wilkes.*

"*He was made sin for us who knew no sin.*"—We all heard a few years ago of the island in the South Seas called Leper Island; all who became infected with the terrible disease in any of the adjoining islands were banished to Leper Island, and there ultimately they miserably perished. And then we were told of a priest who out of pure pity went to live in the plague spot. He was not a leper, but he cut himself off from civilization, and was willing to share the lot of the sufferers so that he might minister to them, living with them, being buried with them. The conduct of that missionary was a reflection of the great sacrifice of Jesus Christ. The Catholic missionary consenting to live with the leprous community could not communicate his health to them—that was utterly beyond his design and power: the fact is the priest became infected with the leprosy himself and died of it. But Christ came to heal us of our direful malady, to make us share His strong and beautiful life, to touch our lips with cleansing, to banish our corruptions, to send heavenly health through all our veins, to give to our whole being the vitality and bloom of righteousness. In the midst of a world of sorrow and death He brings to us the blessedness of celestial worlds. A little while ago I read of a gentleman in the heart of a great city listening to a telephone, when he was surprised to hear the rich music of forest birds. It seemed that the wire passed through the country, and so some way caught the music of the far-away woods and transmitted it to the heart of the black toiling city. Christ has restored the missing chords between heaven and earth, and now in a world of care and conflict, of suffering and tears, we are delighted to catch the echoes of far-off music, to taste the joy unspeakable and full of glory which belongs to the perfect universe.—*Watkinson.*

"The slightest emotion of disinterested kindness that passes through the mind, improves and refreshes that mind, producing generous thought and noble feeling. We should cherish kind wishes, for a time may come when we may be enabled to put them in practice."—*Miss Mitford.*

"Charity to the soul is the very soul of charity."

"Rare benevolence, the minister of God."—*Carlyle.*

will and performance

a Pr. xix. 17; Ma. x. 42.

b 1 Ti. vi. 17–19; He. xiii. 16.

c 2 Co. ix. 7; Lu. xxi. 3.

"Those who defer their gifts to their death-bed do as good as say, 'Lord, I will give Thee something when I can keep it no longer.' Happy is the man who is his own executor."—*Bp. Hall.*

11, 12. perform,[a] carry through, complete. **so . . performance,** as ready as the will. **of . . have,** in keeping with your wealth. **first . . mind,** the motive gives virtue to the deed. **it . . accepted,** the will and the deed. **hath,**[b] much or little. **not,**[c] if he happen to be poor; having more liberality of heart than of means.

The laws of Christian liberality.—I. Readiness, or a willing mind. What is given must be given freely; it must be a gracious offering, not a tax. What we spend in piety and charity is not tribute paid to a tyrant, but the response of gratitude to our Redeemer, and if it has not this character He does not want it. If there be first a willing mind, the rest is easy; if not, there is no need to go on. II. According as a man has. Readiness is the acceptable thing, not this or that proof of it. Only let us remember this, that readiness always gives all that is in its power. III. Reciprocity. Paul does not write that the Jews may be released and the Corinthians burdened, but on the principle of equality.—*J. Denney.*

You go into the Church to obtain mercy: first, show mercy. Make God your debtor, and then you may ask of Him, and receive with usury. We are not heard barely for the lifting up of our hand. Stretch forth your hands not only to heaven but to the poor. If you stretch out your hands to the poor, you touch the very height of heaven; for He that sits there receives your alms. But if you lift up barren hands, it profits nothing.—*Chrysostom.*

each to do what he can

d Ro. xv. 27.

e Ex. xvi. 18

"Those enjoying prosperity should always be ready to assist the unfortunate, for no one can say what the future may

13–15. eased, by not giving bec. you give. **burdened,** by giving more than your share. **equality,**[d] distribution of duty in this particular. **time,** when you are rich and they in need. **their . . want,** when, as is likely in these troublous times, you may need help. **written,**[e] this equalizing of the burden carries out the principle of an old rule. **he that,** etc., the household that had many hands to gather the manna supplied the lack of others.

Christian liberality.—I. The spirit in which Paul urges it. He speaks strongly—not in the way of coercion, but of counsel and persuasion. II. The motives which he brings to bear on the case. He refers them to the example of Christ: 1. The tendency in his mind to refer everything back to Christ;

2. How he finds the parallel, not in the literal acts, but in the spirit of Christ; 3. The desire of reciprocity.—*Robertson.*

The principle laid down is, that the abundance of the rich is intended for the supply of the poor, and the illustration of the principle is drawn from a miracle in the wilderness. There, by a miraculous arrangement, if any one through greediness gathered more manna than enough, it bred worms and became offensive; and if, through weakness, or deep sorrow, or pain, any were prevented from collecting enough, still what they had collected was found to be sufficient. In this miracle Paul perceives a great universal principle of human life. God has given to every man a certain capacity and a certain power of enjoyment. Whatsoever he heaps or hoards beyond that is not enjoyment but disquiet. If a man piles up wealth, all beyond a certain point becomes disquiet. Thus thought James: "Your gold and silver is cankered." You cannot escape the stringency of that law of the daily manna.—*Robertson.*

16—18. God,[a] fr. whom good thoughts come. **same . . care,** same as th. of Paul. **exhortation,** or "entreaty," from Paul. **forward,** doing more than he was desired. **he . . you,** thus marking both his love to P., and his confidence in the Cors. **brother,** some[b] think Luke; others,[c] Trophimus; others,[d] Barnabas; others,[e] Silas; others,[f] Mark; others,[g] Gaius. **praise . . churches,** hence he was well known and trusted.

The minister's best qualification.—I. An earnest concern for his charge—evinced by his willing service—self-sacrificing zeal—continued and persevering effort. II. The source from whence it is derived—God the giver of every good gift—by the Spirit—through faith and prayer. III. The gratitude it should inspire—in the heart of every Christian—for the sake of the cause of God and the world.—*Lyth.*

Reward of Fuller and his Church.—"There was a period of my ministry," said this devoted man to a friend, "marked by the most pointed, systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. Wherever I went among them, one lamentation met my ear, 'Ah! sir, I can get no comfort. I am unable to appropriate any of the great and precious promises to myself; I looked for light and behold darkness.' I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. I was therefore at my wits' end. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to this subject. They began to talk about a Baptist mission. The women especially began to collect money for the spread of the Gospel. We met and prayed for the heathen, met and considered what could be done amongst ourselves for them, met and did what we could. And whilst all this was going on, the lamentations ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. Sir, that was the real secret. God blessed them while they tried to be a blessing."

19—21. but . . churches, the Apostle's wish was in harmony with the Churches' will; they had a voice in the matter. **which . . Lord,** whose servants we all are, and whose glory—not any personal interest—we should aim to advance. **and . . mind,** *R. V.* "and to show our readiness." **providing,** by inquiry and consideration. **for . . things,**[h] a just and equable collecting and distributing. **not . . Lord,** this easy, bec. He knows all. **but . . men,** more dif., since they are apt to be envious and suspicious.

The double standard of duty.—The language is peculiar; as though the human standard were a step higher than the Divine; as though a Christian were in more danger of coming short of honesty before men than before God. St. Paul really means, however, that we are to keep both standards in view. I. The human standard of duty. 1. It partly serves to interpret the Divine law, not fully, but in important measure; 2. It restrains us from reading the law according to our own interests, which is a constant danger. "Private interpretation" has danger in it. 3. It is a law over us that we are more or less stringently held to obey. Its penalty is visible; and so it educates us to obedience. II. The Divine law. 1. It is stricter than man's law. We may

bring forth."—*Demosthenes.*

"Without religion, the highest endowments of intellect can only render the possessor more dangerous, if he be ill-disposed; if well-disposed, only more unhappy."—*Southey.*

Titus

a Ph. ii. 12, 13.
b Macknight, Orig., Jerome, Olshausen.
c Stanley, De Wette, Wieseler.
d Luther, Calvin, etc.
e Estius, etc.
f Lightfoot.
g Alford.

"So that nothing is so easy as to deceive oneself; for what we wish, that we readily believe; but such expectations are often inconsistent with the real state of things."—*Demosthenes.*

"The main substantials of religion lie in a little room, and should be delivered briefly, in an easy and evident way; not clogged with obscure and intricate notions, with unnecessary and doubtful opinions."—*Dr. Worthington.*

providing for honest things

h Ro. xii. 17; Ph. iv. 8; 1 Pe. ii. 12.

"In our opportunities for enriching ourselves, we should never lose sight of honesty."—*Confucius.*

"Let uprightness influence you in all your actions and be sincere in whatever you say; let reason be

your guide even in the smallest matters."—*Pythagoras,*

"Let your charity begin at home, but do not let it stop there. Do good to your family and connections, and, if you please, to your party; but after this, look abroad."—*Henry Martyn.*

well say to ourselves if men demand this, God demands more; 2. The Divine law considers our motives in all their extent, and holds us to account according to our intent, our power, and opportunity; 3. The Divine law demands our best; men will take less; God asks honesty and fidelity as we know them, not as men define them.—*Homiletic Monthly.*

Paul's wisdom.—It was in order to preserve his own reputation that Paul shielded himself from censure by consulting appearances, for if so large a sum had been intrusted to him alone, an opening would have been left for the suspicion of appropriating a portion to himself. In this is to be observed Paul's wisdom, not only as a man of the world, but as a man of God. He knew that he lived in a censorious age, that he was as a city set on a hill, that the world would scan his every act and his every word, and attribute all conceivable and even inconceivable evil to what he did in all honor.—*Robertson.*

Paul's messengers

22—24. them, Titus and the bro. of *v.* 18. **brother,** prob. Tychicus;[a] but there is the same variety of opinion as in the other case. **whom . . things,** an important mission needs well proved agents. **but . . you,** cheerful diligence inspired by hope of success founded on P.'s confidence. *R. V.* reads, "by reason of the great confidence which he hath in you." **he . . you,** he has my confidence. **brethren,** the two with Titus. **they . . churches,** having their confidence. **and . . Christ,** a man in the glory of Christ when he manifests Christ's glory. **shew . . churches,** publicly. **the . . behalf,** by your reception of them, and your finishing this work.

a Stanley; cf. Ac. xx. 4; 2 Ti. iv. 12; Ep. vi. 21; Tit. iii. 12; Col. iv. 7.

Expected proof of professed love.—1. In every believer's heart there is—(1) Love to God. He cannot else be a child of God. (2) Love to Christ. How could he be a Christian otherwise? As a consequence of this. (3) Love to the brotherhood. 2. Where there is true love in the heart it becomes a working principle. It is a vital principle, and out of its growth there comes fruit.—*Spurgeon.*

"He who is devoted to excellence, contents himself with the testimony he has in his own bosom, that in his conduct he is influenced by the precepts of virtue."—*Plutarch.*

An unanswerable argument.—Mr. Innes, in his work on *Domestic Religion*, mentions a fact strikingly illustrative of the power of consistent conduct. A young man, when about to be ordained as a Christian minister, stated that at one period of his life he had been nearly betrayed into the principles of infidelity; "but," he added, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my own father!"

CHAPTER THE NINTH.

ministering to the saints

1, 2. for . . you, to show that the thing is right and needful at this time. **forwardness,** readiness in anticipating my arguments. **for . . Macedonia,** to encourage them with my confidence in you. **that . . ago** (viii. 10), ready to *begin.* **and . . many,** who might not have given but for what they believed you would do.

The duty of giving enforced by Paul.—It is more blessed to give than to receive, because—I. It delivers us from ourselves. From—1. The bonds of selfishness; 2. The cares of superfluity; 3. The burden of dependence. II. It unites us to the brethren. By their—1. Friendly attachment; 2. Active gratitude; 3. Blessed intercession. III. It brings us nearer to our God. We are permitted to be—1. Similar to the image of the All-good; 2. Sharers in the delight of the All-loving; 3. Expectants of the gracious reward of an eternal Rewarder.—*Gerok.*

"How often charity may be exercised at a little cost! A trifling benefit, granted in season, may sometimes save the honor or the life perhaps of him on whom it is bestowed."—*Democrates.*

Christian liberality puts itself in sympathy with that great tide of universal mercy, which, flowing forth from the throne of God and the Lamb, encompasses every island, washes every shore, and proffers its life-giving waters to every individual of the race. It is prompted by sympathy with Christ in His love for universal man. It recognizes Christ as the Saviour of universal man. It recognizes the kingdom of Christ as spiritual and universal. Prompted by the spirit of love to God, enveloping and sanctifying the loves and the liberalities of earth, Christian liberality forces the stream of its bounty upward, far, far above them all, and pours it forth into the treasury of that universal empire of which it is written: "The kingdoms of the world are become the kingdom of our Lord and of His Christ, and He shall reign forever and ever." Here only does Christian liberality become pure, because here only does Christian love become pure. Unmixed with the loves and the liberalities of earth, it exhibits itself, like the water of the river of life, clear as crystal, and

"It will help us to bear our own ill-fortune if we reflect on the greater misfortunes of others."—*Thales.*

"It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige

flowing, like that blessed river, in unstinted bounty all over the world.—*H. Smith.*

3, 4. yet . . brethren, to urge the completion of what you have purposed. **lest . . behalf,** and the poor who have given be discouraged by the holding back of the rich. **that . . ready,** with your completed work. **lest . . unprepared,** after a year's thinking and talking. **we . . ye,** note P.'s delicacy, as if the shame would be all his. **should . . boasting,** *R. V.* "should be put to shame in this confidence."

Appeals to the benevolent.—These appeals are—I. Justified by Apostolic precedent; II. Needed—not always to excite a benevolent spirit—but to develop corresponding action, and secure a ready and liberal response; III. Dictated by love—for your credit and for God's glory.—*Lyth.*

Paul's delicacy.—Observe the delicacy of the mode in which the hint is given: "We (that we say not, ye) may not be ashamed." Paul makes it a matter of personal anxiety, as if the shame and fault of non-payment would be his. Thereby he appealed not to their selfish, but to their most unselfish feelings; he appealed to their gratitude, their generosity, to everything which was noble or high within them. This is a great principle—one of the deepest you can have for life and action. Appeal to the highest motives; appeal whether they be there or no, for you make them where you do not find them. Arnold trusted his boys, avowing that he believed what they affirmed, and all attempt at deceiving ceased forthwith. Let men say what they will of human nature's evil, a generous, real, *unaffected* confidence never fails to elicit the Divine spark.—*Robertson.*

5–7. bounty . . before, *R. V.* 'your aforepromised bounty." **covetousness,** wh. reveals itself as much by reluctant giving, as by withholding altogether. **he . . sparingly,**[a] in gifts to the poor. **shall . . sparingly,** of mercy fr. the poor's Protector. **and he,** etc.,[b] for the Lord loveth a cheerful giver. **grudgingly,**[c] as loth to part with it. **necessity,** as compelled to give. **God,** who gives cheerfully Himself. **loveth,** as a man after His own heart. **giver,** what have we that we did not first receive.

The Christian exhorted to generosity.—This is a demand of which—I. The contents are comprehensive; II. The prominence just; III. The remembrance needful. Learn:—(1) The Lord requires that His disciples should be more sincere, more unselfish, more persevering in good than others; (2) The Christian must be distinguished above others; he can be, and he really is, as history shows.—*Oosterzee.*

A cheerful giver.—"I was once attending a missionary meeting in Scotland," said a minister making an address. "There it is the custom to take up the collection at the door as the people go out. A poor woman, in going out, dropped a sovereign into the basket. The deacon who held the basket said, 'I'm sure you cannot afford to give as much as that.' 'Oh, yes, I can,' she said. 'Do take it back,' said the deacon. She replied: 'I must give it. I *love to give* for Jesus' sake.' Then the deacon said: 'Take it home to-night, and if, after thinking it over, you still wish to give it, you can send it in the morning.' In the morning I was sitting at breakfast with the deacon, when a little note came from this woman; but the note contained *two* sovereigns. 'You won't take them?' I said to the deacon. 'Of course I shall,' said he. 'I know that good woman well. If I send them back, she will send *four* next time.'" This was indeed "loving to give."—*N. T. Anec.*

8–11. able . . you,[d] grace in your worldly as well as other affairs. **that . . things,** material things are of God's favor. **may . . work,** rightly using God's gifts in God's way. **written,**[e] among the poor laws of the Bible. **righteousness,** beneficence. **ever,** shall not be forgotten. **now . . sown,** *R. V.* "and he th. supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing," etc. **both . . sown,** He will increase your money for personal enjoyment and charitable uses. **and . . righteousness,** eternal rewards. **to all,**[f] in order to all. God's purposes in His gifts to us. **causeth,** in the hearts of others. **us,** as the distributors of our bounty. **to God,** the real author of all good.

The duty and reward of bounty to the poor.—I. There is no sort of duties which God hath more especially commanded, or more earnestly inculcated, than these of bounty towards our brethren. II. It is also observable that,

vindication of imputed character

"Poverty and riches are truly the names of want and sufficiency; he who wants ought not to be called rich; nor he who wants not, poor."—*Democritus.*

"It is proper that *alms* should come out of a little purse as well as out of a great sack; but surely where there is plenty, charity is a duty, not a courtesy; it is a tribute imposed by Heaven upon us, and he is not a good subject who refuses to pay it."—*Feltham.*

sowing and reaping

a Pr. xi. 24, 25; xix. 17; xxii. 9.

b Ga. vi. 7, 9; Ps. xli. 1–3.

c De. xv. 7, 8, 10; Ex. xxv. 2; Ro. xii. 8.

"Give gladly, and you go where your dollar goes; give grudgingly, and you stay at home."

"Benevolence is always a virtuous principle. Its operations always secure to others their natural rights, and it liberally superadds more than they are entitled to claim."—*Cogan.*

the giver rewarded

d Ph. iv. 19; 1 Pe. iv. 9–11.

e Ps. cxii. 9.

f Ma. vi. 31–33.

"The recompense of good actions consists in having performed them."—*Seneca.*

as in every kind that which is most excellent commonly assumes to itself the name of the whole kind; so among the parts of righteousness (which word denotes all virtue) this of giving is peculiarly called righteousness. III. In various parts of Scripture, where religion is briefly summed up in a few important particulars, these duties constantly make a part (Luke iii. 10, 11; Jas. i. 27; Gal. vi. 2; Ma. xxiii. 23; Micah vi. 8). IV. In descriptions of piety these are also specified (Ps. xxxvii. 21, 26). V. Also, it may be observed in all the histories of good men that mercy and bounty are necessary to true piety.—*Barrow.*

"God is pleased with no music below so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing and comforted and thankful persons. This part of our communication does the work of God and of our neighbors, and bears us to heaven in streams made by the overflowing of our brother's comfort."—*Bp. Taylor.*

Spiritual prosperity is inseparable from Christian liberality. For "God loveth a cheerful giver; and God is able to make all grace abound toward you." As often as you practise this duty in an evangelical spirit, you must be conscious that the best part of your sanctified nature is called into exercise, your heart is partially discharged of its remaining selfishness; your mind is braced more for Christian activity; your sympathy causes you to feel afresh your alliance with man; your beneficence enables you to rejoice in your union of spirit with Christ, and adds a new bond to that power of affection which binds you to His cause. And while other duties bring you nearer to Christ, this may be said at once to place you by His side and to exalt you into a real though humble imitator of His divine benevolence.—*J. Harris.* *A habit* of benevolence must be contracted and kept alive, as all other habits are, by constant exercise. There is not a day passes over our heads but we might contribute something to lessen the uneasiness, or promote the happiness, of those with whom we have to do, and, by studying to promote their happiness, we mould ourselves into those habits which are productive of our own, both here and hereafter.—*Seed.*

"There is no condition of life in which goodness is not attended by comfort; but, with the wicked, pomp, grandeur, magnificence, do but bring on a disgusting and insupportable melancholy."—*Plutarch.*

12—15. not . . saints, relieves them fr. temporal distress. **but . . God,** the greatest good of human charity is the praise to God that comes of it. Nothing is wasted of wh. the giving promotes God's glory. **by . . ministration,** *R. V.* "through the proving of you by this ministration;" the proof afforded by the conduct of the Corinthians th. they were Christians indeed. **for . . gospel,**[a] *R. V.* "for the obedience of your confession unto the Gospel." **by . . you,** the rich shall be blessed in answer to the prayer of the poor. **which . . you,** in fervent love and admiration. **for . . you,** not for your wealth, but your piety. **unspeakable gift,**[b] Jesus Christ Himself.

"The sweet charities of life, sympathy, affection, and benevolence, are the blessings blended with sorrow, sickness, and infirmity; and from the restraints of temper and mutual forbearance we practise to each other, arise the kindness and good-will which are the charms of social life."—*Mrs. King.*

God's unspeakable gift.—I. The Giver—God. II. The gift itself; the gift of a—1. Redeemer, without whose death we must have perished; 2. Teacher, without whose instructions we must have wandered on in ignorance; 3. Brother, without whose sympathy we must have fainted at the prospect of duty and trial. III. Its greatness, "unspeakable": 1. Amazing; 2. Surpassingly lovely; 3. For such vile objects as us; 4. Its working of vast things for us. IV. The gratitude which becomes us. We should thank Him with —1. Our lips; 2. Our spirits: 3. Our conduct.—*Bolton.*

God is glorified in the charitable

a Ma. v. 16.
b Jo. iii. 16; Ro. vi. 23.

"*Thanks be unto God for His unspeakable gift!*"—And while you are standing in the presence of this matchless display of love, "what doth the Lord require of thee?" For yourself He invites you to accept that love and be happy. And in relation to your fellow-men, He only requires that the stream of gratitude which His great love has drawn from your heart should be poured into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations. He who for your sake gave His son, asks you for His sake to give of your worldly substance to the cause of human happiness. He asks you to cast into that treasury into which He hath given His son, and poured all the blessings of His grace. The office to which God designates every man from the moment of his conversion is meant to be a new donation to the world. The relation in which He places him to the world is meant to be a fresh expression of the same infinite love which prompted Him to give Christ; it is to be viewed as nothing less than a symbolical representation to the world of that *unspeakable gift.*—*J. Harris.*

CHAPTER THE TENTH.

1—3. Now I Paul, etc. Until now Paul has addressed himself pre-eminently to the better intentioned in the Corinthian Church, but henceforth he addresses himself to those who had sought to lower his dignity and weaken his authority by representing him as weak in personal influence, as well as in

a strong ground of entreaty

bodily strength and consistency of purpose, although courageous and full of self-commendation in his letters.—*Olshausen.* **by . . Christ**[a] **. . presence,** when personally present. **base,** *R. V.* "lowly." **bold,** in speech. **bold . . confidence,**[b] official authority. **walk . . flesh,** live in this fleshly body. **we . . flesh,**[c] with carnal weapons.

The spiritual conflict.—I. The conflict in which Christianity and its advocates are engaged. II. The weapons by which this conflict is conducted: 1. The denial expressed; 2. The affirmative implied. (1) The instrumentality they are to employ; (2) The agency upon which they are to depend. III. The victory in which it will terminate: 1. Its nature will be accordant with infinite benevolence; 2. Its extent will be commensurate with the world's boundaries.—*Parsons.*

Comparison of Peter and Paul.—Peter is a robust old man, with a broad forehead, and rather coarse features, an open, undaunted countenance, short gray hair, and short thick beard, curled, and of a silvery white. Paul was a man of small and meagre stature, with an aquiline nose and sparkling eyes; in the Greek type the face is long and oval, the forehead high and bald; the hair brown, the beard long, flowing, and pointed. . . . These traditional characteristic types of the features and person of the two greatest Apostles were long adhered to. We find them most strictly followed in the old Greek mosaics, in the early Christian sculpture, and the early pictures, in all which the sturdy dignity and broad rustic features of Peter, and the elegant contemplative head of Paul, who looks like a Greek philosopher, form a most interesting and suggestive contrast.—*Mrs. Jameson. Personal appearance of Paul.*—Paul is set before us as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thought. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expressions of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were, a transparent complexion, which visibly betrayed the quick changes of his feelings, a bright gray eye, under thickly overhanging united eyebrows, a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers. It would be natural to infer, from his continual journeys and manual labor, that he was possessed of great strength of constitution. But men of delicate health have often gone through the greatest exertions; and his own words on more than one occasion show that he suffered much from bodily infirmity. Peter is represented to us as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was pale and sallow; and the short hair, which is described as entirely gray at the time of his death, curled black and thick round his temples and his chin, when the two Apostles stood together at Antioch, twenty years before their martyrdom.—*Cony. and How.*

4–6. **the . . carnal,** but spiritual, answering to the nature of conflict and enemy. **mighty . . God,**[d] in His estimation. **strongholds,**[e] strong places of idolatry and sin in the world and in the human heart and understanding. **casting down,**[f] this is not spoken of the weapons, but of the Apostles. **high thing,** lofty edifice of conceit. **against . . God,** in the Gospel. **thought,**[g] intention, purpose. **to . . Christ,**[h] to serve and honor Him. **revenge,** punish. **when . . fulfilled,** the Apostle hints th. when his warnings have had time to work, and all who will yield have had opportunity to show themselves, he will deal severely with the disobedient.

The Christian warfare and its weapons.—I. The warfare. This is—1. A moral; 2. A necessary; 3. An arduous; 4. A most momentous, contest. II. The weapons: 1. These weapons are not carnal; 2. Yet they are real; 3. And also mighty. III. The victories gained. The unregenerate heart is stormed and taken. Learn: That our common Christianity is—(1) Not a system of seclusion and quietism; (2) Not only defensive, but aggressive.—*Newton.*

Unreserved surrender to Christ.—I remember reading—I think it was in the Indian Mutiny—of a siege which the British army conducted, how they captured, after long fighting, the walls of the city they had besieged; but the native garrison within only slowly retreated, fighting their way step by step, until at last they entrenched themselves in the citadel, and there defied the British troops. So it is with us. Self may be beaten by Christ in the out-

a Remember how gentle the Master was, and force not me, His servant, to be otherwise towards you."—*Alford.*

b 2 Co. xiii. 2, 10; 1 Co. iv. 21.

c 2 Co. i. 12.

"Be not nice about being seen while engaged in doing a thing thou hast judged it proper to do, although people may represent it in a false light."—*Epictetus.*

"Let meditation and prayer administer to our good actions, and like oil to a lamp, give our charity fresh spirits and flame; for as private religion is deficient without public charity, so charity, unless often refreshed by retirement, devotion, and heavenly reflections, will cool and languish."—*Lucas.*

Christian weapons and victories

d Ro. i. 16; 1 Co. i. 21; Ro. xv. 19; 1 Th. i. 5; 2 Co. iv. 7; xiii. 3, 4.
e Je. i. 9, 10.
f 1 Co. i. 19.
g He. iv. 12.
h Ma. xi. 29.

"When once the conscience of a man, which is the leading faculty, is gained, and a conquest is obtained over that, it is as if, in the taking of a rebel garrison, the great port-royal is won, which is a great thing."—*Howe.*

"Christianity, as it works in the

heart, is mightier than it is when explained and enforced in a thousand volumes. Christianity in books is like seed in the granary, dry, and all but dead. It is not written, but living characters, that are to convert the infidel. The life of good men, and not the library of theologues, is the converting power."—*Dr. Thomas.*

appearance and reality

a Jo. vii. 24; 1 Co. ii. 3, 4.

b 2 Co. xi. 23; 1 Jo. iv. 6.

"We ought to be candid enough to extol the merits of him who speaks, but not suffer his address to lead into incaution; to regard his talents with pleasure, but investigate strictly the justness of his reasonings; not to be influenced by the authority of the speaker, but to scrutinize accurately the grounds of his argument; the orator's subject should be considered rather than his eloquence admired."—*Plutarch.*

Paul's letters and speech

c Ga. iv. 13.

d Pr. xxvi. 12; Is. v. 21; Ro. xii. 3; Ph. ii. 3, 4.

"He that would fully understand what he is, must look on such as are better than himself, that in the comeliness of the good he may take the measure of his own deformity. Men know not themselves alone."—*Gregory.*

"Truth is established by investi-

works of life; it may retreat from Christ, until all the soul is open to Christ save one little room. Hold one thing back, you hold all; yield one thing, you yield all. Yes, a man's cross is just that which he finds it most difficult to yield.—*G. S. Barrett. Christ must be our absolute Monarch.*—When we are in the right condition Christ and not self occupies the centre of our being, then it is that He reigns with unhindered sway as King within. The writer not long since heard one who had been a Christian many years describe the nature of the blessing he had recently received in the following words: "I had heard of Christ being King. Well, He had reigned in me, but it was only as a constitutional sovereign. I was Prime Minister, and I did a good deal of the work myself. Then I found that He must be absolute Monarch. And so now He is."—*E. Hopkins.*

7—9. after . . appearance? [a] the connection of thought seems to be:—Do ye look on the outward appearance? Well, even on th. ground I will show th. I am an Apostle,—th. I am as much Christ's as those who claim to be specially His. **that . . Christ,** [b] Paul proceeds to give four proofs of this. He shows (1) that he was unquestionably the founder of the Corinthian Church (*vv.* 13—18; *cf.* 1 Cor. iv. 15, ix. 2, and ch. iii. 2, 3); (2) that if he refused to be maintained by them, it was for no other reason than his desire for their benefit (ch. xi. 1—15; *cf.* 1 Cor. ix. 12, 15, 18); (3) that his life was a sufficient proof of his sincerity (ch. xi. 21—33); and (4) that the supernatural revelations vouchsafed to him were vouchers for his inspiration (ch. xii. 1—6). —*Camb. B.* **I . . ashamed,** for authority, so derived, is something to glory in, if rightly used. **as . . letters,** St. Paul is about to boast of his authority. This boast is no empty sound. He means to act upon it in all seriousness when he comes to Corinth. He wishes them to understand that it will not be confined to words, but will be shown in deeds when he arrives.—*Camb. B.*

Paul's authority from Christ.—I. His relation to Christ: 1. We should not, by the most charitable allowances we make to others that differ from us, cut ourselves off from Christ, or deny our relation to Him; 2. There is room in Christ for many, and those that differ much from one another may yet be one in Him. II. His authority from Christ as an Apostle: 1. Its nature; 2. The caution with which he speaks of it.—*Matthew Henry.*

Judging from appearances.—A gentleman was once seated opposite to Coleridge at dinner, with a magnificent forehead and a very fine and venerable bald head. The eyes of this patriarch were scintillating, apparently, with the fires of genius, and the whole bearing of the man was suggestive of immense capacity, laboriously suppressed. "Ah!" thought Coleridge, "if he would but speak, what grand things we would hear! what 'large utterances,' worthy of the early dramatists! what poetry, and eloquence, and truth, and thought!" Suddenly the gentleman who could boast of a venerable head, and a great talent for silence, spoke; the oracle delivered its burdening message, and to this effect: "*Hand me them dumplins! Them's the jockeys for me.*"

10—12. say they, scoffers who judge by appearances. **are . . powerful,** in threats, etc. **but . . weak,** [c] a hint perh. of short stature. **speech,** voice, manner of speaking. **let . . this,** let him distinctly understand. **absent . . present,** for we have authority to make good our word. **for . . themselves,** they are out of the comparison, bec. they lack the essentials. **but . . wise,** [d] since they are ignorant of themselves, blind to their inferiority.

The assertions of Paul's enemies.—I. What they said of him:—His letters were weighty in matter and argument, and powerful because inspired; the testimony is unexceptionable, and is confirmed by actual perusal. His bodily presence was weak and his speech contemptible; what is said is not always true, and must in this instance be received with considerable deduction, as the assertion of an opponent. If Paul had any bodily defect it was probably in the eye (comp. Gal. ix. 14, 15; 2 Cor. xii. 6—9); his speech was certainly not contemptible (Ac. xiv. 12), yet was not graced with the arts of human oratory (1 Cor. ii. 1—5; 2 Cor. xi. 6). II. What we should learn from it:—Bodily defects are commonly compensated by other gifts—should produce humility, caution, thankfulness—should be lost sight of especially when associated with nobler qualities.—*Lyth.*

Unwise self-measurers.—Men bound themselves by the workshop, the office, or the counting-house—women literally by the home. Within this fraction of the race multitudes of individual men and women are absolutely cribbed

and cabined. They think within it, they judge within it, they act within it —worse still, they aspire within it. Not one idea comes to them but from it. St. Paul says that they who are described by either of these titles, self-measurers by self, or self-comparers with each other, "are not wise." He might have put it more strongly. A man might be unwise, though applying a right standard to himself, because he was condemned by it, because he did not live up to it. But the man whose measure is self, or whose self-comparison is with other selves, as fallible and as prejudiced and as half-informed and as lazy-minded as himself, has no chance and no peradventure and no possibility of wisdom. "Measuring themselves by themselves, they are not wise."—*Dean Vaughan.*

gation and delay; falsehood prospers by precipitancy."—*Tacitus.*

13, 14. but . . measure, *R. V.* "but we will not glory beyond our measure." **but . . rule.** To understand these verses it must be remembered th. Paul regarded his ministry as specially to the Gentiles, and always refused to labor permanently where another Christian teacher had begun the work. The Jewish teachers at Corinth had invaded his sphere as the Ap. to the Gentiles. He says therefore th. his boasting of his labors is not without measure, like th. of those Jewish teachers who establish themselves everywhere, but is confined to the "measure of rule" wh. God has set, and wh. certainly reaches to Corinth.—*Vincent Condensed.* **which . . us,** what we are is of God. **for we stretch not,** the meaning is, For we are not straining ourselves beyond our due limits in claiming you as our charge, for it is an undeniable fact that we came as far as you in our work of preaching the Gospel. Corinth was the farthest point the Apostle had yet reached. **for . . you,**[a] even to Corinth. **in . . Christ,** wh. we are commissioned to publish in every place.

the rule of boasting

[a] Ac. xviii. 1–4.

The true sphere of human usefulness and the source of human glory.—I. The true sphere of human usefulness. 1. It is a sphere in which we are placed by Divine appointment. Paul teaches that his sphere of labor at Corinth was according to God's will (*v.* 14). 2. The consciousness that we are in this sphere is a just reason for exultation. 3. It is a sphere which widens with our usefulness. Larger faith would reveal to them new lines of service. The reward of fidelity is ever increase of opportunity. "To him that hath shall be given." II. The true source of human exultation. Paul boasted—1. Not in crediting himself with the labors of other men. He did not "boast in another man's line (province) of things made ready to our hand." How common it is for men to credit themselves with the labors of others! 2. Not in self-commendation. "For not he that commendeth himself is approved." That conscience approves of our conduct, though at all times a source of pleasure is not a true source of exultation; for conscience is not infallible. 3. But "in the Lord" (*v.* 17). "God forbid that I should glory save in the Cross."—*D. Thomas.*

"By comparing ourselves with others, we may receive profit and instruction; and they may be, in the very view of their walking, a seasonable reproof of the carelessness, and remissness, and extravagance of ours."—*Howe.*

The danger of merit.—You have read who suffered the ostracism at Athens; and what a pretty reason the country fellow offered why he gave his voice for the banishment of Aristides, "because he was everywhere always called the Just;" and for what reason the Ephori laid a fine on Agesilaus, "because he possessed, above all other men, the hearts of the Lacedæmonians." But, my readers, the terror of this envy must not intimidate you. I must press you to do good; and be so far from affrighted at it, you shall rather be generously delighted with the most envious deplumations.—*C. Mather.*

"No communication or gift can exhaust genius, or impoverish charity."—*Lavater.*

15, 16. not . . measure, we have not trespassed on the diocese of another. **hope,** confidence. **when . . increased,** Paul here again reflects indirectly, but most severely, upon his opponents. *Our* hope is first that your faith may increase, and then that we may congratulate ourselves on having carried the good tidings of the Gospel to those who as yet have not heard them; not, as others do, on the successes which by intruding into another man's work, we have found ready made for us.—*Camb. B.* **enlarged,** Paul means th. as the faith of the Corinthians increases, he hopes his Apostolic efficiency will increase, so th. Corinth shall become the basis of larger efforts, extending into other regions.—*Vincent, Word Studies.* **to . . beyond,** as yet unreached by the Gospel. **boast,** take the credit of success. **in . . hand,**[b] Churches already planted.

the Church's aid in ministerial labor

[b] Ro. xv. 20; 1 Co. iii. 10.

The faithful minister's desires.—In reference to: I. Any Church which he may have planted. He will desire their growth in: 1. Every grace; 2. Faith, more particularly. II. The whole world. 1. He will labor personally with

"A prudent use of wealth conduces to the practice of liberality, and insures the means for relieving others; he who parts with his money foolishly, makes it the prey to every one."—*Democritus.*

all his might; 2. He will look for the concurrence and aid of all his people. Application: (1) Improve your own privileges; (2) Extend those privileges to all around you.—*Simeon.*

Zeal of Brainerd.—So earnest was the Rev. David Brainerd's devotion to his work among the poor Indians, that he had no idea of comfort apart from the desire of promoting their salvation. "The language of my heart," said he, "was, 'Here am I, Lord, send me; and send me to the ends of the earth, send me to the rough, the savage pagans of the wilderness; send me from all that is called comfort on earth; send me even to death itself, if it be but in Thy service, and to extend Thy kingdom.' At the same time, I had as strong and lively a sense of the value of worldly comforts as ever I had; only I saw them infinitely surpassed by the work of Christ's kingdom, and the propagation of His Gospel. I will spend my life, to my latest breath, in caves and dens of the earth, if the kingdom of Christ may thereby be advanced."

"The pleasure of the religious man is an easy and portable pleasure, such an one as he carries about in his bosom, without alarming either the eye or the envy of the world"—*South.*

glorying in the Lord

a Je. ix. 24; 1 Co. i. 27–31; Ga. vi. 14.

b Pr. xxvii. 2.

c Ro. ii. 29; 1 Co. iii. 13, 14; iv. 5; Ma. xxv. 21.

"Man's arrogance goes a great length, since the slightest success elevates him."—*Pliny.*

"If we are indifferent to praise, we shall also be insensible to censure."—*Zeno.*

"The empty vessel makes the greatest sound."—*Shakespeare.*

17, 18. glorieth,[a] in any work he does. **Lord,** who gives him the work to do, by doing it in His way. **not . . himself,**[b] **but . . commendeth,**[c] since His commendation is founded upon knowledge of the heart, and not upon appearances.

The folly and pride of boasting.—I. Whence self-approbation arises. From—1. The over-rating the quality of our actions; 2. The judging of them by an erroneous standard; 3. The ascribing them to a wrong cause; 4. The overlooking of defects. II. Its folly and danger: 1. God will not regulate His judgment by ours; 2. Instead of sanctioning, He will reprove, our conceit. III. The most effectual antidotes: 1. Study God's Holy Law; 2. Watch the motions of your hearts; 3. Bear in mind the strict trial you will undergo on the day of judgment.—*Simeon.*

Meanness of boasting.—If I were a pupil of Titian, and he should design my picture, and sketch it for me, and look over my work every day, and make suggestions, and then, when I had exhausted my skill, he should take the brush and give the finishing touches, bringing out a part here and there, and making the whole glow with beauty, and then I should hang it upon the wall and call it mine, what a meanness it would be! When life is the picture, and Christ is the Designer and Master, what greater meanness is it to allow all the excellences to be attributed to ourselves!—*Beecher.*

CHAPTER THE ELEVENTH.

1–3. folly,[d] of boasting, which the Ap. regards as a necessity laid upon him by the present condition of the Corinthian Ch. **jealousy,** for you are my children in the Lord. **espoused,**[e] betrothed. St. Paul, like St. John the Baptist, here represents himself as the friend of the bridegroom, who often took a prominent part in the negotiation of the marriage. **present you . . to Christ,** *i.e.*, at His coming. *Cf.* Eph. v. 27, where Christ is said *Himself* to present the Church to Himself. The betrothal, in St. Paul's day, preceded the marriage sometimes by a considerable interval.—*Camb. B.* **chaste,**[f] true, pure, faithful. **subtilty,**[g] with a promise of wisdom. **simplicity,** single-minded devotion to Christ.

Christian simplicity.—I. Simple trust in God: 1. At all times; 2. In all places; 3. Under all circumstances. II. Simple obedience to Him: 1. Prompt; 2. Unquestioning; 3. Cheerful. III. Simple love to God.—*The Hive.*

Godly jealousy.—It is not the prerogative of ministers to judge. On the contrary, it is for them to have all longsuffering and charity—they need it themselves, and they should exercise it in the Church. But they are jealous for their Master. And if they see any who profess Christ's name falling into error in doctrine or viciousness in life, then the minister ought to be jealous for the honor of Christ and for the souls of his people. It is a godly jealousy; it comes from God, it is unto God. The man who is jealous for his own party and sect, alas, for him! Surely we may fear lest your minds should be corrupted from the simplicity that is in Christ! How many have corrupted it by observances that the Gospel requires not, and that its spirit is at variance with! And how many are departing from the simplicity of their trust in God's holy Word as their only foundation of faith, and Jesus as their only resting-place! How many there are, too, who are drawn aside into worldly conformity!—*H. Stowell.* "*Beside Him there is no Saviour.*"—You go into

simplicity that is in Christ

d 2 Co. xii. 11.

e Ho. ii. 19; Ep. v. 25–27.

f Col. i. 28.

g Ge. iii. 1, 4–6; Re. xii. 9; Col. ii. 8; Ro. xvi. 17–19; Ga. v. 4; 1 Ti. iv. 1.

"All the heresies which have corrupted and afflicted the Church owe their origin to men's departing from the simplicity of Scripture, and must derive a cure from a return to it."—*Dr. S. Clarke.*

a Turkish mosque and the roof is held up by a forest of slim pillars. You go into a cathedral chapter-house, and there is one strong support in the centre. The one is an emblem of the Christless multiplicity of vain supports, the other of the eternal sufficiency of the one pillar on which the whole weight of a world's salvation rests.—*A. Maclaren.*

4–6. **cometh,**[a] whoever he may, and whatever his pretensions. **gospel,** plan of salvation. **ye . . him,** "had they preached another Gospel altogether, there would have been some reason in listening to them." But they do *not* do this. They profess to preach the *same* Lord and the *same* Gospel, only they depreciate the authority of him from whom you first received it. **suppose . . behind,** if they had been preaching another Gospel, you might have borne with them, but when preaching the same Gospel they can arrogate no superiority over me, for I am on an equality with the very highest.—*Camb. B.* **the . . apostle,**[b] *lit.* "those pre-eminent apostles," *i.e.*, the false teachers. **knowledge,**[c] esp. the knowledge suited to my office. **manifest,**[d] as a true Apostle.

The Gospel of God.—Paul told them that better far than grace of language or eloquence was the fact that the truth he had preached was the essential truth of the Gospel; and this truth he gives in a very few words, as Christ the risen and the crucified; Christ held *in* the heart and life, the spirit of the Cross and of the Resurrection; the spirit of the Cross sundering the heart, no matter how painfully, year by year, from the evil within us; the spirit of the Resurrection raising us to all things high and pure and noble, leaving in the grave behind us all despondency, sadness, and sin, and raising us up, as on angels' wings, to contemplate, and gradually to have formed within us, the purity of Him who sitteth on the right hand of God.—*F. W. Robertson.*

7–10. **offence?**[e] against my proper dignity and office? **exalted?**[f] to the dignity of sons of God? **freely?** as a free gift? **I . . churches,** took their gifts for my support. **service,** while I was at Cor. preaching to you. **wanted,** was in want. **I . . man,** of your number. **for . . supplied,**[g] though they were so poor. **as . . me,**[h] and as needful to be spoken. **no . . Achaia,**[i] for none shall say that I preach for gain.

Honest robbery.—I. Justify the expression—the Apostle received wages from the Macedonians, especially the Philippians (Phil. iv. 10, 14—16), for service in Corinth—the Macedonians were poor, the Corinthians rich. II. Justify the act—the Apostle had ministered to the spiritual necessities of the Philippians, and was in want—what he received from them was an expression of love to himself, to God's cause, to the Corinthians—it was acceptable to God, and abundantly compensated.—*Lyth.*

Practice of self-denial.—Panting after perfection, he (Dr. Judson) strove to subdue every sinful habit and senseward tendency. Finding that for want of funds the Mission was languishing, he cast into the treasury his patrimonial estate. Finding that his nicety and love of neatness interfered with his labors among the filthy Karens, he sought to vanquish the repugnance by nursing those sick of most loathsome diseases. Finding that his youthful love of fame was not utterly extinguished, he threw into the fire his correspondence, including a letter of thanks he had received from the Governor-General of India, and every document which might contribute to his posthumous renown. And finding that his soul still clave unto the earth, he took temporary leave of all his friends, and retired into a hut on the edge of the jungle, and, subsisting on a little rice, for several weeks he gave himself entirely to communion with God.—*Hamilton.* "*And wanted.*"—We have been accustomed to think of Paul's life as full of pains, toils, dangers, calamities; but we have also been accustomed to attribute his perils and sufferings to the persecutions which befell him as an Apostle of Christ. It is pathetic, it touches us close home, to learn that some of these sufferings came upon him as a working-man; that he knew what it was to have an empty purse and a bare cupboard. . . . Here was a man, often in want, yet forward to help and to give. Here was a man worn with handicraft toils, yet always fresh and vigorous for the ministration of truth and charity, always delighted to lavish his energies in any endeavor to teach men wisdom or to do them good. —*Cox.*

11–13. **wherefore? . . not!**[j] is it for lack of love that I speak of the little support you gave me? **knoweth,** my motive is far diff.[k] **they . . we,**

"I am not what I ought to be, I am not what I wish to be, I am not what I hope to be; but by the grace of God, I am not what I was."—*John Newton.*

equality of Paul with other Apostles

a Ga. i. 6–8.
b 1 Co. xv. 10; Ga. ii. 6.
c 1 Co. ii. 13; Ep. iii. 4.
d 2 Co. iv. 2; xii. 12.

"He who knows not himself, and is deceived respecting his own abilities, knows no better how to form a correct opinion of other men than he does to estimate himself."—*Socrates.*

he boasts of gratuitous labor

e Ac. xviii. 3.
f Ep. ii. 4–6.
g Ph. iv. 15, 16; 1 Th. ii. 9; 2 Th. iii. 8, 9; Ac. xx. 33; 2 Co. xii. 14.
h Ro. ix. 1.
i 1 Co. ix. 15.

"When we have renounced all reliance on our own exertions our talents dwindle away, and our incompetency is ever on the increase."—*Tacitus.*

"Religion finds the love of happiness and the principle of duty separated in us: and its mission —its masterpiece —is to reunite them."—*Vinet.*

hypocritical teachers

j 2 Co. vii. 3; xii. 15.
k 1 Co. ix. 12.

a Ma. vii. 15, 16, 19; Ro. xvi. 18; 1 Jo. iv. 1.

"In what does satisfaction consist? In a good conscience, approvable pursuits, uprightness of conduct, ties of affection, uniformity of character, and unconcern about the favors or frowns of fortune."—*Seneca.*

a very difficult passage. Perhaps the following is the best explanation :—The false teachers received money or maintenance fr. the Corinthians, and accused Paul of unworthy motives in refusing to do the same. Paul says he will continue to refuse compensation, and so oblige the false teachers (for very shame) to adopt the same course. **false,**[a] pretended, self-styled. **workers,** working deceitfully for selfish ends. **themselves,** for the sake of popularity, or lucre, or as the agents of persecution.

False prophets and teachers.—They—I. Seek to make a gain of men whose minds are simple and credulous ; II. Seek influence for sordid purposes ; III. Are self-revealing. Test doctrine by example. Give them time and watch them closely, and their corruptness will be revealed.—*Parker.*

Sinister motives of hypocrites.—See yonder eagle, how it mounts! Does it care for the ethereal blue, or aspire to commune with the stars of heaven? Not a whit ; such airy considerations have no weight with the ravenous bird ; and yet you will not wonder that it soars aloft when you remember that it thus obtains a broader range of vision, and so becomes the more able to provide for its nest. The bird mounts towards heaven, but it keeps its eye evermore upon the outlook for its prey. No celestial impulse is needed, its love of blood suffices to bear it aloft. It soars only that it may flash downwards with fell swoop upon the object of its desires. Wonder not that men with the hearts of devils yet mount like angels : there is a reason which explains it all.—*Spurgeon.*

"Fancy not that every one who has a Bible in his hand, and a text in his mouth, is therefore taught of God. The devil will quote Scripture with any one of you."

Satan an angel of light

b Ma. iv. 8, 9; Job ii. 1.

c Ga. i. 8.

"No player hath so many several dresses to come in upon the stage, as the devil hath forms of temptation; but he is most dangerous when he appears in Samuel's mantle, and silvers his foul tongue with fair language."—*Gurnall.*

14, 15. marvel, considering their master. **for . . himself,** to suit his purpose. **is . . light,**[b] assumes much holiness and kindness (ill. temptation of Christ, when he quoted Scrip.). **ministers,** servants doing his work. **as . . righteousness,**[c] in appearance. **end . . works,** ruinous.

Satan transformed into an angel of light.—Satan was once, in deed and in truth, an angel of light. He became an angel of darkness, and he is now transformed into an angel of light again ; not into the reality, but into the form and semblance. I. Satan appears in the guise of an angel of light. Satan transforms himself into an angel of light and becomes a great preacher of—1. Philosophy. And so contrives to mysticize the Word of God. 2. Morality. And so he labors to degrade the Scriptures: to take away the spirit, and leave nothing but the letter; a formal code of decency, without life. 3. Expediency. This is his grand bulwark of defiance against the efficacy of the Word of God. 4. Rites and ceremonies. The world is always pleased to rest in outward observances, and to substitute the form of godliness for the spirit. The devil knows that and gives them, in his Gospel, a full supply. 5. Austerities. This, however, is one of those refinements in the gospel of Satan which he promulgates not to the world at large, but reserves, as a special boon, for those of a more morbid temperament. 6. Superstitions. To make the services of religion irksome is one of his devices ; to make them ludicrous is another. II. The marks which denote the minister of the Gospel of Christ. 1. He hesitates not to declare the whole counsel of God. There may be much he cannot understand, much he cannot reconcile ; still he believes all, proclaims all. 2. Beyond all things and above all things, he manifests a concern for souls (2 Tim. iv. 2). 3. In the midst of all his labors he casts off the confidence of the flesh.—*R. Hall.*

glorying after the flesh

d 2 Co. xii. 11.

e Ma. xi. 29.

f Ph. iii. 4.

g 1 Co. iv. 10.

"Ridicule is the surer weapon with which we may convince him who obtusely and pertinaciously adheres to erroneous opinions in sdte of reason;

16—19. fool, for boasting thus. **that . . boast,**[d] *R. V.* "that I also may glory ;" let me at least boast a little after the method of the false teacher! **that . . Lord,**[e] not after His example. **foolishly,** Paul regards what he is about to say as an outburst of foolish self-confidence, ridiculous in itself, but rendered necessary by the thoroughly low and carnal ideas of many of his Corinthian converts. **seeing . . also,**[f] for even on their low ground I have somewhat to say. **gladly,**[g] rejoicing in your superiority. **wise,** the sentence is ironical.

Boasting.—It is: I. Foolish—the boaster thinks to exalt himself—but men think him a fool. II. Unchristian—it is not after the Lord, who was meek and lowly—but pre-eminently selfish and devilish. III. Degrading—because a vulgar evil—many boast after the flesh. IV. Only acceptable to fools—who listen gladly, because they think themselves wise—wise men laugh and are filled with contempt.—*Lyth.*

I speak not after the Lord.—The Lord never boasted ; nothing could be conceived less like Him, less after His mind ; and Paul will have it distinctly understood that *His* character is not compromised by any extravagance of

which His servant may here make himself guilty. As a rule, the Apostle did speak "after the Lord"; his habitual consciousness was that of one who had "the mind of Christ," and who felt that Christ's character was, in a sense, in his keeping. That ought to be the rule for all Christians; we should never find ourselves in situations in which the Christian character, with all its responsibilities, affecting both ourselves and Him, cannot be maintained.—*J. Denny.*

ridicule corrects better than reprehension."—*Horace.*

20, 21. for.[a] The connection of this verse with the former is as follows: "You pride yourselves on being sensible people, and certainly you have immense toleration for folly. You even endure the foolish—or worse than foolish—insults of men who have no claim whatever to lord it over you. Why then not bear with me, when I condescend for a moment to the level of their folly? You will crouch to worthless pretenders, why resist the voice of real authority?"—*Camb. Bib.* **suffer,** ye endure, put up with him. **if . . bondage,**[b] enslave you. **devour,**[c] by illegal exactions. **if . . you,** *Gk.*, catch you, as in a snare. **if . . exalt,**[d] to lord it over you. **if . . face,** insult you. **I speak,** etc. (ironically), "I feel that I am much letting myself down by the confession that *I* was too weak even to do any of these things among you."

conduct of false teachers

a Ga. ii. 4.

b Ga. iv. 9.

c Ma. xxiii. 14; Ro. xvi. 18.

d 1 Pe. v. 2, 3.

Paul's avowal of his advantages and his history of his trials.—I. His manly avowal of his distinguished advantages. 1. His superior character (*v.* 21). 2. His superior ancestry (*v.* 22); 3. His superior Apostleship (*v.* 23). II. His historic sketch of his extraordinary trials. The trials here sketched indicate several things. 1. The mysteriousness of God's procedure with His servants. 2. The unconquerableness of Christly love in the soul. What stimulated Paul to embark in, and what bore him up under, such an enterprise as this?" The answer is, "The love of Christ constraineth me." 3. The indelibility of the impressions which trials produce. 4. The blessedness which the memory of trials rightly endured produced in Paul's case—(1) It generated sympathy with the woes of others (*v.* 29). No man can sympathize with the trials of others, unless he has passed through trials himself. (2) It inspired the soul with true rejoicing (*v.* 30).—*D. Thomas.*

"Rulers seem to suppose that governments were instituted for their own exclusive benefit, and they affect to regard the fact that the happiness of society in general was the object, as merely an absurd notion."—*Plato.*

Description of the hypocrite.—He speaks, it may be, like an angel, but he hath a covetous eye, or the gain of unrighteousness in his hand; or the hand is white, but his heart is full of rottenness; full of unmortified cares, a very oven of lust, a shop of pride, the seat of malice. It may be, like Nebuchadnezzar's image, he hath a *golden head*, a great deal of knowledge, but he hath feet of *clay*, his affections are worldly, he minds earthly things, and his way and walk are sensual and carnal; you may trace him in his secret haunts, and his footsteps will be found in some bye-paths of sin.—*J. Alleine.*

22, 23. are . . Hebrews? etc.[e] We may take the words Hebrew, Israelite, seed of Abraham, as referring (1) respectively to the *nationality*, *theocratic condition*, and *Messianic rights* of the Jewish people. Thus the *Hebrew* would not only be one who was of pure descent, but whose attachment to Jewish nationality caused him to cling to the Jewish language. The *Israelite* would be a man attached to the covenant privileges of his nation. *Seed of Abraham* must refer to the pure Abrahamic descent of St. Paul and his consequent title to all the promises made to Abraham.—*Camb. Bib.* **I . . more,** superior in all by wh. a minister of Christ may be tested. **labours,**[f] as a preacher. **stripes . . measure,**[g] above all they have endured. **frequent,** than they. **deaths,** oft. exposed to death.[h]

Paul's extraction, toils, and sufferings

e Ro. xi. 1.

f 1 Co. xv. 10.

g Ac. xx. 23.

h 1 Co. xv. 30, 31.

Paul's zeal.—Let us consider his labors, and take occasion to—I. Place them more distinctly before you: 1. His sufferings; 2. His dangers; 3. His privations; 4. His cares. II. Suggest such considerations as obviously arise from them: 1. The incalculable value of the soul; 2. The vast importance of the Gospel; 3. The spirit with which alone men should enter on the ministerial office; 4. The proper influence of redeeming love.—*Simeon.*

Utility of suffering. I know enough of gardening to understand that, if I would have a tree grow upon its south side, I must cut off the branches there. Then all its forces go to repairing the injury; and twenty buds shoot out, where, otherwise, there would have been but one. When we reach the garden above, we shall find that, out of those very wounds over which we sighed and groaned on earth, have sprung verdant branches, bearing precious fruit, a thousand-fold.—*Beecher.*

"I begin to see that religion consists not so much in joyous feelings as in a constant exercise of devotedness to God, and in laying ourselves out for the good of others."—*Stewart.*

24—27. Jews . . times, of these we have no other record. **forty . .**

one,[a] the law limited the num. to 40.[b] **thrice . . rods,** only *one* mentioned in Acts.[c] **once . . stoned,** at Lystra.[d] **thrice . . shipwreck,** no record of any one. That related in Acts xxvii. was after this time. **a . . deep,** "prob. on some remnant of a wreck aft. one of these shipwrecks."—*Alford.* **waters,** perh. in fording rivers.[e] **robbers,** always numerous in the E. **city,** Damascus,[f] Jerus.,[g] Ephesus,[h] etc.

Beating with rods.—This was a Roman punishment, and was therefore inflicted by the civil authorities. Scourging, properly so called, was at this time considered far more ignominious than beating with rods. The punishment was usually inflicted by the lictors, who were in constant attendance on the principal magistrates, going before them as they went. The insignia of their office, as well as the dignity of the magistrate on whom they attended, consisted of a number of elm rods, bound with a thong into a bundle, which they carried on their shoulder. An axe was bound up in the bundle, and its head jutted forth from it. Within the city of Rome, however, the axe was omitted, out of respect to the Roman people. The bundle, in fact, comprised the apparatus of the lictor as executioner of the magistrate's sentence. The thong served him to bind the criminal, with the rods he inflicted beatings, and with the axe he beheaded.—*Kitto.*

28—31. those . . without, or perhaps "beside the things which I omit." **daily,**[i] entering always into my thoughts. **care,** matter of earnest anxiety and oversight. **Churches,** wh. I have planted. **infirmities,**[j] in the very things that make me appear mean in the eyes of some men. **the . . not,** he calls God to witness to the truth of this summary of his sufferings.

Glorying in infirmities.—The things to which Paul applies the term infirmities:—I. Suffering—for Christ's sake—of a most painful kind and a most frequent repetition—bodily discomfort, privation, and pain. II. A keen sense of responsibility—anxiety about the welfare of the Churches he had founded. III. A most acute sympathy with the weakness of others.—*Vaughan.*

The victory of the weak.—It is a lovely spectacle to behold the timid and feeble defending the citadel of truth; not with hard blows of logic, or sounding cannonade of rhetoric, but with that tearful earnestness and implicit confidence against which the attacks of revilers are utterly powerless. Overthrown in argument, they overcome by faith; covered with contempt, they think it all joy if they may but avert a solitary stain from the escutcheon of their Lord. "Call me what thou wilt," says the believer, "but speak not ill of my Beloved. Here, plough these shoulders with your lashes, but spare yourselves the sin of cursing Him! Ay, let me die: I am all too happy to be slain if my Lord's most glorious cause shall live."—*Spurgeon.*

32, 33. Damascus.[k] **Aretas,** K. of Arabia Petræa. The name or title of Aretas was borne by sev. Arabian chiefs or kings. **basket,** perh. it was a "rope-basket," or net.—*Stanley.*

Paul delivered at Damascus.—Here is—I. Danger—imminent—incurred in the cause of Christ. II. Deliverance—effected by the Providence of God—through human agency. III. Instruction—God protects his own against all forces—delivers them out of the greatest difficulties.—*Lyth.*

Much depending on little.—How if that rope had broken and the Apostolic life had been dashed out? Upon one rope how much depended! So it has been ever and again. What ship of many thousand tons ever had so important a personage as once was in a small boat of Papyrus on the Nile? How if some crocodile had crunched it? The parsonage at Epworth took fire, and seven of the children were safe, but the eighth was in the consuming building. How much depended on that ladder of peasant shoulders ask the millions of Methodists on both sides the sea, ask the hundreds of thousands of people who have already joined their founder. An English vessel put in at Pitcairn Island, and found right amid the surroundings of cannibalism and squalor a Christian colony with schools and churches. Where did it come from? Missionaries had never landed there. Sixty years before a vessel on the sea was in disaster, and a sailor, finding that he could save nothing else, went to a trunk and took out the Bible which his mother gave him, and swam ashore with the book between his teeth. That book was read and re-read until the heathen were evangelized. There are no insignificances in our lives. The minutiæ make up the magnitude. If you make a rope make it stout, for you do not know how much may depend upon your workmanship.—*Talmage.*

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a De. xxv. 3.

b "The whip with which these stripes were given, consisting of three separate cords, and each stroke being counted as three stripes, thirteen strokes made thirty-nine stripes, beyond which they never went."—*Macknight.*

c Ac. xvi. 22, 23.
d Ac. xiv. 19.
e *Cony. and How.* i. 457; *Stanley.*
f Ac. ix. 23 *ff.*
g Ac. ix. 29.
h Ac. xix. 23 *ff.*

he will glory even in infirmities

i Col. ii. 1.
j 2 Co. xii. 9, 10.

"If we are incapable of resignation, we shall not even know how to support good fortune with prudence and moderation."—*Plutarch.*

"Religion,—an everlasting lodestar, that beams the brighter in the heavens the darker here on earth grows the night around him."—*Carlyle.*

Paul's escape from Damascus

k Ac. ix. 22—25.

"He only who is temperate can discern advantages in everything; he alone knows how to discriminate by the aid of reason and experience, so as to make always the best choice, and constantly to avoid evil."—*Socrates.*

"Evils in the journey of life are like the hills wh. alarm travelers upon their road: they both appear great at a distance, but, when we approach them, we find that they are far less insurmountable than we had conceived."—*Colton.*

CHAPTER THE TWELFTH.

1, 2. It . . glory, *R. V.* "I must needs glory, though it is not expedient." **visions,**[a] etc., *visions* are the sight of things ordinarily beyond our mortal ken, whether waking or in dreams. *Revelations* (see 1 Cor. i. 7 in the Greek, and Gal. i. 12, 16; ii. 2) are here the mental and spiritual discoveries resulting from such visions. **know,** know. I know now. **above . . ago,**[b] this first mention of it shows how little P. was given to boasting. **whether . . knoweth,** he is not sure whether he was "caught up" bodily, or only in a figure.[c] "The Apostle here by implication acknowledges the possibility of consciousness and receptivity in a disembodied state."—*Alford.* **third heaven,**[d] the seat of God and of holy angels.

Paul's rapture.—I. Its different circumstances: 1. He was honored with revelations of the Saviour; 2. These were of the same kind with those experienced by other men; 3. Besides these he was the subject of extraordinary communications; 4. The locality into which he was taken; 5. The time of the event; 6. The circumstances. II. Some reflection upon this history: 1. Why was Paul selected for this? To make him superior to the difficulties of his work; 2. It should confirm our faith likewise.—*A. Clarion.*

St. Paul in paradise.—Since the things which he saw and heard in paradise could not, or might not, be expressed in human language, it is plain that the purpose for which he was caught up was not to receive any revelation of the Gospel doctrine, because that could have served no purpose if the Apostle could not communicate what he heard; but it was to encourage him in the difficult and dangerous work in which he was engaged. Accordingly, by taking him up into paradise, and showing him the glories of the invisible world, and making him a witness of the happiness which the righteous enjoy with Christ, even before their resurrection, his faith in the promises of the Gospel must have been so exceedingly strengthened, and his hope so raised, as to enable him to bear with alacrity that heavy load of complicated evils to which he was exposed in the course of his ministry. Not to mention that this confirmation of the Apostle's faith is no small confirmation of ours also. Some suppose that it was here the Apostle was made acquainted with the mystery of the future state of the Church, and received his orders to turn from the Jews, and go to the Gentiles.—*Macknight.*

3, 4. and . . man, P. thus modestly alludes to himself (*v.* 7). **Paradise . . unspeakable words,** expression taken fr. the secrecy of the Gk. mysteries. —*Stanley.*

The communications from the dead to the living.—I. It is the express will of God that we should derive our knowledge of the eternal world from the Bible. II. Were communications to be made by those who had visited the land of spirits, concerning what they had seen or heard, they would divert our minds from the Bible, our guide to eternal life. III. Had Paul been permitted to utter his visions and revelations, it might have encouraged others to expect such communications; and dreams and phantasms of the imagination would have been taken for heavenly visions. IV. We have no reason to believe that messengers from the dead could give testimony more impressive than that which we now have.—*Shipman.*

Heaven anticipated.—Mr. John Holland, the day before he died, called for the Bible, saying, "Come, O come; death approaches, let us gather some flowers to comfort this hour." And turning with his own hand to the eighth chapter of Romans, he gave the book to Mr. Leigh, and bade him read: at the end of every verse, he paused, and then gave the sense, to his own comfort, but more to the joy and wonder of his friends. Having continued his meditations on the eighth of Romans, thus read to him, for two hours or more, on a sudden he said, "O stay your reading! What brightness is this I see? Have you lighted up any candles?" Mr. Leigh answered, "No, it is the sunshine;" for it was about five o'clock in a clear summer evening. "Sunshine!" said he, "nay, it is my Saviour's shine. Now, farewell, world; welcome, Heaven. The Day-star from on high hath visited my heart. O speak it when I am gone, and preach it at my funeral! God dealeth familiarly with man. I feel His mercy; I see His majesty; whether in the body or out of the body, I cannot tell, God knoweth; but I see things that are unutter-

caught up to the third heaven

a Lu. i. 11. 26; Ac. x. 3. P. may refer to such occas. as Ac. ix. 27; xviii. 9; xxii. 18; xxiii. 11.

b Prob. at Antioch; at time of P.'s *ordination* to the Apostleship. — *Wordsworth.* Or, shortly aft. his escape from Damascus. —*Stanley.*

c *Cf.* Ac. viii. 39, 40; Eze. viii. 3.

d "The Apos.'s rapture is all. to in *Philopatris*, ascribed to Lucian, c. 12: 'When the Galilean met me, with his high bald forehead and high nose, who walked through the air to the third heaven.'"—*Stanley.*

"Know ye are as near heaven as ye are far from yourself, and as far from the love of a bewitching world." — *S. Rutherford.*

and heard unspeakable words

e 2 Co. v. 17; Eze. xi. 24; Re. iv. 1, 2; Lu. xxiii. 43.

"Generally those who most excel in Divine contemplation are most oppressed with temptation. By the first, the soul is lifted up to God; by the second, it is pressed down into itself. Were it not for this, the mind would fall into pride. There is, by the Divine disposition, a wonderful temperature in this subject, that the saint may neither rise too high, nor sink too low."—*Gregory.*

able." Thus ravished in spirit, he roamed towards heaven with a cheerful look, and soft sweet voice; but what he said could not be understood.

the thorn in the flesh

a "A metaphor taken fr. impaling or crucifying, as in Ga. ii. 20."—*Stanley*, whose disser. see in p. 563 of *Notes on Cor.*

b "It seems quite necessary to infer that the Apostle alludes to some painful and tedious bodily malady, which at the same time put him to shame before those among whom he exercised his ministry."—*Alford.*

c Ma. xxvi. 67; Mk. xiv. 65; 1 Pe. ii. 20.

d Job ii. 7; Lu. xiii. 16.

"The devil drives but a poor trade by the persecution of the saints; he tears the nest, but the bird escapes; he cracks the shell, but loses the kernel."—*J. Flavel.*

strength perfected in weakness

e De. iii. 25, 26.

f Ph. iv. 13.

g 2 Co. iv. 7; 1 Pe. iv. 14.

h Ro. v. 3; 2 Co. vii. 4.

"If any one saint needs the humility of many saints, it is he that is called to suffer. To glory in his sufferings for Christ becomes him well; but to glory in himself for them is hateful."—*Gurnall.*

Look *upward* for the grace needed now, and forward for the rest that remaineth.

the signs of an Apostle

i Ga. ii. 6.

5—7. myself . . glory, for he was hardly himself when the subject of these visions. **for . . fool,** "I shall not be foolish, even if I do boast, for I shall only be speaking the truth. But I refrain." **forbear,** he would be judged of by what he was on *ordinary* occasions. **lest . . measure,** inflated with pride. **thorn,** σκόλοψ, "something pointed," "a pointed stake," "palisade." Not found elsewhere in N. T.[a] **flesh,** almost endless conjectures as to nature of this particular trial.[b] **buffet,**[c] maltreat.[d]

The thorn in the flesh.—I. The best answer to prayer is not always the receiving of our request. II. The feeling of weakness is strength. III. The Apostle's lofty view of affliction.—*Longwill.*

Paul's thorn in the flesh.—There are several opinions concerning this "thorn in the flesh," held by different persons: I. That it was some bodily ailment. II. That it was some opposition he had encountered from his enemies, or suffering endured. III. Carnal longings. IV. Spiritual trials—faint-heartedness in the discharge of his ministerial duties, temptations to despair, or to doubt, blasphemous suggestions of the devil.—*Lightfoot.*

Satan's opportunity.—No sooner was Christ out of the water of baptism than in the fire of temptation. So David, after his anointing, was hunted "as a partridge among the mountains." Israel is no sooner out of Egypt than Pharaoh pursues them. Hezekiah no sooner had left that solemn Passover than Sennacherib comes up against him. Paul is assaulted with vile temptations after the "abundance of his revelations;" and Christ teacheth us, after forgiveness of sins, to look for temptations and pray against them. While Jacob would be Laban's drudge and pack-horse, all was well; but when once he began to flee, he makes after him with all his might. All was jolly quiet at Ephesus before Paul came thither; but then "there arose no small stir about that way." All the while our Saviour lay in His father's shop, and meddled only with carpenter's chips, the devil troubled Him not; but now that He is to enter more publicly upon His office of Mediatorship, the tempter pierceth His tender soul with many sorrows by solicitation to sin. And dealt he so with the green tree, what will He do with the dry?—*J. Trapp.*

8—10. depart, this, bef. the use of "the thorn" was seen. **said,**[e] giving both comfort and instruction. **grace . . thee,** my favor in special gifts and mercies. **strength . . weakness,**[f] nothing more shows Christianity to be of God than the weakness of the instruments by wh. it was first promulgated. **that . . me,**[g] and be manifested by me. **pleasure . . sake,**[h] since, through me, they make His grace apparent. **weak,** as to natural powers. **strong,** as to spiritual gifts.

The sufficiency of grace.—I. Christ speaks of grace as being His, and properly belonging to Him. II. However great our offences may be, His grace is yet greater: 1. It justifies us before God; 2. It regenerates and sanctifies us. III. However sad our condition may be, it is efficacious to console us. IV. What ought to be the chief end of our desires but to possess this grace?—*Guillebert.*

All-sufficient grace.—One evening, as Bunyan was in a meeting of Christian people, full of sadness and terror, suddenly there "brake in" upon him with great power, and three times together, the words, "My grace is sufficient for thee; My grace is sufficient for thee; My grace is sufficient for thee." And "Oh! methought," says he, "that every word was a mighty word unto me; as 'My,' and 'grace,' and 'sufficient,' and 'for thee;' they were then, and sometimes are still, far bigger than others be." *Weak and strong.*—Far better is it that the sting of our sorrow should be taken away, by our having learned what it is for, and having bowed to it, than that it should be taken away by the external removal which we sometimes long for. And if we would only interpret events in the spirit of this great text, we should less frequently wonder and weep over the so called insoluble mysteries of the sorrows of ourselves or of other men. They are all intended to make it more easy for us to realize our utter hanging upon Him, and so to open our hearts to receive more fully the quickening influence of His all-sufficing grace. Here, then, is a lesson for those who have to carry some cross, knowing they must carry it throughout life. It will be wreathed with flowers if you accept it.—*A. Maclaren.*

11—13. I . . glorying, so ye may say. **ye . . me,**[i] the blame, there-

fore, is yours. **ought,** on higher grounds. **to . . you,** for my work's sake. **for . . apostles,**[a] *lit.* "those pre-eminent Apostles;" *i.e.*, the false teachers. **signs,**[b] by their fruit ye shall know them. **except . . you?**[c] as other teachers to other churches. **forgive . . wrong,** gentle irony.

Signs, wonders, and mighty deeds.—The miracles which accompany the preaching of the Gospel: I. In the world of spirit: 1. Evil spirits expelled (refers to Mk. ix. 16—27, etc.); 2. Good spirits praise the Lord (new tongues). II. In the external world of nature,—injurious things overcome, evil in life made serviceable, life triumphing over death. III. In the personal life as soul and body,—diseases removed, the restored rejoicing in a new existence. —*Lange.*

Old-fashioned theology.—I long for a theology and I love a Gospel that has in it power to shake a man; that has in it thunder, as well as rain and dew. Those Della Cruscan teachers that are all pulp, are like thin fogs hanging over shallow oceans. The old rugged doctrines of the Schools may be too sharp here or there, and they may have wrecked many a sensitive nature; but, after all, those old rugged doctrines have in them power both for condemnation and for lifting up and consolation.—*Beecher. Paul does not graft* his right of appeal on any proud priestly assumption, but on an inward likeness to Christ. Therefore, the true apostolical succession is and must be a spiritual one. He is a true minister who is one from sharing in the spirit of an apostle, not from the ordination and descent from an apostle.—*Robertson.*

14, 15. third . . you, once he had actually been,[d] once he had purposed to go, and now was again ready. **yours,** your property. **you,** your persons for Christ. **for,** etc., this relates esp. to spiritual providing. **spend . . you,**[f] I will do even more than a parent is expected to do. **though . . loved,**[g] be will love on and ever, though the result be so unnatural.

The duty of ministers.—We may learn from this declaration—"I seek not yours, but you:" I. The paramount duty of ministers. A minister must seek—1. Not his own advantage. He must not desire—(1) The favor, (2) The riches, of the men. 2. The advantage only of his flock. Their—(1) Conversion to God; (2) Progressive edification in faith and love; (3) Final salvation. II. The corresponding duty of the people: 1. To seek above all things the salvation of their own souls; 2. To improve the ministry with all diligence.—*Simeon.*

Spend and be spent.—The joy of sacrifice thrills through the Apostle's words, and it is joy in the Holy Ghost; it is a fellowship with Christ in the very life of His life that lifts Paul, for the moment, to the heavenly places. This is the spirit in which wrong is to be met, and suspicion, calumny, and contempt; it is in this, if at all, that we can be more than conquerors. Nature says, "Stand upon your rights; vindicate your position; insist on having all that you conceive to be your due;" but love says, "Spend and be spent, and spare not till all is gone; life itself is not too much to give that love may triumph over wrong.—*Jas. Denney.*

16—18. But . . so, etc. He quotes the accusation of his opposers. "Let the fact be granted th. I myself did not burden you; still (they assert) I reached the same end by guile;"[h] *i.e.*, I made gain in some way through Titus or others. **I desired,** etc.,[i] our messengers, also, were animated by the same spirit of self-denial.

I made no gain of you.—Although the preachers of the Gospel do not work with their own hands as Paul, but live by the altar, yet this word remains for them as a principle. They ought to show themselves earnest for God: I. In self-denying activity, which imports much more than necessary official duties; II. In perfect freedom from avarice.—*Williger.*

Church contention.—Almost all the sins here enumerated are directly connected with the existence of parties and party feeling in the Church. They are of a kind which has disgraced the Church all through its history, and the exceeding sinfulness of which is not yet recognized by the great mass of professing Christians. People do not consider that the Church, as a visible society, more or less naturalized in the world, is as capable as any other society of offering a career to ambition, or of furnishing a theatre for the talents and the energies of self-seeking men; and they have a vague idea that the wilfulness, the intriguing, and factious arts, the jealousy and conceit of men, are better things when put to the service of the Church than when employed in mere selfishness. But they are not. They are the very same, and they

a 1 Co. iii. 7; Ep. iii. 8; Lu. xvii.10.

b 2 Co. vi. 4.

c 2 Co. xi. 9.

"Happy they that are weakest in themselves—most sensibly so! That word of the Apostle is theirs, 'When I am weak, then I am strong;' they know what it means, though it is a riddle to the world." — *Leighton.*

spending and being spent

d Ac. xviii. 1.

e 2 Co. i. 15. 16.

f 1 Co. x. 33.

g 1 Co. iv. 5; Col. i. 24; Phi. ii. 17; 2 Ti. ii. 10; 1 Th. ii. 8; Jo. x. 11.

"The law of Nature is, that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it." —*Ruskin.*

he has not used guile

h 2 Co. vii. 2; i. 12; Ma. v. 11.

i 2 Co. viii. 6, 18.

"This passage is so far from being friendly to the exercise of guile, that it is a manifest disavowal of it. It is an irony. The Apostle does not describe what had actually been his conduct, but that of which he stood accused by the Corinthian teachers."—*A. Fuller.*

are peculiarly odious when enlisted in His services who was meek and lowly in heart, and who gave Himself for men.—*J. Denney.*

all things are done for edificafion

19—21. excuse . . you? I am not admitting absence of right. **but . . edifying,**[a] wh. we seek bef. our own interests. **fear,** aft. all I hope and have said. **you . . would,** not quite reformed. **I . . not,** "he here completely and finally throws off the apologist and puts on the Apostle."—*Alford.* He will rule by love rather than by fear, if possible. But if it be *not* possible, in the last resource he must use his Apostolic power. **lest . . tumults,**[b] I fear also lest these things should yet exist. **my . . you,** by showing me how almost in vain I have labored. **and that,** etc.,[c] notwithstanding all my confident boasting on your account.

Effect of preaching.—Fra Rocco, a Dominican, preached a celebrated penitential sermon on one occasion; when all the audience were in terror, and fell on their knees, showing every sign of contrition. Then he cried, "All who are truly penitent, hold up your hands!" Every man in the vast multitude held up his hand. Then he said, "Holy Archangel Michael, thou who standest with adamantine sword at the judgment-seat of God, cut me off every hand which has been held up hypocritically." Every hand dropped.—*Hood.*

a 1 Co. x. 33.

b 2 Co. xiii. 2—10.

c 1 Co. v. 1; Ro. ii. 21, 22.

"Give me the man who judges *one* human being with severity and every other with indulgence."—*George. III.*

"The condemnation of faults not our own is easy; but it is, at the same time, worse than unprofitable."—*Arnold.*

CHAPTER THE THIRTEENTH.

the third time of his coming

1—3. third time (xii. 14). **in . . established.**[d] This is a quotation from Deut. xix. 15, and is an intimation of St. Paul's intention to enter upon a full investigation of the condition of the Corinthian Church, if such a step be rendered necessary by their conduct. **I . . spare,**[e] proper reproof and punishment. **since . . me,**[f] the true proof, which they overlooked, being their existence as a Church. **which . . you,**[g] *R. V.* "who."

The Gospel witnesses.—I. The points of difference among the Apostles: 1. How they may be reconciled; 2. How they evidence the truth of the Gospel. II. Their points of agreement. They agree upon all points of: 1. Doctrine; 2. Teaching concerning the main outlines of the Christian character: (1) Its chief characteristics—love, resignation, composure of mind; (2) Its duties—almsgiving, self-denial, prayer and praise.—*Newman.*

A test of preaching.—When Massillon preached at Versailles, Louis XIV. paid the following most expressive ribute to the power of his eloquence: "Father, when I hear others preach, I am very well pleased with them: when I hear you, I am dissatisfied with myself."

d De. xix. 15; Ma. xviii. 16; He. x. 28.

e 1 Co. iv. 19, 21.

f 1 Co. ix. 2; ii. 4.

g 1 Co. i. 6, 7; 1 Th. ii. 13; 1 Co. v. 4.

"There are none more abusive to others than they that lie most open to censure themselves; but the humor goes round, and he that laughs at me to-day will have somebody to laugh at him to-morrow."—*Seneca.*

weakness and power of Christ

4. For though, *R. V.* omits "though." **weakness,**[h] of that human nature wh. He assumed. **he . . God,**[i] wh. raised Him fr. the dead and clothed Him with authority, etc. **we . . him,** our weakness partakes of the nature of His. We are liable to persecution, death. **but . . him,**[j] our new life is originated and sustained by our risen Lord. **toward you,**[k] *R. V.* omits.

Christ's death and resurrection.—I. His death an expression of weakness—actual as respects His humanity—apparent in the estimation of men—voluntary in the presence of law. II. His resurrection a display of power—He rose in power—reigns in power—lives in the power of His Word.—*Lyth.*

Weakness and strength of Christ.—He was crucified through weakness; such was the extremity of His weakness that He died under it; He made no use of His divine strength, but gave Himself to His enemies to be by them crucified and slain; His crucifixion was the exhibition of weakness, not of strength; yet He was raised again from the dead by power, the power of God; in the extremity of His weakness, power came in from another quarter. God raised Him up, and highly exalted Him. And as in His cross we see this combination of weakness and strength—personal weakness and divine strength—so we see the same in ourselves. We are men utterly without power in ourselves, yet we have the power of God working in us and for us.—*Bonar.*

A preacher learns by communion with God.—It is related that one of his hearers once asked, "How is it that Mr. Bramwell always has something that is new to tell us when he preaches?" "Why," said the person interrogated, "you see Brother Bramwell lives so near the gates of heaven that he hears a great many things that we don't get near enough to hear anything about."—*Spurgeon.*

h Ph. ii. 7, 3; 1 Pe. iii. 18.

i Ep. i. 19, 20.

j 2 Co. iv. 10—12.

k 2 Co. x. 3, 4.

"So that, in the *Odyssey*, we may liken Homer with justice to the setting sun, whose glory, indeed, still remains, though the excessive heat of his beams has abated."—*Longinus.*

5, 6. For the proof that ye seek of Christ speaking in me, **examine . . yourselves.**[a] **faith,**[b] *i.e.*, of the Gospel,—of true Christian men. **prove . . selves,**[c] let rhe proof rest with your own characters. He makes their own Christian character the evidence of his integrity and spiritual power. **reprobates?** better, "disapproved on trial."—*Vincent.* **trust . . know,** etc., but very clearly be persuaded of the contrary.

Self-examination.—I. Its necessity. We all stand in some relation to the grand law of judgment. Should we not know ourselves then? II. Its objects. To know if: 1. We are in the faith; 2. Christ is in us. III. Its correct and salutary performance. Self-examination: 1. Should not expend its chief exercise on mere external conduct; 2. Should be exercised on a principle of independence of the opinions of others; 3. Should avail itself of all circumstances which may aid in self-revelation; 4. Should not disregard slight symptoms; 5. Should combine together many matters of indication and proof; 6. Must beware of making some doctrinal point its great test.—*John Foster.*

"*Prove your own selves.*"—That means more than self-examination. A man is about to buy a horse; he thinks that possibly he may find out some flaw, and therefore he examines it; but after he has examined it, he says, "Let me have it for a week, that I may prove the animal before I invest in him." A ship, both before and when launched, is carefully looked at; and yet before she is allowed to go to sea, she takes a trial trip; and then when proved she goes out on her long voyages. Now, many a man's religion will stand examination that will not stand proof. It is like some cotton prints that are warranted fast colors, and so they seem when you look at them, but they are not washable when you get them home. It is good enough to look at, and it has got the "warranted" stamped upon it; but when it comes out into actual daily life, the colors soon begin to run, and the man discovers that the thing was not what he took it to be.—*Spurgeon.*

7—10. **that . . evil,**[d] but live without sin. **not . . approved,**[e] not for our sake. **honest,** *R. V.* "honorable." **though . . reprobates,** whatever ye think of us. **do . . truth,**[f] not to serve any party or personal interest. **weak,**[g] when your good conduct deprives us of the power of administering discipline, we are weak. **strong,**[h] mighty in virtue. **perfection,**[i] restoration.[j] **sharpness,**[k] severity.

The weakness of scepticism.—The essential truth of Christianity never—I. Has been really denied: 1. The authenticity of the Scriptures; 2. The consequent truth of religion. II. Can be denied. Notice the doctrines of—1. Future life; 2. Retribution; 3. Supernaturalness; 4. Mediatorship; 5. Regeneration; 6. Prayer; 7. The Trinity; 8. Faith.—*Thomas.*

Christian Perfection.—The objection to this is probably the loudest of all objections ever urged against Christianity. It is said to be clear fanaticism, false in fact, and ridiculous in appearance. And yet it is likely that a very slight examination will show that the common creed of all men has not a more clear or prominent feature or section in it than this very doctrine. And here we inquire, is it a new and strange doctrine peculiar to Christianity? Ask the orator how high he has fixed his standard of perfection in the powers of oratory, beyond which point he does not aim? His young manhood makes war upon all who have preceded him. His pride disdains the achievements of mortals; and he would, if he could, hold his audience nerveless and breathless—subject only to the flash of his eye and the move of his finger. His motto is perfection. Ask the painter—if he would not, were he able, make the canvas whisper! The sculptor, if he could, would chisel the marble, that you could see the very life blood coursing in its veins! To excel is the desire of every man who is not a drone or a sluggard. What means achievement? Is it a word without a meaning? "Go on to perfection" is the only motto worthy a God-created, heaven-aspiring mind. It is the first thing the child learns, and the last thing the sage grasps after. And would you deny this heavenly doctrine to the Christian? Must he, and he alone, be deprived of its cheering influence? May not his heart, too, be fired with its vital flames? Must he, and he alone, be fettered and chained down to the mere experience of the common herd? Or may he not rise above the earth likewise, and go on to perfection, too? Let him go! Let him rise! Let him fix his aspiring gaze higher, yea upon the very spot where the Saviour sits at the right hand of God.—*Homilist.*

11—14. **farewell,**[l] *Gk.*, "may you rejoice!" *i.e.*, in the Lord. **perfect,**[m]

self-examination

a Ga. vi. 3, 4; 1 Co. xi. 28; La. iii. 40; Ps. lxxvii. 6; 1 Jo. iii. 21.
b 2 Ti. i. 12.
c 1 Jo. iii. 24; Ga. ii. 20; Jo. xiv. 23; xv. 4, 5; Ep. iii. 17; Col. i. 27; Ga. iv. 19.

"Know thyself."—*Thales.* "All our knowledge is ourselves to know." — *Pope.* "That saying, 'know thyself,' has this meaning, that you get acquainted with your own abilities, and with what you are able to accomplish."—*Menander.*

"Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul."—*J. Stevens.*

we are weak, ye are strong

d 2 Co. x. 2.
e Ac. ii. 22.
f Lu. ix. 54—56.
g La. iii. 33; He. xii. 10.
h Ep. vi. 10, 11; 1 Jo. ii. 14.
i Ep. iv. 11—13; Col. i. 28; 2 Ti. iii. 16, 17.
j The Gk. sig. to reducea *dislocated member* to right place in body; to *restore* and make things *whole* which have been broken. Hence fitly app. to this Church.

"Honesty is the best policy."—*Franklin.* On this maxim it is well said, "But he who acts on that principle is not an honest man."—*Whately.*

k Tit. i. 13; Re. iii. 19.

last words

l Eng. "May you fare well." "A sound which makes us linger,—yet—farewell."—*Byron.*
m "Amend yourselves."—*Stanley.*

be restored; *i.e.*, by repentance. **be . . mind,**[a] be united in opinion. **peace,** with God and ea. other. **and . . you,**[b] but not otherwise. **kiss**[c] **saints,** in the place where the Ep. was written. **grace,**[d] favor, mercy. **love . . God,**[e] manifested and felt. **communion,**[f] fellowship, active communication. **Amen,** *R. V.* omits.

Unity, peace, and bliss.—I. Unity—"be of one mind." With regard to—1. Doctrines, which are the glory of revelation; 2. Views of Christian experience; 3. Christian duty. II. Peace—"live in peace:" 1. Its nature—love to our brethren in Christ, and good-will to all; 2. The obligations to it; 3. Its manifestations. In reference to—(1) Our own; (2) Other churches. III. Blessedness—"the God of love and peace shall be with you." To bless His Church: 1. By His Holy Spirit; 2. In His providence; 3. With salvation in His glory.—*Van Rensselaer.*

Perfection in Christ.—A great many lose both perfection and happiness because they leave out the Lord's part altogether. Some great impulse seizes you, and you say, "Yes, that is what I have got to be, and that is what I will be." Take care. How long will it last? Ah, how soon we have said—for I have been one of them—"Well, it is no good; I cannot." We could not keep up the strain. If we cannot find something better to begin with than "I," let us give up. The moment I fetch in "I," I fetch in failure. There are some who do succeed. I have met with people who have made themselves perfect—the most dreadful people I ever knew, for they have narrowed and concentrated their whole thought upon themselves. They have begun to chip themselves and cut off their corners, and have made a hundred corners in cutting off one. They have sandpapered themselves, and sulphuric-acided themselves, and at last, after two, three, four, five years of that concentrated agony, and effort, and self-consciousness, they have brought out, what? Why, what else could you expect? from five to six feet of polished "I"—it is all "I, I, I." I cannot believe very much in perfection when I look at human nature; I believe in it less still when I look at myself: but when I look at Jesus I cannot help believing in perfection then.—*M. G. Pearce.*

a Ro. xii. 16; xv. 5; 1 Co. i. 10; Ep. iv. 3; Ph. ii. 2; 1 Pe. iii. 8.

b 1 Jo. iv. 7–12.

c Ro. xvi. 16; 1 Co. xvi. 20; 1 Th. v. 26; 1 Pe. v. 14.

d Jo. i. 17.

e Ro. v. 5; Jude 20, 21; Ro. viii. 39.

f Jo. iv. 14; vii. 37–39; xiv. 16–18; Ro. viii. 9, 14–17.

"To live in a family where there is but one heart, and as many good strong heads as persons, and to have a place in that enlarged single heart, is such a state of happiness as I cannot hear of without feeling the utmost pleasure."—*Fielding.*

THE EPISTLE OF ST. PAUL TO THE GALATIANS.

Introduction.

I. **Author,** PAUL. Of this no doubt, 1. *External* testimony, decisive. That St. Paul was the author has been held by the general consent of the Church, and admitted even by the most destructive of modern critics. 2. *Internal* testimony, conclusive. "Every line bears the impress of truthfulness. The whole style and tone of the letter, no less than particular passages and turns of expression, rebut the suggestion of forgery. And when the Epistle is compared with the other writings attributed to St. Paul, and with the independent account contained in the Acts of the Apostles, the conviction is well-nigh irresistible, that we have here an authentic letter written by St. Paul to his Galatian converts." II. **Time,** UNCERTAIN. "Yet certain limits can be assigned within which the date of its composition must be placed. The allusion to the Apostolic Council (ch. ii. 1) shows that it must have been written after that event, which occurred A.D. 50; and the reference to St. Paul's first or *former* visit (ch. iv. 13) points to a yet later date, A.D. 54 or 55; for the expression implies that a second visit had been paid when St. Paul wrote. It is argued with great probability that this Epistle was written about the same time as those to the Corinthians and Romans. Now the time at which the Epistle to the Romans was written can be fixed with certainty, viz., early in A.D. 58, during the fourth year of the emperor Nero. And we may therefore assign the year A.D. 57 as the date of the Epistle to the Galatians" (*Camb. B.*). III. **Place.** The *place* at which it was written cannot be assigned with certainty. The subscription in the A. V., according to which it was "written from Rome," rests on no early MS. authority, and is certainly wrong. We know that after his second visit to Galatia St. Paul went to Ephesus, and there abode for the space of two years (Acts xix. 1, 10), *i.e.*, from A.D. 54 to 56 or 57. Here he would readily receive tidings of the Churches of Galatia, and from Ephesus most probably he addressed his Epistle to them. This is the view of Dean Alford, Dr. Schaff, and others" (*Camb. Bib.*). IV. **To whom written,** GALATIANS. 1. *Country*, Galatia, a small mountainous distr. of A. Minor, betw. Bithynia and Cappadocia, but with dif. bounds. at var. times. 2. *Origin*, Gallic. "Early in the fourth century B.C., the Gauls invaded Italy and sacked the city of Rome. These Gauls were a Celtic people, inhabiting the northern and middle parts of what is now called France. A century later another horde of the same race poured into northern Greece, and a division of the main body crossed the Hellespont and overran Asia Minor. Here, however, after a time, they met with determined and successful resistance. The tide of invasion was rolled back, and the invaders gradually confined within the narrow limits of the district to which they gave their name—Galatia, the settlement of the Galatæ, Keltæ, or Galli." 3. *Character.* Fickle, impulsive, like all of Gallic race (*Cæsar, B. G.* iv. 5). "The eagerness with which they embraced Christianity; the enthusiastic welcome given to St. Paul on his first visit; the jealous partisanship, to which perhaps the only parallel in the Apostolic Church manifested itself at Corinth; the susceptibility to personal influence; the readiness to run after any new teacher, to adopt any new doctrine on the score not of its truth but its novelty—these are characteristics of the Gallic race, depicted by ancient heathen writers, and illustrated by many passages in the Epistle before us" (*Camb. B.*). V. **Design.** 1. To defend his own Apostolic authority; 2. To expose and refute the errors by wh. the Gals. were being deceived; hence, as in Ep. to Roms., the leading subject is "justification by faith, without the works of the law." VI. **Style.** 1. Strictly controversial; 2. Combining the two extremes of P.'s character—severity and tenderness; 3. Eminently adapted to the temper and genius of the Gals.. who would be likely "to be won by his fatherly pleading, as well as overawed by his Apostolic rebukes and denunciations" (*Alford*).

Synopsis.

(*According to Olshausen.*)

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1. The Greeting.....i. 1-5
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3. The Apostolic Council...ii. 1-10
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I. THE INSCRIPTION .....i. 1-5

II. THE RECALL, *i.e.*, of Gentiles to the true Gospel where

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III. CONCLUSION.....vi. 11-18

CHAPTER THE FIRST.

Paul asserts his true Apostleship

1, 2. Apostle, in highest sense. "Elsewhere he either adds no descriptive epithet to his name, or he is a bondservant of Christ Jesus (Phil. i. 1), or of God (Tit. i. 1), or a prisoner of Christ Jesus (Philem. 1). In the present instance the addition is not without reference to the circumstances under which he wrote. His authority had been impugned, and a great fundamental doctrine of the Gospel perverted. The former must be asserted, that the latter may be maintained."—*Camb. B.* **not . . men,** Church, or Council. **man,** not by any human instrument. **but . . Christ,**[a] "Paul's call was just as direct as that of the Twelve; but the Judaizers laid great stress upon the personal intercourse with Christ in the days of His flesh, and hence they were disposed either to declare Paul a pseudo-apostle, or at least to subordinate him to the Twelve, especially to Peter and James."—*Dr. Schaff.* **and . . Father,** close union of Father and Son. **dead,** while others were called by him in the days of His weakness, P. was called by Him fr. His exalted and glorified position. **brethren,**[b] companions in travel and toil. **unto the churches of Galatia,** the abruptness of the address is remarkable. No word of praise, no mention of privilege. Comp. the opening words of the Epistles to the Thessalonians, Ephesians, etc. Even the Corinthians receive a more kindly salutation. They had not "erred concerning the faith" as had these Galatians. We may assume that the churches of Galatia were bodies of converts living in the principal cities, Ancyra, Pessinus, etc.—*Camb. B.*

The true minister.—The true minister—I. Does not rest his authority upon human ordination—he is neither sent nor authorized by man; II. Is commissioned by God—he is sent by Jesus Christ, who is the head of His Church—ordained by God, who gives the resurrection power; III. Claims no prescriptive authority over others—they are his brethren—equally privileged in Christ—equally honored in the Churches.—*Lyth.*

The Epistle to the Galatians.—Antiquity has nothing to show more notable in its kind, or more precious, than this letter of Paul to the churches of Galatia. It takes us back, in some respects, nearer than any other document we possess, to the beginnings of Christian theology and the Christian Church. Buried for a thousand years under the weight of the Catholic legalism, the teaching of this Epistle came to life again in the rise of Protestantism. Martin Luther put it to his lips as a trumpet to blow the reveillé of the Reformation. His famous Commentary summoned enslaved Christendom to recover "the liberty wherewith Christ hath made us free." Of all the great Reformer's writings this was the widest in its influence and the dearest to himself. For the spirit of Paul lived again in Luther, as in no other since the Apostle's day. The Epistle to the Galatians in the charter of Evangelical faith.—*Findlay.*

his salutation

3—5. grace . . Christ,[c] "these two words, grace and peace, comprehend in them whatsoever belongeth to Christianity. Grace releaseth sin, and peace maketh the conscience quiet."—*Luther.* **who . . himself,**[d] to death. **for . . sins,** to make atonement for them. "The Apostle here prepares the way for the discussion of his great subject. He cannot think of the Gospel—pardon, justification, acceptance with God, and eternal life—apart from the atoning death of Christ."—*Camb. B.* **that . . world,**[e] fr. "the present evil state of things," *i.e.*, corrupting influence of the world. **will . . God,**[f] not our own merits, ag. wh. legal view the whole Ep. is directed. **father,**[g] who knew the utter inability of His children to save themselves. **whom,** alone. **glory,** praise for our salvation. **for . . ever,**[h] while the world and "immortality endures." **amen,** "a Hebrew word, signifying 'truth,' used to express concurrence in the prayer or praise uttered by another, especially in public worship (Deut. xxvii. 15; 1 Chron. xvi. 36). From the synagogue it passed into the acts of worship of the Christian Church (1 Cor. xiv. 16)."—*Perowne.*

Deliverance from the world.—I. What this world is from which the Lord delivers His people. II. Who are the delivered. III. What it is from which they are delivered. From—1. The state; 2. The snares; 3. The spirit; 4. The

a Ac. xxii. 10, 15, 21; xxvi. 16.

"Luther chose this Epistle as his most efficient engine in overthrowing the mass of errors which time had piled on the simple foundations of the Gospel. Such was his love for it that he termed it 'My own Epistle.'"

b "The notion of patristic writers that P. designed to fortify his teaching by the sanction of others, is alien to whole spirit of this Ep., in wh. all human authority is set aside."—*Lightfoot.*

Imaginary fields of labor.—All hills at a distance look blue and romantic.

c Ro. i. 3; 1 Co. i. 3; 2 Co. i. 3.

d Jo. x. 15, 18; 1 Ti. ii. 5, 6; Tit. ii. 14; Ga. ii. 20.

e Jo. xvii. 15; Ga. vi. 14; 1 Jo. ii. 16; 1 Jo. v. 5, 19.

f He. x. 9, 10.

g 1 Th. iii. 13.

h Re. v. 11—14.

"*Deliver* strikes the key-note of the Ep. The Gospel is a

rescue, an emancipation fr. a state of bondage."—*Lightfoot.*

course of the world. IV. The time of the deliverance. V. The work itself. VI. The reason for it. Christ delivers us because—1. None else can; 2. There is no proportion between a soul and the world; 3. He was purposely fitted for the work.—*Heywood.*

Gratitude for redemption.—A gentleman, visiting a slave-mart, was deeply moved by the agony of a slave-girl, who had been delicately reared, and feared that she should fail into the hands of a rough master. The gentleman inquired her price, paid it to the slave-trader, then placed the bill of sale in her own hands, telling her that she was free, and could now go home. The slave-girl could not realize the change at first, but, running after her redeemer, cried, "He has redeemed me! he has redeemed me! Will you let me be your servant?" How much more should we serve Him who has redeemed us from sin, death, and hell!

no other Gospel

a Ro. i. 8; 1 Co. i. 4; 2 Co. i. 7; Ep. i. 3; Ph. i. 3; Col. i. 3; 1 Th. i. 2, 3; 2 Th. i. 3.

b Ro. viii. 30; ix. 24; 1 Co. i. 9; 1 Th. ii. 12.

6, 7. At this point P. usually expresses his thankfulness for the faith of the Church he addresses.[a] Here, an ominous and solitary omission. **that . . soon,** "So quickly," is generally explained as, So soon after your conversion, or, after my recent visit. Commentators see an illustration of this expression in the *fickleness* of the national character, mentioned by Cæsar and Tacitus. But perhaps it only means "so readily," with so little compunction, or resistance to the false teachers. (Comp. 2 Thess. ii. 2.) **removed,** ye are turning renegades.—*Lightfoot.* **him . . you,** God.[b] **another gospel,** *R. V.* "a different Gospel," not the some word as th. used in *v.* 7. **which . . another,** it is no Gospel at all. There are not two Gospels. **trouble,** shake your allegiance. "The Judaizing teachers (ch. v. 10) who were drawing them away from their allegiance, and raising factions among them." **pervert,** reverse, change to the opposite.—*Lightfoot.*

Strength of character.—Bernard de Palissy, the Huguenot potter, distinguished himself by his knowledge and talents. The French king, Henry III., said to him one day, that he should be compelled to give him up to his enemies unless he changed his religion. "You have often said to me, sire," was the undaunted reply of De Palissy, "that you pitied me; but as for me, I pity you, who have given utterance to such words as, 'I shall be compelled.' These are unkingly words; and I say to you, in royal phrase, that neither the Guises, nor all your people, nor yourself, are able to compel a humble manufacturer of earthenware to bend his knee before statues."

the penalty of preaching error

c 1 Co. xvi. 22; De. iv. 2; Re. xxii. 18, 19.

"These words were well calculated to startle the Galatians out of their levity. They are like a lightning-flash which shows one to be standing on the edge of a precipice. We see at once the infinite seriousness of tha Judaic controversy, the profound gulf that lies between Paul and his opposers."—*Findlay.*

8, 9. we, himself, colleagues, Apostles. **angel,** the highest poss. authority, next to a Divine person. **accursed,**[c] anathema.

The preaching of another Gospel accursed.—I. It is possible to ascertain what the true Gospel is—1. But we find men saying, that, amid contending systems and warring pulpits, they cannot ascertain what the true Gospel is; 2. It is most irrational for these to listen to human controversies, while they make no appeal to the original authorities. II. This Gospel is unchangeable in its character. It is not a discovery, but a revelation. III. They who pervert it are accursed. The greatness of—1. This crime; 2. The mischief done by it. Learn—(1) It is the duty and interest of every hearer of the Gospel to ascertain that he is receiving that system of truth which the Apostle taught; (2) Errors in religion are neither rare nor harmless; (3) There are truths in religion of such vital importance, that departure from them must destroy the soul.—*Dr. W. R. Williams.*

Jesus, the sum of the Gospel.—In a village church in one of the Tyrolese valleys, we saw upon the pulpit an outstretched arm, carved in wood, the hand of which held forth a cross. We noted the emblem as full of instruction as to what all true ministry should be, and must be—a holding forth of the cross of Christ to the multitude as the only trust of sinners. Jesus Christ must be set forth evidently crucified among them. Lord, make this the aim and habit of all our ministers.—*Spurgeon.*

Paul received what he taught from Jesus Christ

d 1 Th. ii. 4.
e Ja. iv. 4.
f Ep. iii. 2—4.

"Here the Epistle begins in its main purport.

10—12. persuade men, or God,[d] the one word "persuade," which cannot properly be applied to God, is used with both nouns by the grammatical figure *Zeugma.* "Can it be said of me now, that I am courting the favor of men, or am I seeking the favor of God?"—*Camb. B.* **or . . men?**[e] certainly not. **if . . men,** if I were still pleasing men. **I . . Christ,** whose service is not pleasing to men. **certify,** make known to. **not . . man,** of human origin. **by . . Christ,**[f] "St. Paul might have received the Gospel from God, and yet have been more fully instructed by men. This was not the

case. (Comp. ch. ii. 6.) He both received and was taught it by direct revelation."—*Perowne.*

Pleasing others.—How far are we justified in attempting to please others?—I. Negatively: 1. Not by unworthy compliances; 2. Yet we must never show personal hardness; 3. We must not lay undue stress on minor points; 4. We must not be self-seekers in society. II. Positively: 1. Show to all men the respect due to each; 2. Exercise social affections under God's grace; 3. Treat the great points of religion and morality with tender solemnity.—*Anon.*

Pleasing men and God.—The Rev. Joseph Alleine was very faithful and impartial in administering reproof. Once when employed in a work of this kind, he said to a Christian friend, "I am now going about that which is likely to make a very dear and obliging friend become an enemy. But, however, it cannot be omitted; it is better to lose man's favor than God's." But, so far from becoming his enemy for his conscientious faithfulness to him, he rather loved him the more ever after, as long as he lived.

What has gone before is so much exordium. The sharp, stern sentences of *vv.* 6–10 are like the roll of artillery that ushers in the battle. The mists rise from the field. We see the combatants arrayed on either side. With cool self-command the Apostle proceeds to marshal and deploy his forces."—*Findlay.*

13, 14. conversation, behavior, conduct, etc. **the Jews' religion,** one word in the original. From the use of the corresponding verb, we may regard it as referring not to the religion revealed to the Jews in the writings of Moses and the prophets, but that which was its actual development in St. Paul's day, when the word of God had been overlaid and "made of none effect" by the traditions of the Scribes and Pharisees.—*Camb. B.* **wasted,**[a] "was laying waste, exterminating it." **profited,**[b] made progress. **equals . . nation,** contemporaries. **zealous,** a zealot, contender for. **of . . fathers,**[c] Pharisaical traditions.

Saul the persecutor.—(Refer to Acts viii. 1—4.)—I. He has satisfaction in the death of the martyr Stephen. II. He persecutes the Church. III. He seeks out the concealed. IV. He draws forth those sought out, and spares no sex. V. He delivers those drawn forth to prison.—*Starcke.*

Paul's antecedents a qualification for his work.—It has often happened that the destroyer of a creed or system has been bred and trained in the bosom of the system which he was destined to shake or destroy. Luther had taken the vows of an Augustinian; Pascal had been trained as a Jesuit; Spinoza was a Jew; Wesley and Whitefield were clergymen of the Church of England. It was not otherwise with St. Paul. The deadly antagonist of Judaic exclusiveness was by birth a Hebrew of the Hebrews. The dealer of the death-wound to the spirit of Pharisaism was a Pharisee, a son of Pharisees, a scholar of Gamaliel, and had lived "after the most straightest sect" of the Jewish service.—*Farrar.*

he refers to his past life

a Ac. viii. 3; ix. 1; xxvi. 10, 11.

b Ac. xxii. 3; Ph. iii. 6.

c Mk. vii. 5, 8—13.

"The way to gain a good reputation is to endeavor to be what you desire to appear."—*Socrates.*

15—17. separated . . womb,[d] I was set apart fr. my birth. My conversion was foreordained.—*Lightfoot.* **called . . grace,** in His own time and way. **to . . me,**[e] "Christ had been revealed *to* St. Paul when He was seen by him in the flesh (1 Cor. ix. 1). But a more blessed revelation was vouchsafed, when Christ was revealed *within* him. Then the Light of the World lighted up the recesses of his soul."—*Perowne.* **that . . heathen,**[f] rather, "the Gentiles," as including the other, and as in more marked contrast to the Jews. **flesh . . blood,** his own mind or view, etc., or human friends and instructors. **neither,** etc., fr. Damascus. **to . . me,** to tell them my story, and receive their authority. **Arabia,** his object prob. to show he was never in any place where he could learn anything fr. the Aposs.—*Ellicott.* **Damascus,**[g] "one of the oldest cities in the world, first mentioned in the history of Abraham (Gen. xiv. 15; xv. 2)."

The interval between the choice of a profession and the entrance on its duties.—I. The professions or callings which present themselves to one about to embark on life. The fact that the ends of life may be secured, the purposes of society advanced, and God honored, in any one of these occupations. II. On what principles such a calling should be chosen. That calling should be chosen—1. In which the most can be made of life for its proper purposes; 2. In which there are fewest temptations to evil; 3. Which will not hinder, but assist the preparation for another world. III. In what way the interval between the choice of and the entrance on a profession should be employed: 1. In preparation and study. This preparation should be subordinate to the preparation for eternity.—*Barrow.*

Preparation.—When God would prepare Moses for his life's work in shepherding, ruling, and guiding His people through the deserts of Arabia, He first

he is called by the grace of God

d Ep. i. 5, 9; Je. i. 5; 2 Ti. i. 9.
e 2 Co. iv. 6.
f Ac. ix. 15; Ep. iii. 8.
g Ac. ix. 2 *ff.*; xxii. 6, 10; xxvi. 12.

On P. in Arabia, see disser. by *Lightfoot*, p. 87. in his *Notes on Galatians*: and on P.'s first visit to Jerus. *Ibid.* p. 91.

"The substance of Paul's gospel was, therefore, given him by the unveiling of the Redeemer to his heart."

"No man must rest satisfied with merely human teaching. In its proper

place such teaching is most valuable. But it is not all that is required. There is a sense in which each Christian ought to be able to say, "I conferred not with flesh and blood."—*Bayley.*

called him for many a long day into retirement to the Mount of Horeb and the solitudes of the Sinaitic desert. When God would strengthen and console the spirit depressed, wounded, and severely smitten, of his servant Elijah, He brought him to the same mysterious spot, and there restored his moral and spiritual tone, and equipped him with new strength for his warfare by the visions of the Almighty lovingly vouchsafed to him. The Founder or Former of the Jewish Dispensation and the Reformer of the same Dispensation were prepared and sustained for their work amid the solitudes of the Arabian deserts; and what more fitting place in which the chosen vessel of the New Dispensation, should be trained?—*Stokes. Profession of decision.*—A freedman said, "I have got safe by de go-back corner, and I will go all de journey home; and, if you don't see me at de first of dem twelve gates, look to de next one, for I shall be dere."

his first visit to the Apostles

18—20. three years, aft. conver. **see,** visit, form acquaintance of. **and . . days,** short time, explained.[a] **James . . brother,** called here an Apos., but it does not follow that he was one of the Twelve. **now . . you,** this acc. of my little association with man. **behold . . not,** a solemn adjuration. "Considering that the vital question of St. Paul's credentials was at stake, we need not wonder at this solemn asseveration and appeal to the judgment of God."—*Perowne.*

The truth of Paul's words.—I. The causes he had to suspect that the Galatians would not believe him—1. The false apostles; 2. The seduced people. II. The means he took to clear himself from the imputation of falsehood,—he took a solemn oath. 1. The lawfulness of this proceeding; 2. Its necessity.—*Burkitt.*

"*I went up to make acquaintance with Cephas.*"—"How momentous was this meeting! How much we could wish to know what passed between these two in the conversations of the fortnight they spent together. One can imagine the delight with which Peter would relate to his listener the scenes of the life of Jesus; how the two men would weep together at the recital of the Passion, the betrayal, trial, and denial, the agony of the Garden, the horror of the cross; with what mingled awe and triumph he would describe the events of the Resurrection and the Forty Days, the Ascension, and the baptism of fire. . . . And with what deep emotion would Peter receive in turn from Paul's lips the account of his meeting with Jesus."—*Findlay.*

a Ac. ix. 26—30.

"It is clear that the Gentile Apostle's relations to Peter and the Twelve were those of *personal independence and official equality.*"—*Findlay.*

his first mission

21—24. afterwards . . Cilicia,[b] to Cæsarea and Tarsus. (On Cilicia see intro. to Ep. to Romans.) **and was unknown,** rather, "and I continued unknown." So far from his having learned the truths which he taught from the other Apostles, the Churches of Judæa, to which they principally ministered at this time, did not know him even by sight. **he . . past,** our persecutor of former times.—*Lightfoot.* **faith,** the religion of Christ. **they . . me,**[c] they saw that such a change in P. was the work of God.

The effect of the intelligence of Paul's conversion on the Judæan Churches.—I. The emotion of this news excited: 1. Gratitude; 2. Love; 3. Joy. II. The blessings it brought: 1. Their faith was exercised; 2. Their belief was confirmed; 3. Their zeal awakened; 4. A fresh theme was opened up for discourse. III. The crowning results it obtained: 1. God was glorified; 2. Paul was encouraged.—*Griffin.*

A blasphemer converted.—The Rev. J. Perkins, one of the American missionaries, has recorded the following remarkable anecdote in his Journal. A physician who had been personally acquainted with the infidel Paine, had embraced his sentiments, and was very profane and dissipated. After more than a year striving against the convictions of the Spirit of God, which were so powerful, and his stubbornness so great, like a bullock unaccustomed to the yoke, as to bring him to a bed of long confinement, and the most awful depression of mind, he became a humble, zealous, and exemplary Christian. And as soon as his health was recovered, he qualified himself, by preparatory studies, to go forth to the world, and preach that Jesus whom he for many years considered as an impostor, whose name he had habitually blasphemed, and whose religion he had counted foolishness.

b Ac. ix. 28—30.
c Ac. xxi. 18—20.

"In the Commemoration Service (dating fr. the time of Queen Elizabeth) wh. is used in the University, and some, if not all, of the Colleges of Cambridge, there is a prayer commencing, 'O Lord, we glorify Thee in these Thy servants our Benefactors departed out of this present life.'"—*Perowne.*

"They glorified God 'in me;' they wondered that grace should be so rich as to take hold of such a wretch as I was, and for my sake believed in Christ the more."—*Bunyan.*

CHAPTER THE SECOND.

1, 2. then . . after, perh. aft. first visit to Jerus.,[a] but prob. aft. conversion. **Titus,** one of "certain other." He is specially mentioned because of the incident narrated in *vv.* 2—5.[b] **revelation,** "Luke, in keeping with the documentary character of the Acts, gives us the *public* transactions of the Council at Jerusalem; Paul, taking a knowledge of these for granted, shortly alludes to his *private* conference and agreement with the Apostles. Both together give us a complete history of that remarkable convention."—*Schaff.* The phrase "by revelation" is used by St. Paul of the means by wh. the will and purpose of God in the Gospel were communicated to him. *How* this revelation is effected we know not. It consists in the temporary uplifting of the veil wh. hides "the things not seen."—*Perowne.* **privately,** in a priv. confer. "The object of this private consultation was to prepare for the public conference, and was alike an act of respectful courtesy towards the officers of the Church, and a wise precaution to ensure orderly proceedings at the Council."—*Perowne.* **lest . . vain,** "if at the first synod of the Church it should appear that St. Paul was preaching a different Gospel among the Gentiles from that wh. was taught by the Apostles in Judæa, the result could not fail to be distrust of the former. . . . Most commentators suppose the Apostle to fear lest his work for the future should be hindered, and that in the past undone."—*Camb. B.*

he returned to Jerusalem

a Lightfoot, Wordsworth, Bengel.

"This is not to be reckoned from the time of the first visit, mentioned ch. i. 18, but from the date of St. Paul's conversion; and this visit may therefore be assigned to A.D. 51. It was on the occasion described in Acts xv."—*Camb. B.*

b Ac. xv. 2.

Paul's Gospel.—I. Its glorious peculiarity—a Gospel for the Gentiles (*vv.* 7, 8)—stripped of Jewish ceremony and prejudice—salvation by faith without the works of the law. II. How he communicated it—wherever the Spirit led him—with a prudent regard for Jewish prejudice. III. Why he adopted this method—to prevent unnecessary strife—to ensure success.—*Lyth.*

Titus.—The mention of *Titus'* name in this connection was calculated to raise a lively interest in the minds of the Apostle's readers. He is introduced as known to the Galatians. He belonged to the heathen mission, and was Paul's "true child after a common faith" (Tit. i. 4), an uncircumcised man, of Gentile birth equally with the Galatians. And now they read of his "going up to Jerusalem with Paul," to the mother-city of believers, where are the pillars of the Church—the Jewish teachers would say—the true Apostles of Jesus, where every Christian is circumcised and keeps the Law. Titus, the unclean Gentile, at Jerusalem! How could he be admitted or tolerated there, in the fellowship of the first disciples of the Lord? This question Paul's readers, after what they had heard from the Circumcisionists, would be sure to ask. He will answer it directly.—*Findlay.*

he defended the liberty of the Gospel

c Ac. xv. 1.
d Ga. iv. 9, 10; v. 1, 2.
e Ja. iii. 17; Jude 3.

3—5. neither, *R. V.* "not even." **compelled,** by the Apostles and men of repute. **circumcised,** as though it were needful to pass through Judaism to Christianity. **because of . . brethren,**[c] Judaizers. **unawares,** rather "insidiously." **spy out,** in a hostile sense. **liberty,** fr. ceremonial law. **that . . bondage,**[d] to that law. **we,** Barnabas, Titus, Paul. **subjection,** by yielding what they claimed. **no . . hour,** their answer was prompt, decisive: they asked no time for consideration. **that . . you,**[e] and all Churches gathered fr. the heathen world. "Truth of the G.," *i.e.*, the true teaching of the G. as in *v.* 16.

Christian and unchristian pertinacity.—I. When pertinacity may be considered as unamiable and sinful. When the object in dispute is: 1. Questionable or indifferent; 2. Purely temporal and carnal. II. When it is a virtue of prime necessity. When otherwise—1. Christ's obedience would be violated; 2. Christ's faith would be compromised. Application:—See what need we have to get (1) Our minds duly enlightened; (2) Our spirit and conduct duly regulated.—*Simeon.*

Paul and Titus at Jerusalem.—"The Apostle, in bringing Titus, had brought up the subject-matter of the controversy. Titus was there, by the side of Paul, a sample—and a noble specimen, we can well believe—of the Gentile Christendom which the Jewish Church must either acknowledge or repudiate. How will they treat him? Will they admit this foreign protégé of Paul to their communion? Or will they require him first to be circumcised? It was one thing to acknowledge uncircumcised fellow-believers in the abstract, away yonder at Antioch or Iconium, or even at Cæsarea; and

"This measure was the boldest and the only effectual means of combatting the Judaistic propaganda. It drew from the authorities at Jerusalem the admission that "Circumcision is nothing," and that Gentile Christians are free from the ritual law. This was a victory gained over Jewish prejudice of immense significance for the future of Christianity. The ground was already cut from under the feet of the Judaic teachers in Galatia, and of all who should at any time seek to impose external

rites as things essential to salvation in Christ."—*Exp. B.*

another thing to see Titus standing amongst them in his heathen uncleanness, on the sacred soil of Jerusalem, under the shadow of the Temple, and to hear Paul claiming for him—for this 'dog' of a Gentile—equally with himself the rights of Christian brotherhood!"—*Exp. Bib.*

he was the Apostle to the Gentiles

a 1 Co. iv. 6.

b Ro. ii. 11.

c 2 Co. xii. 11.

d Ac. i. 8; ii. 14, 41; iv. 4; v. 12, 14, 15; xxvi. 17, 18; Col. i. 25, 29.

6–8. those . . somewhat,[a] high in reputation. **whatsoever . . person,** should be marked as a parenthesis. **it . . me,** mere reputation or official position is of no consequence. **God . . person,**[b] looks not on the outside. **added . . me,**[c] "so far from their communicating any further revelation to me, their conduct was the very opposite of this. **the . . uncircumcision,** mission to the Gentiles. **as . . circumcision,** mission to the Jews. A more exact rendering would be, "I had been entrusted with the Gospel for the Gentiles, even as Peter for the Jews." **wrought . . apostleship,**[d] for the successful performance of it.—*Hammond.*

Paul, the Apostle of the Gentiles.—A masterpiece of Divine wisdom, which says, "My thoughts are not as your thoughts." I. According to human ideas everything seemed adverse: 1. His condition of life—born a Jew; educated a Pharisee; 2. His disposition—before conversion, a zealot for the law; after conversion, his adherence to his people; 3. The will of men—the hatred of the Jews; the doubts of the brethren. II. But the wisdom of God triumphed over all these obstacles: 1. Appointing Paul to be the Apostle to the Gentiles; 2. Equipping him by external and internal providences; 3. Accrediting him by the great fruits of his labor.—*Gerok.*

Circumcision for Gentiles at an end.—It was an advantage to St. Paul that he was able in this Epistle to concentrate the force of his garument on the single point of circumcision. For the Jewish teachers put it in the forefront. They said that it was equivalent to all the commandments of the Law. If therefore St. Paul could show that for Gentiles circumcision was worse than useless, it became unnecessary to enter on further questions. With circumcision fell the whole Levitic law.—*Findlay.*

the opinion of James, Peter, John

James, Peter, John, and *Paul*—"it was a memorable day when these four men met face to face. What a mighty quaternion! Amongst them they have virtually made the New Testament and the Christian Church.

e Ro. i. 5; 1 Co. xv. 10; Ep. iii. 8.
f Ac. xi. 29, 30.
g Ro. xv. 26, 27; 1 Co. xvi. 3; 2 Co. ix. 1 *ff.*; Ac. xxiv. 17.

9, 10. pillars, supports and ornaments of the Church. **right . . fellowship,**[e] in the Apostolic office of preaching and teaching. **only . . poor,** *i.e.*, the poor saints at Jerus. **same . . do,** he had done so bef. they asked him:[f] he did so aft. writing this Ep. on his fifth and last journey.[g]

The remembrance of the poor.—I. The duty. We should remember the poor: 1. Their spiritual wants; 2. Their physical necessities; 3. We should remember them compassionately; 4. Efficiently; 5. Judiciously; 6. Piously and evangelically. II. Our obligations to perform it: 1. Humanity; 2. Justice; 3. Gratitude, all require it.—*Anon.*

Philanthropy unites men.—But the Council could not break up so. "One thing," said the Council, "shall unite us—that we remember the poor." The poor have ye always with you. So they all—the circumcision and the uncircumcision—in philanthropy showed their union in the Lord, who lived to redeem the human race! Speculative theology divides men; practical philanthropy unites them. Let us unite where we can. Never inquire into the creed of a needy man. The man is hungry; the creed must be bread. When he has eaten his bread you may ask him questions. Begin where you can; wherever the heart-door is ajar, go in; wherever opportunity is offered, speak the living word or do the helpful deed.—*Parker.*

he withstood Peter

h Ac. xi. 2, 3.

"It looked a little thing that Peter should prefer to take his meals away from Gentile company. And yet, as Paul tells him, his withdrawal was a virtual rejection of the Gospel, and imperilled the most vital in-

11–13. withstood . . face, example of P.'s Apostolic independence. **he . . blamed,** *R. V.* "he stood condemned." **certain . . James,** we certainly cannot deduce fr. this that they were *sent* by James. The men in question probably represented themselves as rigid followers of St. James, and are thus briefly noticed as having come from James rather than from Jerusalem.—*Ellicott.* **he . . Gentiles,**[h] regardless of ceremonial defilement. **he . . himself,** thus he dissembled. **the . . him,** *Gk.*, were guilty of like hypocrisy. **insomuch . . dissimulation,** prob. they gave plausible reasons.

Peter rebuked by Paul.—I. Peter's fault: 1. The weakness and inconstancy of the best of men when left to themselves; 2. The great force of bad examples. II. The rebuke given him by Paul. Notwithstanding Peter's position and character, yet Paul was not afraid to reprove him.—*M. Henry.*

The fear of man illustrated.—"Burgomeister Guericke constructed a gigantic barometer with a tube thirty feet in height, part of which projected above the roof of his house at Magdeburg. The index was the figure of a

man, who, in fair weather, was seen standing full size above the roof; but, when a storm was brewing, he cautiously withdrew for security and shelter. Antitype of religionists and politicians! When the sun shines brightly, and the breezes scarcely breathe across the landscape, how erect and bold they look! But let the clouds gather, and the thunders mutter, and what a drawing-in of diminished heads!"—*Warren*,

14—16. uprightly,[a] with honest simplicity. **said . . all,**[b] bef. the Church. "This was not a case for private remonstrance. The conduct of Peter and the rest was a practical denial of the truth of the Gospel, and, as such, could not but do widespread mischief. St. Paul therefore took occasion to rebuke him in the presence of the whole company of believers."—*Perowne.* **livest . . Gentiles,** as thou didst bef. these brethren came fr. Jerus.[c] **why . . Gentiles,** by refusing to eat with them. "It is of course *moral* compulsion that is meant, that kind of influence to which new converts would be specially prone to yield." **we,** Apostles. **nature,** birth. **not . . Gentiles,**[d] but men who know the Scriptures and the way of salvation. **man . . law,**[e] observance of ceremonial law; nor on the score of duty alone. **faith . . Christ,**[f] and faith alone. **for . . law,** either of Moses or of nature. **justified,**[g] before God.

Justification by faith and works reconciled (comp. Jas. ii. 24).—I. The subject under consideration—Justification. Observe:—1. All sinners are guilty, and condemned by the Divine law; 2. To be justified is to be freed from the charge, and considered righteous; 3. And of course to be treated as such. II. How the sinner is justified. Paul says by faith. God—1. Had mercy on our guilty world; 2. Gave His Son; 3. Now justifies all who believe in Christ. III. How works are not really discarded. The Apostle James—1. Is protesting against justification by a dead or nominal faith; 2. Is vindicating a living faith. Conclusion:—(1) Justifying faith is a living faith, not nominal; (2) It always bears fruit; (3) Works do not produce faith, but faith, works.—*Burns.*

No safety in our works.—In the twenty-eighth year of the Emperor Tan Kwang, the rise of the river Yangtze was higher than it had been for a hundred years or more. The loss of property was incalculable. Old Doctor Tai, who well remembers the occurrence, gave me the account. "Were there many lives lost?" I asked. "Numbers," said he. "It was something like obtaining salvation from sin," he continued. "The rich, who had well-built houses, trusted to them, and went to the upper story, thinking themselves safe. But the flood increased. The foundations gave away; and the house to which they trusted fell and buried them in its ruins, or in a watery grave. But the poor, knowing that their mud-built huts could not stand the rising flood, fled in time to the neighboring hills; and though they lost all yet they themselves were saved."—*Martin.*

17—19. while . . sinners,[h] the reference is to the time when they embraced the Gospel. Hence, for "seek" read "sought," and for "are found" read "were found;" found ourselves in the same position as those "sinners" of the Gentiles, whom we had been accustomed to look down upon, and needing, like them, a *free* salvation.—*Perowne.* **is . . sin?**[i] is sin promoted by the doc. of faith? **for . . destroyed,** ceremonial rites. **transgressor,** by my hypocrisy. **I . . law,** through the conviction of its inability to give life. The law demanded a perfect obedience, as a condition of justification. This none can render; and it was when I experienced its condemning power, that I fled to Christ for salvation. Thus it was through the law that I died to the law.[j]—*Perowne.* **that . . God,**[k] not that I might live in sin or carelessness.

Christians and Christianity.—I. Christians are endeavoring to be made right through Christ. II. Yet they are liable to fall into sin. Sins—1. That are common to all men; 2. Peculiar to the Christian profession. III. These sins expose Christianity to blame. This blame is unjust, because all Christ's—1. Doctrines; 2. Precepts; 3. Examples; 4. Agency on earth, are against sin.—*Thomas.*

Living unto God.—Mrs. Sherwood relates that, pained at seeing Henry Martyn completely prostrated by his tormentor, Sabat, the apostate, she exclaimed, "Why subject yourself to all this? Rid yourself of this Sabat at once." He replied, "Not if his spirit were ten times more acrimonious and exasperating." Then, smiling in his gentle, winning manner, he pointed upwards and whispered in low but earnest tones, "For Him." The whole of

terests of Christianity."—*Exp. Bib.*

justification by faith

a 2 Co. i. 12.
b 1 Ti. v. 20.
c Ac. xv. 1.
d Ep. ii. 12.
e Ro. iii. 20; v. 1; Ga. iii. 11, 24.
f Ac. xiii. 38, 39.
g Ps. cxliii. 2.

"None can ever enter heaven by a law righteousness. God hath nailed this door up. This way to heaven is like the northern passage to the Indies; whoever attempts it is sure to get frozen up before he gets halfway thither."—*Gurnall.*

"Never yet did there exist a full faith in the Divine word (by whom *light* as well as immortality was brought into the world) which did not expand the intellect, while it purified the heart,—which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and passions."—*Coleridge.*

Christ is not the minister of sin

h 2 Co. iii. 9; 1 Co. xv. 17; Ga. v. 4; ii. 21.
i 1 Jo. iii. 5.
j Ro. vi. 14; vii. 4, 6.
k Ro. vi. 11; 2 Co. v. 15; He. ix. 14.

"The edifice which St. Paul had pulled down was not the Levitical law of meats, or the Mosaic ceremonial law, in themselves considered. It was not, as a rule of life, but *as a ground of justification*, that he utterly repudiated and

swept them way."—*Cam.*

crucified with Christ

a Ro. vi. 6; Ga. v. 24; vi. 14; Col. ii. 20.

b Ep. iii. 16, 17; Col. i. 27; 1 Jo. iv. 13.

c 1 Jo. v. 10—13; 2 Co. v. 15; 1 Pe. iv. 1, 2; Col. iii. 17.

d Jo. x. 11; Tit. ii. 14; Eph. v. 2.

e Ga. v. 4; He. vii. 11.

"'Who loved *me*.' There is nothing in life which is at once so humbling and so ennobling as it is to be loved by a nature far higher and purer than our own, and, thanks be to God, it is a common experience. In every form love is precious. But it is the love of the higher bestowed upon the lower that rallies the sinking forces of life and helps us to play the man."—*Anon.*

the fascinations of error

f 1 Co. i. 23; xi. 26.

g Ac. x. 44—46; xv. 7—9; xix. 2—6; Ep. i. 13; He. ii. 3, 4; 2 Co. iii. 8, 9.

"Morality declines with the decline of faith. The tidings of the gift of eternal life is the power of God to regenerate man. Take away the salvation which God has given, and you take away sanctification and good works."—*D'Aubigné.*

"The two inseparable properties of saving faith are,—it is humble and submissive to Divine revelation—it is dutiful and obedient to Divine

Christian life and of missionary work rests upon this principle,—to Christ, not to ourselves.

20, 21. I . . Christ,[a] he is "dead to the law," he has no more to do with it, *as a means of justification or ground of merit*, than if he were dead. **yet . . I,** it is not the Paul of the old time who lives now. **but . . me,**[b] this life is one through all the tempers, purposes, ends of wh. Christ lives and rules. **faith . . God,**[c] the spring and sustaining power of this life. **who . . me,**[d] a strong personal motive. **frustrate,**[e] set at naught. **for . . vain,** "if righteousness might be obtained through law, then Christ's death were superfluous."—*Lightfoot.*

The Christian crucified.—I. What it is to be crucified with Christ. II. How is this crucifixion effected? 1. The power; 2. The instrument; 3. The manner. III. What is its natural result: 1. Freedom from the law; 2. Deliverance from sin; 3. Fitness for usefulness; 4. Possession of real happiness.—*Hughes.*

Grace is a free gift.—A benevolent rich man had a very poor neighbor, to whom he sent this message: "I wish to make you the gift of a farm." The poor man was pleased with the idea of having a farm, but was too proud at once to receive it as a gift. So he thought of the matter much and anxiously. His desire to have a home of his own was daily growing stronger; but his pride was great. At length, he determined to visit him who had made the offer. But a strange delusion about this time seized him; for he imagined that he had a bag of gold. So he came with his bag, and said to the rich man, "I have received your message, and have come to see you. I wish to own the farm; but I wish to pay for it. I will give you a bag of gold for it." "Let us see your gold," said the owner of the farm. "Look again: I do not think it is even silver." The poor man looked, tears stood in his eyes, and his delusion seemed to be gone; and he said, "Alas! I am undone; it is not even copper; it is but ashes. How poor I am! I wish to own that farm; but I have nothing to pay. Will you give me the farm?" The rich man replied, "Yes; that was my first and only offer. Will you accept it on such terms?" With humility, but with eagerness, the poor man said, "Yes: and a thousand blessings on you for your kindness!"—*W. S. Plumer.*

CHAPTER THE THIRD.

1, 2. foolish, "their folly consisted in not seeing the inconsistency of the new teaching with their own experience (*v.* 2)." **that ye should not obey the truth,** rightly omitted in the *R. V.* **set forth,** the verb προεγράφη (*openly set forth*) probably means *painted up.* It is entirely in place here. "Jesus Christ crucified" is not an announcement to be made, but an object to be delineated.—*Findlay.* **crucified. . you,**[f] *i.e.*, the doctrine of the cross had been proclaimed in your midst. **this . . you,** answer this one question. **Spirit,**[g] the pledge of your adoption, and earnest of your inheritance. **by . . law,** as the reward of obedience. **or . . faith?** the gift of God to the believing soul.

The Gospel.—The work of Gospel ministers,—to present Christ crucified to men. This subject should be graphically presented to men, because it is the subject essential to—1. Rouse their religious thoughts—its extraordinariness—its relative importance; 2. Generate religious feelings in them,—awakening deep penitence for sin, supreme concern for the soul, and solemn dread of wrong; 3. Meet their religious wants,—forgiveness of sin, and purity of soul.—*Thomas.*

Jesus Christ set forth.—This forgetfulness of the cross on the part of the Galatians is the more astonishing to Paul, because at first they had so vividly realized its power, and the scene of Calvary, as Paul depicted it, had taken hold of their nature with extraordinary force. He was conscious at the time—so his words seem to intimate—that it was given him, amongst this susceptible people, to draw the picture with unwonted effect. The gaze of his hearers was riveted upon the sight. It was as if the Lord Jesus hung there before their eyes. "It was *you*," Paul would say—"you and I, for whom He died. *Our* sins laid on Him that ignominy, those agonies of body and of spirit. He died the Just for the unjust, that He might bring us to God." They looked, they listened, till their hearts were broken, till all their sins

cried out against them ; and in a passion of repentance they cast themselves before the Crucified, and took Him for their Christ and King.—*Findlay.*

3, 4. begun . . Spirit, the only true beginning. **are . . flesh ?**[a] is legal obedience to complete what it could not even originate? **suffered,** in the way of persecution. "If . . . as is most likely, the *Jews* were the chief instigators in these persecutions, St. Paul's appeal becomes doubly significant."—*Lightfoot.* **vain ?** on behalf of what neither originated, nor can perfect your spiritual life? **if . . vain,**[b] if it be really true that you have gone back to the law.

A Ritualistic Church a foolish Church.—Foolish in.—I. Its origin. It is based on an Apostolic protest. "I stand in doubt of you." II. Its idea of the sustaining energy of the Church. Its inspiration is bewitchment. III. Its retrogression. "Ye did run well ; who did hinder you ?" IV. Its estimate of the true position and requirements of humanity. V. Having left its first love.—*Allport.*

Superficial character.—Shallow soil is like superficial character. You meet with such persons in life. There is nothing deep about them—all they do, and all they have, is on the surface. The superficial servant's work is done ; but lazily, partially—not thoroughly. The superficial workman's labor will not bear looking into, but it bears a showy outside. The very dress of such persons betrays the slatternly incomplete character of their minds. When religion comes in contact with persons of this stamp, it shares the fate of everything else. It is taken up in a superficial way.—*Robertson.*

5—8. he, "the subject of this verse is not St. Paul, but, as the context, the meaning of δυνάμεις. The nature of the action specified and the permanence of the action implied by the tense (present) all obviously suggest—God."—*Ellicott.* **doeth . . faith ?** rather, "from the works . . . or from," etc. The preposition denotes rather the consequence or result, than the means. **Abraham,** ancient men of God as well as Christian Apostles. **believed,** lived by faith. **it,** his faith. **was . . righteousness,**[c] and not his obedience. **they . . faith,** this form of expression is common in Classical Greek. It means, "they who come from, and so belong to ;" especially of persons who range themselves as members of a party or adherents of a cause.—*Camb. B.* **same . . Abraham,**[d] like their father in this one mark of true kinship. **God . . heathen,** who, being without the law, could not be justified in any other way. *R. V.* "Gentiles." **preached . . Abraham,** *R. V.* "preached the Gospel beforehand unto A." **in . . blessed,**[e] *i.e.*, in thy seed—the Messiah—the object of saving faith for the whole world.

The heathen justified through faith.—In a sinner's justification are to be considered—I. The act itself, accepting as righteous and free from law charges. II. The Justifier—God in the person of the Father. III. The ground of it—Christ's righteousness (Rom. v. 19). IV. The situation in which it is effected—union with Christ. V. The instrument—faith. VI. The result—sanctification and eternal life.—*Robinson.*

Victories of faith.—The undertakings of Alexander, of Hannibal, of Cæsar, did not signify valor like to this ; their achievements were but toys in comparison to these ; those famous gallants would have found it infinitely harder to conquer the world in this way ; to have subdued their lusts, and mastered their passions, would have proved far more difficult than to get advantage in scuffles with armed men ; to discomfort legions of devils would have been to them another kind of work than was the vanquishing squadrons of Persians, of Gauls, of Romans ; to have set upon their own ambition and vanity, their intemperance, their revenge ; to have quelled those inward enemies ; to have sustained affronts, disgraces, afflictions, with a calm and contented mind, would have more tried their courage, than all which they attempted. —*Barrow.*

9, 10. they . . faith,[f] who live and walk by faith. **are blessed,** in association with : numbered with him in God's favor here, and His glory hereafter. **faithful,** the original word, like its English equivalent, may mean either trustworthy or trusting, deserving confidence or exercising it. The latter is the sense here. **are . . law,** relying upon their obedience to it. **curse,** condemnation, sentence. **written,**[g] in that law wherein they trust. **all things,** particular, universal, and continued obedience insisted upon.

A call to the unconverted.—We shall—I. Try the prisoner. II. Declare the

precepts."—*Dr. Bates.*

beginning and perfecting

a Ga. iv. 9 ; He. ix. 9, 10 ; Ph. iii. 3—6.
b 2 Jo. 8.

"Our fathers, Puritan and Scottish, staked their lives for the crown-rights of Jesus Christ and the freedom of faith. Through generations they endured social and civil ostracism in the cause of religious liberty. And can we, reaping the fruit of their faith and courage, afford in these altered times to dispense with the principles whose maintenance cost our forefathers so dear a price ?" *Exp. Bib.*

the faith of Abraham

c Ge. xv. 6 ; Ro. iv. 3.
d Ro. iv. 11, 12, 16.
e Ga. xii. 3 ; 2 Pe. i. 21 ; Ac. iii. 25.

"St. Paul's appeal here and elsewhere to the authority of the O. T. as the unerring, irreversible decision is very instructive."

"Faith in the object of adoration must precede the act of adoration. It is as the root supporting the whole tree ; or as the reasoning soul informing and dignifying the whole body."—*Bishop Sumner.*

true believers are blessed with Abraham

f Ga. iii. 26 ; Jo. xx. 27.
g Ro. iii. 19 ; De. xxvii. 26.

"A little rope sufficeth to hang

a great thief; a little dross abaseth much gold; a little fly is enough to spoil all the alabaster box of ointment, —so the smallest sin, without God's mercy, is sufficient to damn our souls to all eternity." *P. Boskieri.*

the just shall live by faith

a Hab. ii. 4; Ro. i. 17.
b Le. xviii. 5; Lu. x. 25–28; Ro. x. 5, 6, 9.

The Apostle holds, as strongly as any Judaist, that the promise belongs to the children of Abraham. *But what makes a son of Abraham?* Paul answers this question by another. What was it that brought Abraham his blessing? It was *faith.* "Know then that the men of faith, these are Abraham's sons."

Christ our Redeemer

c Ga. iv. 4, 5; 1 Th. i. 10.
d 2 Co. v. 21.
e De. xxi. 23.
f Is. xliv. 3; Ez. xxxvi. 27; Joel ii. 28, 29; Jo. vii. 38, 39; Ac. ii. 33.
g Ep. i. 13, 14.

What then, we ask, was *the nature of Abraham's blessing?* In its essence, it was *righteousness.* No higher benediction could come to any man than that God should "count him righteous." Into what a life of blessing the righteousness of faith introduced "faithful Abraham," these Galatian students of the Old Testament very well knew. Twice is he designated "the friend of God." The Arabs still call him *el khalil,*—*the friend.* His

sentence. Sinner, thou art cursed—1. Not by some wizard; 2. Not by an earthly monarch; 3. But by God the father; 4. This curse is present; 5. In some cases visible; in the drunkard, *e.g.*; 6. Universal; 7. Eternal. III. Proclaim the deliverer: 1. Christ has borne your curse; 2. This substitution is realized by penitence and faith. 3. All classes of sinners may be freed from the curse through Christ.—*Spurgeon.*

Cursed is every one that continueth not in all things.—The slightest flaw is fatal.—Once a famous ruby was offered to this country. The report of the crown jeweller was that it was the finest he had ever seen or heard of, but that one of its facets—one of the "little" cuttings of the face—was slightly fractured. The result was, that almost invisible flaw reduced its value by thousands of pounds, and it was rejected from the regalia of England. Again: when Canova was about to commence his great statue of the great Napoleon, his keenly-observant eye detected a tiny red line running through the upper portion of the splendid block, which at infinite cost had been fetched from Paros and he refused to lay a chisel on it. . . . The very perfection aimed at, you will observe, necessitated rejection of gem, and marble block. Even so, were Christianity a less holy thing—then what are called "small sins" might be passed over.—*Grosart.*

11, 12. in the sight of God, better, "before God," *i.e.*, at His bar. This *forensic* use of the preposition is common in Classical Greek. **evident,** to the conscience of ea. one who must feel that he has often violated the law: esp. *evident* fr. the foll. fact. **for,** "it is written," is understood. **just,**[a] the upright, who desires to serve God. **faith,** by continual reliance upon God's mercy. **law . . faith,** without any connection with faith. **but** (its nature is such that) the man, etc. **shall . . them,**[b] *i.e.*, the law requires perfect obedience.

Redemption from the curse of the law.—I. The fearful condition of men as transgressors of the law: 1. What the law requires; 2. The reasonableness of this requirement; 3. The doom denounced upon all who do not comply with it—universal—unspeakably awful—present in its infliction—irremediable by ourselves. II. The blessedness of those who are interested in the glorious provisions of the Gospel: 1. Our Redeemer; 2. From what He redeems us; 3. How this redemption is effected; 4. Its results.—*Anon.*

Walking by faith.—Andrew Fuller was to preach before a ministerial association. On his way there, the roads in several places were flooded from recent rains. Mr. Fuller came to one place where the water was very deep, and, being a stranger to its exact depth, was unwilling to go on. A countryman acquainted with the water cried out, "Go on, sir! you are quite safe!" Fuller urged on his horse; but the water soon touched his saddle, and he stopped to think. "Go on, sir! all is right!" shouted the man. Taking the man at his word, Fuller proceeded; and the text was suggested, "We walk by faith, not by sight."

13, 14. redeemed,[c] ransomed. **being . . us,**[d] "on our behalf." **cursed . . tree,**[e] a most ignominious punishment. **Christ,** who suffered on the cross. **promise . . Spirit,**[f] not the promise spoken, but the promise fulfilled in the gift of the Spirit. **faith,**[g] through our faith in the Promiser's Word and plan.

Redemption by Christ.—I. The mode in which we are redeemed. II. The authority on which Christ acted: 1. All creation obeyed Him; 2. He was the fulfilment of the prophecies and promises of the Old Testament; 3. His whole revelation, character, promises, and work were perfectly adapted to man. III. He became a surety for us. IV. How this mode of redemption appears to disagree with the known nature of God: 1. It appears counter to law; 2. It seems inconsistent with His independence and magnificence.—*Spencer.*

Blessings through Christ's sufferings.—When the prairie grass catches fire and the wind is strong and the flames hasten onward twenty feet high, what do the frontier men do when they see them coming? Knowing that they cannot outrun them—the fleetest horse cannot do that—"they just take a match," says Mr. Moody, "and light the grass around them, and let the fire sweep it, and then they get into the burnt district and stand safe. They hear the flames roar; they see death coming towards them; but they do not tremble, because the fire has passed over the place where they are and there is no danger; there is nothing for the fire to burn. There is one mountain peak that the wrath of God has swept: that is Mount Calvary, and that fire

spent its fury upon the bosom of the Son of God. Take your stand here by the Cross, and you will be safe for time and eternity."—*Bib. Ill.*

15, 16. "But did not the law coming after the Abrahamic promise abrogate th. promise?" Paul proceeds to answer some such unspoken objection as this. **I . . men,** use such arguments as men would use: as human analogies. **covenant,** agreement, promise. **confirmed,** with solemn assurance. **man,** much less God. **now . . made,**[a] made by God. **and . . not,** etc.,[b] but to Christ, who included "the many," who assures the fulfilment of the prom. to all the believing seed of Abraham.

God's covenant with Abraham.—This covenant is—I. Comprehensive in its import—contains many promises, blessings for himself—for his natural descendants—for his spiritual seed—all nations (Gen. xii. 3; xv. 1—6; xvii. 4—8). II. Precise in its application—it points to Christ as the only true seed, in whom all blessing centres—all the chosen seed are united (1 Cor. xii. 12), —and from whom all happiness flows to the world, especially to believers. —*Lyth.*

Result of faith in the promises.—Rest ensues,—a holy, satisfying rest to the weary soul,—to the soul heavy laden with sins, temptations, doubts, and griefs. Finding Christ, the heart finds, like the magnet, its pole. A Scottish penitent, at the place of execution, was enabled to lay hold on this promise, saying, "I challenge Thee, Lord, by that promise which Thou hast made, that Thou perform and make it good unto me, who call for ease and mercy at Thy hands."

17, 18. in Christ, these words are probably a gloss, and are properly omitted in *R. V.* **law,** in wh. you are now trusting. **four . . after,**[c] called 400 in round nums.,[d] more exactly 430.[e] **that . . effect,** by taking its place, or limiting its force. **inheritance,**[f] the promised land, to the Jews; heaven to us.

The promise made of none effect by the law.—I. The nature of the promise: 1. Made to the Patriarchs; 2. Christ was the subject. II. The connection between the law and the promise. There is none. The law is not mentioned in it. III. How the law makes the promise of none effect. By superseding it. IV. The fact that this covenant cannot be set aside, and that consequently the law must suffer: 1. God's word to Abraham; 2. The promise confirmed to the prophets.—*Barton.*

Surety of the promises.—Promises are like bonds, which depend altogether upon the sufficiency of the surety. If a beggar seal an instrument for the payment of ten thousand pounds, who esteems it to be any better than a blank? but if a man of estate and ability do bind himself to pay such a sum, it is looked upon as so much real estate, and men value themselves by such bills and bonds as well as by what is in their own possession. God, who hath made rich promises to believers, is able to perform what He hath spoken. *He is rich in mercy* (Eph. ii. 4). *Abundant in goodness and truth* (Exod. xxxiv. 6). *He is the God of truth* (Ps. xxxi. 5). *The father of mercies* (2 Cor. i. 3).—*Spurstowe.*

19, 20. wherefore . . law?[g] *Gk.*, what then is the law? *i.e.*, its meaning, object. **it . . transgressions,** to awaken conviction of sin, wh. though it existed might not be recognized *as sin* till the law came.[h] **seed,** "that is, Christ. Surely it was by no accident that the term employed in the Abrahamic covenant is the same wh. is used in the yet earlier Gospel (Gen. iii. 15). The seed of Abraham is the seed of the woman." **angels,**[i] "having been enjoined, or enacted, by means of angels." That angels were present as attesting witnesses at the giving of the law was a common opinion among the Rabbinic teachers, and allusion is made to it not only by St. Paul in this passage, but by St. Stephen (Acts vii. 53), and by the author of the Epistle to the Hebrews (ch. ii. 2).—*Camb. B.* **in . . mediator,** Moses,[j] received the law fr. God, and conveyed it to man. **now . . one,** *i.e.*, a mediator implies *two* parties betw. whom the mediation is made. **but . . one,** but the God of the promise is One and One only. He reveals Himself as the bestower of a free gift to the world. "The Giver is everything, the recipient nothing." Hence there was no place in the Gospel revelation for a mediator in the sense in which Moses was mediator between God and the people of Israel.—*Perowne.* "The law was *with*, the promise was *without*, a mediator."

image has impressed itself with singular force on the Oriental mind.

the promise to Abraham

a Ge. xii. 3, 7; xvii. 7.

b Ro. ix. 7, 8; 1 Co. xii. 12, 13.

Disannul, *to annul completely.*

We want fellowship—not with a sentiment, nor with a tradition, nor with an ideality, but with a real living, personal being—with Christ.

not annulled by the law

c Ac. vii. 6.
d Ge. xv. 13.
e Ex. xii. 40.
f Ro. iv. 13, 14.

"Paul is not alone in his insistence on the relation of Christ to Abraham. It is announced in the first sentence of the New Testament: 'the book of the generation of Jesus Christ, *son of Abraham*, son of David.' And it is set forth with singular beauty in the Gospel of the Infancy. Paul's doctrine of Grace does but translate into logic the poetry of Mary's and Zacahriah's songs."—*Findlay.*

the mediator

g De. iv. 8, 9; 1 Ti. i. 9.

h Ro. iii. 20.

"The barrier wh. obstructs the force of the stream does not add to its force; it reveals the force by the resistance which it offers."

i Ac. vii. 53; He. ii. 2.

j Ex. xx. 10—22; De. v. 5, 22.

God is one.—I. Nothing should disturb our deep and settled repose in the immutable love and faithfulness of God. II. The most rigid enactments of law can never affect the promises of Divine grace, while the grace revealed in the promises mellows and modifies the rigor of the law. III. Both the law and the promise shut us up to one only ground of dependence and hope of eternal life. IV. Christianity, with its personal Saviour, and remedial scheme of mercy, is the only revelation suited to the moral and undeniable necessities of man's fallen nature. V. The belief and reception of the Christian revelation is the one simple condition of endless life and blessedness.—*Ferguson.*

An illustration of mediation.—During one of the journeys of Queen Victoria, a little boy was desirous of seeing her. He determined to go direct to the castle where she was residing, and ask to see her. He was stopped at the gate by the sentry, who demanded what he wanted. "I want to see the queen," he replied. The soldier laughed at the boy, and told him to be off immediately, or he would shoot him. The boy turned to go away, and gave vent to his grief in tears. He had not gone far when he was met by the Prince of Wales, who inquired why he was crying. "I want to see the queen," replied the boy, "and that soldier won't let me." "Won't he?" said the prince; "then come along with me, and I'll take you do the queen." He accordingly took him by the hand, and led him towards the castle. On passing the sentinel, he, as usual, presented arms to the prince; and the boy became terrified, and ran away, fearing that the soldier was going to shoot him. The prince soon quieted his fears, and led him past the gates into the presence of her Majesty. The queen, upon being informed of what had taken place, laughed heartily, spoke kindly to her little visitor, and to his great delight dismissed him with a piece of money. As the prince presented the boy to the queen, so Christ presents us to His Father.

"The Law of Moses was therefore *a provisional dispensation*. Like the discipline and drill of a strictly governed boyhood, it was calculated to produce a certain effect on the moral nature, after the attainment of which it was no longer needed and its continuance would be injurious. The essential part of this effect lay, however, not so much in the outward regularity it imposed, as in the inner repugnancy excited by it, the consciousness of sin unsubdued and defiant. By its operation on the conscience the Law taught man his need of redemption. It thus prepared the platform for the work of Grace."—*Exp. B.*

all concluded under sin

21, 22. is . . God?[a] No, for producing conviction, it would suggest the need of the fulfilment of the promise, that what could not be accomplished by the law "in that it was weak through the flesh," might be effected through Christ. **for . . law,**[b] life had been forfeited by sin; life must be recovered by righteousness. The *promise* assured life to the believer through righteousness imputed; the *law* offered life as the reward of a perfect obedience. Hence there is no antagonism between the two covenants. "To give life" was the end of both. The law failed to do this; the promise succeeded. Man could not obey perfectly; he could believe, and so obtain life.—*Camb. B.* **but . . sin,**[c] for all have sinned; *i.e.*, transgressed the law. **that the promise . . believe,**[d] the promise is here put for the thing promised, justification, life. This verse reveals the end for which the law was given—not to condemn, but to show that *by* it was no escape, *from* it no escape, except by faith in the *promise*—in the Person promising and the Person promised. How beautifully Bunyan illustrates this great truth when he makes the Pilgrims who were shut up in the Doubting Castle of Giant Despair effect their escape by the Key of Promise, which Christian found in his bosom.—*Perowne.*

a Ma. v. 17; Ro. iii. 21; vii. 10, 12.

b Ro. vii. 9; iii. 20; v. 18—20; Ga. ii. 21.

c Ps. cxliii. 2; Ro. iii. 9, 19, 23.

d Jo. iii. 17, 18.

The uses of the law. I. The office of the law. Our guardian, ruler, tutor, governor.—1. To teach us our obligations; 2. To show us our sinfulness; 3. To sweep away our excuses; 4. To chasten our delinquencies; 5. To watch us everywhere. II. The design of this office. 1. Not to conduct any man to despair, except of himself and it; 2. Not to urge us to make an amalgam of works and faith; 3. But to make us accept salvation as a free gift of God. III. The termination of this office. When we come to believe in Jesus, the pedagogue troubles us no more. We become, then, of age. The office of the law ends. 1. When we ascertain that Christ has fulfilled it; 2. When it comes to be written on the heart. The man can be trusted, the boy must be watched; 3. When we take up our heirship in Christ.—*C. H. Spurgeon.*

Fulfilling promises.—Sir William Napier one day met a poor child who was crying bitterly because she had broken her bowl. Having no money with him, he promised to meet her in the same place and the same hour next day, and give her money to buy another. Reaching home, he found an invitation to dine out with a gentleman whom he particularly wished to see; but he declined it on account of his pre-engagement with the child. "I could not disappoint her, she trusted me so implicitly," he said.

"The theophanies of the Old Covenant were a magnificent veil, hiding while they revealed. Under the Law, *angels*, *Moses* came between God and man. It was God who in His own grace conveyed the promise to justified Abraham."—*Exp. B.*

the law was our schoolmaster

23—25. But . . came,[e] better, "before this faith," *i.e.*, in Jesus Christ, "came;" and so nearly = before Christ came. **we . . law,** we were kept

e He. xii. 2.

in ward, shut up under the law. **faith . . revealed,**[a] to make us embrace the law of faith wh. should afterwards be revealed. **schoolmaster,**[b] better, "so that the law has proved to us a tutor to bring us unto Christ." **Christ,** our great Teacher. **after . . schoolmaster,**[c] the Gospel takes the place of the law in introducing us to Christ.

Relation of law and Gospel.—You never saw a woman sewing without a needle. She would come but poor speed if she only sewed wi' the thread. So, I think, when we're dealing with sinners, we maun aye put in the needle of the law first; for the fact is they are sleepin' sound, and they need to be awakened up wi' something sharp. But when we've got the needle o' the law fairly in, we may draw as lang a thread as you like o' Gospel consolation after it.—*Flockhart.*

26, 27. ye are, the change from the first person "we are" (*v.* 25) to the second "ye are" marks a transition from an argument to an appeal. **all . . children,**[d] *R. V.* "all sons."[e] **by . . Christ,** wh. faith unites us to Him,—our elder Bro.—through whom we receive adopting grace. **baptized,** by the Holy Spirit. **into Christ,**[f] into union with Christ. **have . . Christ,**[g] *i.e.*, the temper and virtues of Christ. "The Lord our righteousness."

The schooling of the law.—"There were three systems of law delivered to the Jews, each leading, like a highway of the Lord, to Christ. I. The judicial law. This involved their civil policy as a state or nation, governed their conduct as between man and man, and determined their offences and penalties as citizens and subjects. II. The ceremonial law, determining their ecclesiastical polity. III. The moral law. Resolved by Christ into two commandments, and by St. Paul into one word—love. This law brings us to Christ—(1) By convicting of sin; (2) By revealing our peril; (3) By its weakness through the flesh to save from death."—*Owen.*

Pedagogic character of the law.—A schoolmaster nowadays is not at all like the personage Paul intended. It was a common and customary thing for the sons of the Greek and Roman nobility to have appointed over them some trustworthy servant who took them in charge. The boys were entirely under these servants; and thus had their spirits broken in, and their vivacity restrained. As a rule these pedagogues were very stern and strict—they used the rod freely, not to say cruelly, and the condition of the boys was sometimes no better than slavery.—*Spurgeon.*

28, 29. there . . Christ,[h] "you are no longer estimated by what you were, you are all alike in Christ and of Christ." **and . . promise,**[i] having put on Christ, ye are what He is; *i.e.*, the seed of Abraham.

The unity of all true believers.—They are all one in—I. Sentiment towards Christ. II. Spiritual privilege: 1. Equally objects of Divine love; 2. All redeemed, sanctified, and saved by the same process; 3. Equally admitted to means of grace. III. The same bright anticipations. Application—(1) All should strive for the visible manifestation of this union; (2) In order to do this we must cultivate more love to Christ Himself.—*Anon. Believers heirs of God.*—When the Danish missionaries stationed at Malabar set some of their converts to translate a Catechism, in which it was asserted that believers became the sons of God, one of the translators was so startled that he suddenly laid down his pen, and exclaimed, "It is too much: let me rather render it, 'They shall be permitted to kiss His feet!'"—*Bib. Ill.*

CHAPTER THE FOURTH.

1—3. say, in explanation of iii. 24. **heir,** prospective possessor. **child,** *Gk.*, infant, minor, under age. **differeth . . servant,** rather, "from a slave." **though . . all,** the heir was the lord in right of birth and condition. **tutors and governors,** "guardians and stewards, the one having the charge of his person, the other the management of his estate." **until . . father,**[j] with whom the period of nonage rests. **the elements of the world,** the exact meaning of this expression is doubtful. Most modern expositors suppose St. Paul to represent "the religion of the world before Christ, especially the Jewish, as an elementary religion, or a religion of childhood, full of external rites and ceremonies, all of which had a certain educational

a He. xi. 13, 39, 40; 1 Pe. i. 10—12; 1 Jo. ii. 8; Lu. x. 23, 24.

b The *pedagogue* was the trusty servant who exercised a gen. care over the *boy*, who *led* him to school; and who, if a man of education, assisted the youth in preparing his lessons for the school.—See *Kitto, in loc.*

c He. x. 1; ix. 1, 9, 10; Col. ii. 17; Ro. x. 4; Ac. xiii. 39.

putting on Christ

d Jo. i. 12.

e "The very fact that we were under tutelage proves that our true relation to God is that of sons."

f Ro. ii. 28, 29; 1 Pe. iii. 21; Ro. iii. 21, 22; Col. iii. 9—14; Ro. xiii. 14.

g Christ is to you the *toga virilis.* Among the Roms., when a youth arrived at manhood, he assumed the dress of a full-grown man, wh. was called the *toga virilis.*

all believers are one in Christ

h Ro. x. 12; 1 Co. xii. 13; Ga. v. 6; Jo. x. 16; xvii. 20, 21; Ep. ii. 14—16; iv. 4.

i 1 Co. iii. 21—23.

"What can Judaism do for them more? How could they wish to cover their glorious dress with its faded, worn-out garments? To add circumcision to their faith would be not to rise, but sink from the state of sons to that of serfs."—*Findlay.*

the heir while a child

j Jo. iv. 23.

"All the lesser incidents of our

separate lives are really arranged in preconcerted order. There is a fulness of time at which, and not before, we can understand particular truths or can undertake particular duties, because for these truths or these duties all that has preceded has been a preparation. 'My time,' we may say in this sense, too, 'is in Thy hand.'"—*Canon Liddon.*

significance, but pointed beyond themselves to an age of manhood in Christ." These systems are characterized (*v.* 9) as "weak and beggarly."—*Camb. B.*

Under tutors and governors.—This whole world is a training school, and all life is discipline. Understand your position. You are "an heir," an heir of an estate whose value no numbers can represent; an heir of a kingdom! But you are a "child;" whatever age you be, you are in the infancy of your existence. And the great end of your being is preparation for your majority—which lies the other side the grave. And therefore, all is laid out here—by your wise and loving Father—for your education. You are at home in your own household, and all is going on day after day, in the ordinary round. You meet in the morning; you sit together at meals; you join in the evening circle. It all seems very commonplace. But what and if in all this you are placed by God, to prepare yourself for "the family" in heaven? Or, you go about in all the activities and businesses of your earthly calling. Have you bethought you that they are all to cultivate the accuracy, and the energy, and the faithfulness which will make you fit for higher trust and heavenly engagements, and more than angelic offices, in another stage of your immortality?—*J. Vaughan.*

the adoption of sons

4, 5. when . . time,[a] the completion of the time of the world's nonage, corresponding to "the time appointed by the father," in *v.* 3.—*Camb. B.* **God . . Son,**[b] sent forth fr. Himself, as His representative; assumed pre-existence of Christ. **made,** born. **woman,**[c] hence human nature of Christ. **made . . law,**[d] born under the Jewish law. **redeem,**[e] ransom. **that . . law,**[f] under its bondage. **that . . sons**[g] (see on iii. 26), "we were formerly in the light of servants, but now we have been adopted and are free sons."—*Ellicott.*

a Ge. xlix. 10; Da. ix. 24.
b Jo. iii. 16.
c Ge. iii. 15; Is. vii. 14; He. ii. 14.
d Ro. i. 3; Lu. ii. 21, 24—27; Ma. iii. 13—15; v. 17.
e Ma. xx. 28; Ga. iii. 13; Tit. ii. 14; He. ix. 12; Ep. i. 7; 1 Pe. i. 18, 19.
f Ep. ii. 15.
g Ep. i. 5.

The fulness of time.—I. An answer to the objection, "Why was the world so long without Christianity?" 1. Truth being unchangeable, the Gospel is the same at whatever time it may be produced; 2. Consequently there was no loss to those who lived before the incarnation, for the virtue of Christ's atonement depends, not upon the time when it was made, but upon His Divinity. II. Christ came precisely at the proper time: 1. The state of human language at that time; 2. The fact that the world was then prepared to examine the claims of the Gospel; 3. That the world was then fully able to appreciate its doctrines by comparison and contrast; 4. Christ came in fulness of time as regards the types, promises, and prophecies of the Scriptures.—*Scott.*

"'*God sent forth His son.*' It is a word which implies, not simply the action of God's providence, placing a created being on the scene of life; it is a word which implies a sending forth from the inmost life, from the depths of Deity itself, of One who shared the essential nature of the Sender. — *Canon Liddon.*

The sending of the Son brought the world's servitude to an end. "Henceforth," said Jesus, "I call you not servants." Till now "servant of God" had been the highest title men could wear. The heathen were enslaved to false gods. And Israel, knowing the true God, knew Him at a distance, serving too often in the spirit of the elder son of the parable, who said, "Lo these many years do I *slave* for thee." None could with free soul lift his eyes to heaven and say, "Abba, Father." Men had great thoughts about God, high speculations. They had learnt imperishable truths concerning His unity, His holiness, His majesty as Creator and Lawgiver. They named Him the "Lord," the "Almighty," the "I AM." But His *Fatherhood* as Christ revealed it, they had scarcely guessed. They thought of Him as humble bondmen of a revered and august master, as sheep might of a good shepherd. The idea of a personal *sonship* towards the Holy One of Israel was inconceivable, till Christ brought it with Him into the world, till *God sent forth His Son.*—*Findlay.*

Abba, Father

6, 7. and . . sons, as a proof of it. **the . . Son,**[h] *i.e.*, the Holy Spirit. **crying,** "a word denoting intense earnestness of supplication." **Abba,** is an Aramaic word meaning "father," but used more as a term of affection than in its literal sense. **servant,** rather, "no longer," in bondage (*v.* 3). **son,** under the influence, and enjoying the privileges of, the Gospel. **of God through Christ,**[j] *R. V.* "an heir through God." The expression "through God" has the same sense as in ch. i. 1.—*Camb. B.*

h Lu. xi. 13; Jo. xiv. 16; Ep. iv. 30; Ro. viii. 9; Jo. xv. 26; xvi. 7.
i Ro. viii. 15.
j Ro. viii. 16.

"This little word, 'Father,' conceived effectually in the heart, passeth all the eloquence of Demosthenes, Cicero, and of the most elo-

Sons and Christ.—I. According to earthly laws, the father must die before the son inherits—Christians are heirs while the Father "ever liveth." II. Here the heir dying loses his inheritance—Christians gain the inheritance through death. III. Here the multiplication of the heirs diminishes the inheritance. The Christian's inheritance is augmented by it. IV. Here the inheritance passes from hand to hand—the Christian's inheritance is not transferable.—*Wythe.*

Christ redeemed us.—A gentleman was once passing through the auction mart of a Southern Slave State, when he noticed the tears of a little girl who was just going to be put up for sale. The other slaves of the same group did not seem to care about it, while each knock of the hammer made *her* shake. The kind man stopped to inquire why she alone wept. He was told that the others were used to such things, and might be glad of a change from hard, harsh homes, but that she had been brought up with much care by a good owner, and she was terrified to think who might buy her. The stranger asked her price. It was a great sum, but he paid it down. The tears fell fast on the signed parchment which her deliverer brought to prove to her her freedom. She only looked at him with fear. She had been born a slave and knew not what freedom meant. When the gentleman was gone, it began to dawn upon her what her freedom was. With the first breath she said, "I will follow him! I will follow him! I will serve him all my days," and when reasoned with against it, she only cried, "He redeemed me! He redeemed me! He redeemed me!"—*Cunningham.*

8, 9. then, in those days of nonage. **when . . God,**[a] not knowing the true God; either His being or relations. **ye . . gods,**[b] the *emphatic* words in *vv.* 8, 9, are "did service," "to be in bondage." The verb is the same in the original. "Before your conversion you were *in slavery*—will you go back to a *state of slavery? Then* you served demons—will you *now* submit to the bondage of weak and beggarly elements?"—*Camb. B.* **after . . God,** the true God, preached in the Gospel, and manifested in Christ. **known . . God,**[c] acknowledged as his own. **turn . . elements,**[d] as if a master were to turn fr. advanced knowledge to A B C books.

Heathen and Christian conceptions of God.—A Jew entered a Persian temple, and saw there the sacred fire. He said to the priest, "How! do you worship fire?" "Not the fire; it is to us an emblem of the sun and of his animating light," said the priest. Then asked the Jew, "Do you adore the sun as a deity? Do you know that he also is a creature of the Almighty?" The priest explained that the sun was to them only an emblem of the invisible light which preserves all things. The Israelite continued, "Does your nation distinguish the image from the original? They call the sun their god, and kneel before the earthly flame. You dazzle the eye of the body, but darken that of the mind; in presenting to them the terrestrial light you take from them the celestial." The Persian asked, "How do you name the Supreme Being?" "We call him Jehovah Adonai; that is, the Lord who was, and is, and shall be." "Your word is great and glorious; but it is terrible," said the Persian. A Christian approaching, said, "We call Him Abba, Father." Then the Gentile and the Jew regarded each other with surprise, and said, "Your word is the nearest and the highest; but who gives you courage to call the Eternal thus?" "The Father Himself," replied the Christian; and with that he proceeded to expound to them the plan of redemption. Then they believed, and lifted up their eyes to heaven, saying, "Father, dear Father;" and, joining hands, called each other brethren.—*Krummacher.*

10, 11. observe, the whole meaning of the verse depends on the sense attached to this word. It is compounded of a verb which means to *observe* and a preposition which implies that either the purpose or the method of observation is *bad.* The *simple* verb and corresponding noun are commonly used in N. T. in a *good* sense, *e.g.*, "He that hath my commandments and *keepeth* them, he it is that loveth me." But *the compound* is never so used. St. Paul is not condemning the observance of "days and months and times and years," but their *mis*-observance.—*Perowne.* **years,**[e] Jewish times, seasons, festivals; as Sabbath, new moon, years of jubilee, etc. **I . . you, I** am apprehensive of you. Sad thought, that all the toil which he had undergone on their behalf might prove to have been in vain![f]

A minister's fears.—I. What is his duty in the presence of these fears? 1. To labor on in spite of them. (1) They may be groundless, (2) or if only too well grounded, he is not responsible. 2. Not to allow them to generate despair. The worst sinner may yet be converted and the worst backslider reclaimed. 3. To do all he can, with God's help, to prevent failure. II. What are his encouragements in the face of these fears? 1. That he has been working for God's glory; 2. That in spite of appearances to the contrary God's word will not return unto Him void.—*Stevens.*

quent rhetoricians that ever were in the world."—*Luther.*

"'Heirs of God, joint-heirs with Christ'—a destiny like this overwhelms thought and makes hope a rapture. God's sons may be content to wait and see how their heritage will turn out."—*Findlay.*

past ignorance and present knowledge

a Ep. ii. 12.
b 1 Co. viii. 4; x. 19.
c Ac. xv. 8.
d Ro. viii. 3; He. vii. 18.

"Till we are hired in the service of God, we are standing all the day idle. Sinners are doing nothing, nothing to the purpose, nothingof the great work they were sent into the world about; nothing that will pass well in the account."—*M. Henry.*

"A heathen philosopher once asked a Christian, 'Where is God?' The Christian answered, 'Let me first ask you. Where is He not?'"—*Arrowsmith.*

ceremonial observances

e Col. ii. 16, 17.

f Ga. v. 2, 4; 1 Th. iii. 5.

"Superstition is an endless thing. If one human invention and institution be admitted, though seemingly never so innocent, as this of washing hands, behold a troop cometh, a

door is opened for many other such things."—*M. Henry.*

No labor vain.—At one point in Dr. Bang's ministry he became greatly discouraged, and attempted to leave his work. A significant dream relieved him. He thought he was working with a pickaxe, on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours, but the rock was hardly indented. He said to himself at last, "It is useless; I will pick no more." Suddenly a stranger of dignified mien stood by his side, and said, "You will pick no more?" "No." "Were you not set to do this task?" "Yes." "Why then abandon it?" "My work is in vain; I make no impression." Solemnly the stranger replied, "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands; the result is not. Work on." He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, returned to his work, and a great revival followed.—*A. Stevens.*

they once received him well

a 1 Co. ii. 3; 2 Co. xii. 7.

b Mal. ii. 7; Ma. x. 40; 1 Th. ii. 13.

"You say you do no good by preaching. This is talking weakly; I had almost used a harder word. Should you not be chidden for it?"—*Orton.*

"Nothing is more natural than that the traversing of vast distances over the burning plains and freezing mountain passes of Asia Minor—the constant changes of climate, the severe bodily fatigue, the storms of fine and blinding sand, the bites and stings of insects, the coarseness and scantiness of daily fare—should have brought on a return of his malady to one whose health was so shattered as that of St. Paul."—*Farrar.*

and would have made any sacrifices for him

c Ro. iv. 6, 7.

"Lais broke her looking-glass because it showed the wrinkles on her face. Many men are angry with them that tell them their

12–14. brethren . . am, "free yourselves from the trammels of the ceremonial law and of the Judaizing teachers." **for . . are,** better, "I became as you." I gave up much that was dear to me for your sake. **ye . . all,** the exact meaning of these words is doubtful. Perhaps we should refer them to what immediately precedes. "I ask you *now* to make a return for my self-sacrifice. I am not complaining of your conduct in past time. *That* was deserving of praise, not of reproach."—*Camb. B.* **through . . flesh,**[a] *R. V.* "because of an infirmity;" on acc. of sickness (prob.) he stayed with them longer than he had intended. **my . . flesh,** *R. V.* "that wh. was a temp. to you in my flesh;" "your trial wh. arose, or might reasonably have arisen, fr. the bodily infirmity on acc. of wh. I ministered among you." **received . . Christ,**[b] "climactic, denoting the deep affection and veneration with wh. he was received."

The former affection of the Galatians towards Paul.—I. The affectionate manner in which the Apostle addresses them,—"brethren." II. His allusions to their former affection for him: 1. His infirmity; 2. Their reception of him. III. His expostulations with them concerning their present state. Learn—1. It is no uncommon thing for men to account those their enemies who are really their best friends; 2. Ministers sometimes create enemies by the faithful discharge of their duty; 3. They should not, for this reason, abandon the truth; but they may be easy in their minds, if enemies are made through their adherence to it.—*M. Henry.*

The first Greenland convert.—It is well known that the Moravian missionaries in Greenland labored for several years without any apparent success. They seem to have thought, with many in the present day, that they should first instruct the natives in the existence of God, the creation of the world, the nature of their soul, etc.; and all this they did without exciting any degree of attention. On one occasion, however, while one of these good men was occupied in translating the Gospels, he was visited by a number of these savages, who were desirous of knowing the contents of the book. He began an address to them by giving them some general Scriptural information, and then slid into an account of the sufferings of Jesus; reading them the account of His agony, and speaking much of the anguish which made Him sweat great drops of blood. Now began the Spirit of God to work. One of these men, named Kaiarnack, stepped forward to the table, and said, in an earnest and affecting tone, "How was that? Tell me that once more: for I would fain be saved too." Never had such language been heard from a Greenlander before. A full statement of the Gospel was given: this man became indeed converted to God, and eminently useful. A change took place in the general character of the preaching of the brethren, and their subsequent success is well known.

15, 16. the . . of?[c] the blessedness which you experienced in embracing the Gospel. **plucked . . me,** some infer fr. this that the Apostle's infirmity was a disease of the eyes. **am . . enemy?** hostile to you? **because . . truth?** an enemy might flatter, or hold back an unpalatable truth.

The right mode of giving reproof.—I. Those who have to do this should—1. Exercise themselves well, to understand what they speak of; 2. Possess a real and evident friendly intention; 3. Endeavor that the authority may be conveyed in the truth itself, and not seem to be assumed by them, as the speakers; 4. Watch to select favorable times and occasions. II. The importance of a practical self-correction, that we may be able to admonish and correct others with dignity and effect.—*Foster.*

The backslider's misery.—A number of persons were once relating their misfortunes to each other. One told of his whole substance entrusted to one vessel, having perished in the ocean; another of an only and beloved daughter recently laid in the grave; another of a son breaking loose from restraint, and plunging like the prodigal into the wickedness of a great city. It was agreed that these were sore afflictions, and it was wondered whether any could produce sorer. One who had hitherto been silent now spoke. "Yes," said he, "I can tell of something sadder than all these, a believing heart has gone from me." There followed deep silence at these words, and when the little group spoke again it was agreed that the last was the heaviest sorrow; that here was no calamity like it.—*British Messenger.*

17, 18. they, enemies, **zealously . . you,**[a] *R. V.* "zealously seek you;" are paying you court, flattering. **but . . well,** *R. V.* "in no good way;" not for a good purpose. **they . . you,** fr. other associations and companions; perhaps fr. the sounder portion of the church. **that . . them,**[b] their object to gain a party. **affected,** *R. V,* "sought." **in . . thing,** and only in a good thing: as in the Christian life, **not . . you,**[c] bec. that life should not depend on the presence of any human teacher; since it is derived fr. the Spirit of God.

Zeal commendable.—What is true Christian zeal? Not mere noise and excitement about religion; 2. Not a contest for creeds and forms; 3. Not unchristianizing those who do not utter our "Shibboleth"; 4. It is a burning desire for God's glory and the good of men; 5. A spirit of self-sacrifice for Christ.—*Wythe.*

Work aids zeal.—When Dr. Kane was in the Arctic regions he one day wanted to light a fire, and being away from camp where he could not get matches, he took a piece of ice, clear as crystal, and cutting it into the shape of a convex lens, he held it up to the sun, and in a few moments kindled a pile of dry leaves and sticks into a blaze. I presume the ice in its turn was melted in the fire it had kindled. If any one of us are in a cold state religiously; if in the place of a heart glowing with the love of Christ which we once had, we have only a frozen lump of religious respectability in our bosom, I wish we could go among the lost and sinning and impenitent, and just tell them as best we can how Christ died to save them, and I believe it would open their hearts as the sunlight opens the frozen bulbs. And in Him our own hearts would be thawed and melted.—*A. J. Gordon.*

19—21. my . . children, note the tender affection. **Christ . . in you,**[d] "the indwelling of Christ in the believer's soul is the principle of his new life.[e] To restore this after a relapse is a task of deep anxiety to the Apostle." **desire . . voice,** as being present I should know how to change it. **doubt of you,** *R. V.* "I am perplexed about you." **do . . law?** "do ye not listen to its teaching?"

A minister's chief wish for his people.—I. What a minister chiefly desires on behalf of his people. That Christ should be formed in them as—1. A vital principle in their hearts; 2. A visible character in their lives. II. When he has reason to stand in doubt of them respecting it. Whenever he sees them unsteady in—1. Their principles; 2. Their conduct. III. By what means he may most effectually promote it in them. By—1. A personal intercourse with them; 2. A suiting of his address to their respective cases.—*Simeon.*

The danger of flattery.—Mr. Whitefield, in a sermon he preached at Haworth, having spoken severely of those professors of the Gospel who by their loose and evil conduct caused the ways of truth to be evil spoken of, intimated his hope that it was not necessary to enlarge much upon that topic to the congregation before him, who had so long enjoyed the benefit of an able and faithful preacher, and he was willing to believe that their profiting appeared to all men. This roused Mr. Grimshaw's spirit, and notwithstanding his great regard for the preacher, he stood up and interrupted him, saying with a loud voice, "Oh, sir, for God's sake, do not speak so; I pray you do not flatter; I fear the greater part of them are going to hell with their eyes open."

22, 23. written, not in these words, but to this effect. **Abraham,** to whom the promise was made. **one,**[f] Ishmael. **bond-maid,** Hagar. **other,**[g] Isaac. **free-woman,** Sarah. **he . . flesh,** common course of nature. **he . . promise,**[h] through the might and by virtue of the promise.—*Ellicott.*

faults: when they should be angry only with the faults that are told them."—*Venning.*

"Account that man thy friend who desires thy good rather than thy good will."—*Hall.*

false and true zeal

a Ro. x. 2; Ma. xxiii. 13.

b Ma. xxiii. 5, 7.

c Ph. ii. 12.

"The faster a man rides, if he be in the wrong road, the farther he goes out of the way. Zeal is the best or worst thing in a duty; if the end be right, it is excellent; if wrong, worthless."—*Gurnall.*

"Love much, and you can do much. Impossibilities disappear when zeal is fervent."—*C. H. Spurgeon.*

Paul longs for Christ to be formed in them

d 1 Co. iv. 15; Is. liii. 11.

e Col. i. 27—29; Ph. ii. 5; Col. iii. 9, 10.

"Whether the Apostle's entreaty prevailed to recall them or did not, we cannot tell. From the silence with which these Churches are passed over in the Acts of the Apostles, and the little that is heard of them afterwards, an unfavorable inference appears probable."—*Findlay.*

the bond-maid and the free-woman

f Ge. xvi. 1, 15.

g Ge. xxi. 2.

h Ro. ix. 7, 8; Ge xviii. 14.

Tried and proved.—A clergyman, visiting a poor Christian woman, found her Bible marked here and there with the letters T and P. Wondering what the letters stood for, he inquired of her their meaning. "Oh!" said she, "those are the promises in my precious Bible. There are many of them, you see, I have tried; so I marked them T; and many I've proved, and I know that they are true; so I marked them P."—*Bowes.*

"Faith alone can teach us the skill of extracting the sweetness from a promise."—*Gurnall.*

an allegory

24—26. allegory, rather, "now all these things may be regarded as an allegory." The facts are historical, but they are types calculated and intended to teach great spiritual truths. **for . . are,** *i.e.*, the two women, represent, etc. **which . . bondage,** beareth children to, etc. **which . . Agar,** *i.e.*, "this is typified by Hagar." **for . . Arabia,** among the Arabians, Hagar is *said* to have been a provincial name of Sinai. **answereth . . is,** *i.e.*, stands for, represents Jerus. = the Jewish Church. **bondage,**[a] to the law. **Jerus. . . above,** the Church of true believers, so called bec. its most perfect state will be in heaven. **mother . . all,** who are born fr. above (com. expression "mother-country," "Fatherland").

Bengel's scheme of this allegory will perh. assist the comparison.—I. HISTORICAL, *the two sons of Abraham:* 1. Hagar, the bond-maid—Sarah, the free-woman; 2. The son of the bond-maid—the son of the free-woman. II. ALLEGORICAL, *the two covenants:* 1. She who has a husband—the desolate; 2. Those who are fr. Mt. Sinai—those who are of the promise; 3. The mountain (that is now)—she who is upwards (that shall be afterwards); 4. Jerusalem which now is—Jerusalem which is above; 5. The flesh—the Spirit. III. Predicates: 1. The mother—brings forth slaves—brings forth free-born children; 2. The offspring—abundant at first—more abundant afterwards; 3. Persecutes—suffers persecution; 4. Is cast out—rejoices in the inheritance.

a Ma. xxiii. 2, 4; He. x. 11.

"Sit loose to this world in the spirit of your minds; for, behold! she, which is your 'mother,' will come presently, in her perfect beauty. Children of 'the new Jerusalem'—children of liberty—take the image of your parent's features. 'Be free' in the spirit of your minds. Have freer prayer—freer hope—freely take the freedom so freely given you."—*Vaughan.*

persecution no new thing

27—29. written,[b] Isaiah, treating of Messianic times. Deliverance fr. a foreign yoke foretold. Here app. to deliverance fr. legal yoke. **we,** Gentiles. **are . . promise,**[c] the connection is, "Jerusalem from above is our mother . . . and we, brethren, as Isaac was, are children, not according to the flesh, but of promise."—*Camb. B.* **he . . persecuted,**[d] all. to Ishmael. There is no specific mention in Gen. xxi. 9 of *persecution.* But apart from the fact that insult is one form of persecution, according to the Jewish tradition, Ishmael actually assaulted Isaac. And this hostility was perpetuated by their descendants. The Hagarenes or Hagarites are thrice mentioned among the enemies of Israel.—*Perowne.* **even . . now,**[e] the Jews (the natural seed) persecuting believing Gentiles (the spiritual seed). "St. Paul could say this from his own experience. . . . In the subsequent history of the Church the illustrations of St. Paul's words are written in letters of blood."—*Camb. B.*

The enlargement of the Church.—I. Depends on the promise—made to Abraham and secured in Christ—is effected by the Spirit—realized in the children of promise (*v.* 28). II. Is certain—because the revealed purpose of God—which must surmount all the difficulties of barrenness and apparent desolation. III. Will be glorious—surpassing all experience—hope—faith. IV. Will be a source of unspeakable joy—to all believers—to the world at large.—*Lyth.*

The secret of persecution.—A wolf flies not upon a painted sheep, and men can look upon a painted toad with delight. It is not the soft pace, but the furious march of the soldier, that sets men gazing and dogs a-barking. Let but a man glide along with the stream of the world, do as others do, he may sit down and take his ease; but if he once strive against the stream, stand up in the cause of God, and act for Christ, then he shall be sure to meet with as much malice as men and devils can possibly throw upon him.—*Spencer.*

b Is. liv. 1, see LXX.; Is. lx. 5.

c Ro. ix. 24—26; Ga. iii. 29.

d Ge. xxi. 9.

e Ac. xxi. 27, 28; Jo. xv. 19, 20.

"That there should be so universal a hatred against the godly in all ages and nations of the earth, when these men deserve so well of them and do them no wrong, is a visible proof of Adam's fall, and of the need of a Saviour and Sanctifier."—*Baxter.*

the children of the free

30, 31. Scripture,[f] P. quoted the LXX. **we . . free,**[g] the conclusion is drawn from the whole preceding argument. It is the assertion of our liberty in the Gospel of Christ—freedom from the curse of the law, from the yoke of ritual observances, from the bondage of sin and Satan, from the burden of an evil conscience—an earnest of "the glorious liberty of the children of God"—*Perowne.*

The bondwoman and her son.—I. Explain the terms—the bondwoman = the law (*v.* 24),—her son = those born of the flesh, under the law, who seek justification by the law, *vv.* 23—25—freewoman = the Gospel—her son = those who are justified by faith. II. Exhibit the doctrine—the law is superseded by the

f Ge. xxi. 10, 12.

g Ro. vi. 14; Ga. v. 1—13, 16, 18.

"How the Galatians responded to the Apostle's challenge, we do not know. But it has found an

free-spirit of the Gospel—only those who breathe it inherit the kingdom of God—all who remain under the law will be excluded. III. Confirm its truth—by the law (*v.* 21),—and by the Gospel.—*Lyth.*

Liberty approved of God.—Three hundred years ago, in Holland, about one million of people stood for Protestantism and freedom in opposition to the mightiest empire of that age, whose banners the Pope had blessed. William, the Prince of Orange, a man who feared God, was the champion of the righteous cause. In the heat of the struggle, when the young republic seemed about to be overwhelmed, William received a missive from one of his generals. then in command of an important post, inquiring, among other things, if he had succeeded in effecting a treaty with any foreign power, as France or England, such as would secure aid. His reply was, "You ask me if I have made a treaty for aid with any great foreign power; and I answer, that before I undertook the cause of the oppressed Christians in these provinces, *I made a close alliance with the King of kings;* and I doubt not that He will give us the victory." And so it proved.

echo in many a heart since. The Lutheran Reformation was an answer to it; so was the Scottish Covenant. The spirit of Christian liberty is eternal. Jerusalem or Rome may strive to imprison it. They might as well seek to bind the winds of heaven. Its home is with God. Its seat is the throne of Christ. It lives by the breath of His Spirit."—*Findlay.*

CHAPTER THE FIFTH.

Shall the Galatians be circumcised, or shall they not? This is the decisive question. The Apostle still hopes, despite his fears, that they will stand fast. The fatal step is eagerly pressed on them by the Judaizers, whose persuasion the Galatians had so far entertained, that they had begun to keep the Hebrew sabbath and feast-days. If they yield to this further demand, the battle is lost. . . . Now he gathers up his strength for the final charge home, which must decide the battle.—*Findlay.*

Christian liberty

1—3. fast, perhaps, "stand upright," not bowing your neck to the yoke of legal observances.—*Camb. B.* **liberty,**[a] fr. ceremonial obligations and law of works. **entangled,** or held fast in. **Christ . . nothing,** bec. you have not faith in Him as the alone sufficient Saviour. **he . . law,**[b] by receiving circumcision a man voluntarily put himself under the conditions of the law, which were, "fulfil perfectly and live: fail and die."

The Church of Christ, the home and the hope of the free.—I. The Church of Christ as the home of the truly free: 1. It is a voluntary association; 2. It is well adapted to promote human happiness; 3. It is a state of preparation and training for higher scenes; 4. Consider the relation of these several bands of disciples to one another, and to the world. II. The province of the Church in diffusing the true freedom of the race—it is the hope of the free. What it—1. Has done; 2. Would do; 3. Can do.—*Williams.*

Love of liberty.—John Milton, the chief of poets, held the post of Latin Secretary under Cromwell. At the Restoration he was dismissed from his office. He was now poor and blind; and to these afflictions Charles II. added political persecutions: he fined him, and doomed his writings on liberty to be publicly burned. Nothing daunted by these fierce and multiplied trials, the great poet retired into private life, evoked his mighty genius, and produced "Paradise Lost." But, after he had endured the ills of poverty several years, Charles, feeling the need of his matchless talents, invited him to resume his former post, with all its great advantages. Milton loved liberty so well, that he spurned the splendid bribe, choosing rather neglect, poverty, and a good conscience.

a Ma. xi. 28, 30; Col. ii. 13—17, 20—22; Ac. xv. 1, 10, 11; Ro. vi. 14.

b Ga. iii. 10; Ja. ii. 10.

"Paul stands like an archer with his bow drawn at full stretch and the arrow pointed to the mark. 'Let others say what they may; this is what *I* tell you. If my word has any weight with you, give heed to this:—*If you be circumcised, Christ will profit you nothing.*'"—*Findlay.*

"Give me the liberty to know, to think, to believe, and to utter freely, according to conscience, above all other liberties."—*Milton.*

faith working by love

4—6. Christ . . you, *lit.*, "ye were cut off from Christ," brought to naught as regards any benefit accruing to you from Him. **whosoever . . law,** *i.e.*, who seek to be justified by the law. **we,** who believe. **Spirit,**[c] who gives us evidence of our adoption. **wait . . faith,**[d] the whole clause may be paraphrased as follows: "by the aid of the H. Sp. we are enabled to cherish the hope of being justified, and the source out of wh. th. hope springs is faith."—*Ellicott.* **for,** etc.[e] **faith,**[f] in Christ. **love,**[g] to Him, and to all who are His.

Gospel faith the great worker.—I. It works—1. In the whole life: 2. Naturally; 3. Constantly. II. It works by love. This work is—1. The strongest; 2. The most useful; 3. The happiest, work. Conclusion:—Learn from this the excellence of genuine personal Christianity, and its test as well. None are real disciples of Christ who are not working from an intelligent faith, and by a holy love.—*Thomas.*

c Jo. iii. 5; Jude 20, 21.

d Ro. v. 1, 2; 2 Ti. iv. 8.

e Ga. vi. 15; 1 Co. vii. 19.

f Ja. ii. 17.

g 1 Jo. v. 1.

"Faith works by love, and there-

fore its strength or weakness may he discovered by the strength or weakness of that love which is exercised in our actions." — *Gurnall.*

"Faith is the parent of works, and the children will bear a resemblance to the parent."

the leaves of false doctrine

a He. xii. 1; 1 Co. ix. 24.
b Ga. i. 6; 1 Co. iv. 15; i. 9; Ja. i. 13.
c Ma. xiii. 33; Lu. xiii. 20, 21. Leaven in Bib. for most part a symbol of evil; so also in Rabbinical writers.

"But error, once admitted, is a virus which will gradually spread and poison the whole system of doctrine, or the whole spiritual life of the individual or of the Church." — *Perowne.*

troubles to be cut off

d 2 Th. iii. 4.
e Ga. vi. 12.
f 1 Co. i. 23.
g 1 Co. v. 13.

"Paut confronts Judaism at every turn with that dreadful cross. He insists that men shall feel the tremendous shock which it gives to the self-justifying spirit of human nature. 'If the world were not guilty before God,' he reiterates, 'why that death of the cross? God hath set Him forth *a propitiation.*' And whoso accepts Jesus Christ must accept Him *crucified.*"—*Findlay.*

called unto liberty

h Ga. v. 1.
i 1 Co. viii. 9; 1 Pe. ii. 16.
j 1 Co. ix. 19.

Faith and love.—In the Highlands of Scotland there is a mountain gorge twenty feet in width and two hundred feet in depth. Its perpendicular walls are bare of vegetation, save in their crevices, in which grow numerous wild flowers of rare beauty. Desirous of obtaining specimens of these mountain beauties, some scientific tourists once offered a Highland boy a handsome reward if he would consent to be lowered down the cliff by a rope, and would gather a little basket of them. The boy looked wistfully at the money, for his parents were poor; but when he gazed at the yawning chasm he shuddered, shrank back, and declined. But filial love was strong within him, and after another glance at the reward, and the terrible fissure, his heart grew strong, his eyes flashed, and he said, "I will go if my father will hold the rope." And then, with unshrinking nerves, cheek unblanched, and heart firmly strung, he suffered his father to put the rope about him, lower him into that abyss, and to suspend him there while he filled his little basket with the coveted flowers. It was a daring deed, but his faith in the love of a father's heart gave him courage and power to perform it.

7—9. ye . . well[a] (ref. to the stadium), all. to Christian progress. **persuasion,**[b] to wh. you are yielding. **him . . calleth,** *i.e.*, God. **leaven,**[c] false doctrine.

Leaven as a symbol of evil.—I. Leaven corrupts: evil corrupts. II. Leaven infects: evil infects. III. Leaven is subtle and secret in its movements; so is evil. It is a virus whose antecedents and consequents it is impossible to trace. IV. Leaven is not restricted to one mode of reaching the mass upon which it superinduces its own chemical conditions, It may be inserted by the hand of another, or it may be wafted by a breeze, and fall by its own gravity. So evil works through systems and organizations. (1) In our Lord's time by the Pharisaic, Sadducean, and Herodian systems; (2) In Paul's day by the Judaizing emissaries. So now there is the leaven of—(1) Religious superficiality; (2) scepticism; (3) formalism.—*Clifford.*

Little faults.—A company was walking in Sudbrook Park, when Dr. Ellis drew attention to a large sycamore tree decayed to the core. "That fine tree," said he, "was killed by a single worm. Two years previously, the tree was as healthy as any in the park, when a wood-worm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist who was staying there; and he remarked, 'Let that worm alone, and it will kill the tree.' This seemed very improbable, but the leaves, next summer, dropped off very early; and, in the succeeding year, it was a dead, rotten thing, and the hole made by the worm might be seen in the heart of the once noble trunk." "Ah," said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the Church have been ruined by a single sin!"—*Manton.*

10—12. in . . Lord,[d] *R. V.* "to you-ward in the Lord." **that . . minded,** than I have taught, and desired. **he . . you,** the false teacher. **whosoever,** whatsoever his position and pretensions. **why . . persecution?**[e] fr. the Jews. **then,**[f] if I do so preach. Perh. he had been charged with this bec. of the circum. of Timothy. **ceased,** if circumcision is the condition of salvation (and not faith in Christ crucified), then the cross has lost its offensive character to the Jews. **they . . off,**[g] fr. Christian fellowship.

The offence of the cross.—I. Wherein lies the offence of the Cross? 1. Its doctrine of atonement offends man's pride; 2. Its simple teaching offends man's wisdom, and artificial taste; 3. Its being a remedy for man's ruin offends his fancied power to save himself; 4. Its addressing all as sinners offends the dignity of Pharisees; 5. Its coming as a revelation offends "modern thought"; 6. Its lofty holiness offends man's love of sin.—*Spurgeon.*

Troubles to be cut off.—The abrupt exclamation of Paul's in this verse has occasioned much discussion. Many imagine it was the expression of a wish that the offenders should be excommunicated from the Church there assembling. Elsner puts it thus:—"I would they were [or, may they be] cut off, *i.e.*, deprived of the opportunity of farther disturbing you."

13—15. liberty,[h] *lit.* "on condition of freedom." **for . . flesh,**[i] by the word "flesh" we must understand not merely sensual indulgence, but that natural selfishness wh. finds expression in the disregard of other people's rights and interests.—*Perowne.* **but . . another,**[j] too much stress cannot

be laid on the expression, "*serve* one another." Act as the *slaves* of your fellow-men. **all . . word**[a] [iv. 50].

Love to our neighbors.—I. The peculiarity of Christian love of one's neighbor. 1. Its source; 2. Its manifestation. II. How it is demanded by God and our religion: 1. The example of Christ; 2. His perfect teaching.—*Heubner. True love of our neighbor.*—I. Its motive. II. Its characteristics: 1. Liberality; 2. Self-denial; 3. Kindness; 4. Perseverance. True love gives not only her goods but herself. III. Its reward.—*Lange.*

How to end bickerings.—The following incident, respecting two philosophers of old, may well put to the blush Christians who are unwilling to be reconciled, and who consequently have their intercourse with heaven hindered (Matt. v. 24). We are told that Aristippus and Æschines having differed, the former came to the latter and said—"Æschines, shall we be friends?" "Yes," he replied, "with all my heart." "But, remember," said Aristippus, "that I, being older than you, do make the first motion." "Yes," replied Æschines, "and therefore I conclude that you are the worthiest man: for I began the strife, and you began the peace."—*C. Neil.*

a Le. xix. 18; Ma. xxii. 39, 40; vii. 12; Ro. xiii. 8, 9; Ja. ii. 8.

"St. Paul says not, 'Do as few fleshly things as you can,' setting him out on a course of repression; but, 'Do just as many spiritual things as you can,' opening before him the broad gates of a life of positive endeavor."—*Phillips Brooks.*

16—18. walk . . flesh,[b] *Spirit*[c] = Holy Spirit. **flesh,**[d] "the body being the source whence all our deviations fr. rectitude take their rise."—*Locke.* **so that,**[e] to the end that ye may not. **led . . Spirit,** the S. having become the ruling principle.

Led by God's Spirit.—I. Those that are led by the Spirit. They are led—1. In the way of God's commands; 2. Sweetly and gently; 3. In a constant progression. II. Those who go in a known evil way and are not led by God. Those that are—1. Led by vain imaginations; 2. Carried on by passion; 3. Stationary; 4. Inclined to humor corrupt nature.—*Bishop Hall.*

The flesh and the spirit.—An Indian visiting his white neighbors asked for a little tobacco to smoke, and one of them, having some loose in his pocket, gave him a handful. The day following, the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told that, as it was given him, he might as well keep it; he answered, pointing to his breast, "I got a good man and a bad man here, and the good man say, It is not mine, I must return it to the owner; the bad man say, Why, he gave it you, and it is your own now; the good man say, That not right, the tobacco is yours, not the money; the bad man say, Never mind, you got it, go buy some dram; the good man say, No, no, you must not do so; so I don't know what to do; and I think to go to sleep: but the good man and the bad kept talking all night, and troubled me, and now I bring the money back, I feel good."

walk in the Spirit

b Ro. viii. 1, 12, 13; xiii. 14; 1 Pe. ii. 11; Ep. iv. 22—24; Ro. vi. 6.

c "Whenever πνευμα and σαρξ are thus opposed πνευμα = the Holy Spirit in so far as it is the animating principle of the Christian life."—*Ellicott.*

d Ro. vii. 22, 23; Jo. iii. 6, 7; Ro. viii. 6, 7.

e Ro. vii. 19.

19—21. First the Apostle gives a list of the *works of the flesh*—not complete, but comprehensive. Then follows, not an enumeration of the works of the spirit, but a statement of its fruit. Vital Christianity is not a set of acts, it is a disposition of the heart—*a character.—Camb. B.* **works . . flesh,**[f] a fourfold classification of the sins here mentioned has been suggested: (1) sins of sensuality; (2) sins connected with heathenism *as a religion* (idolatry and sorcery); (3) violations of the law of love in feeling and in act; (4) sins of intemperance. **I . . before,** *i.e.*, I forewarn you. **as . . past,** prob. on occa. of his second visit. **the . . God,**[g] heaven.

A warning.—In a journal written by Mr. William Seward, a gentleman who accompanied Mr. Whitefield in his travels, is found the following notice:—"Heard of a drinking club that had a negro boy attending them, who used to mimic people for their diversion. The gentleman bade him mimic Mr. Whitefield, which he was very unwilling to do, but they insisted upon it. He stood up and said, "I speak the truth in Christ, I lie not; unless you repent, you will be damned! This unexpected speech broke up the club, which has not met since."

works of the flesh

f 1 Co. iii. 3; Ep. v. 3; Col. iii. 5; Ja. iii. 14; Ma. xv. 19.

g Ep. v. 5; 1 Pe. iv. 3—5; 1 Co. vi. 9; Col. iii. 6; Re. xxii. 15.

22, 23. fruit . . Spirit,[h] features of moral character prod. by Holy Spirit. The works of the flesh are many; the fruit of the Spirit is one, yet manifold. **faith,**[i] in the widest sense; toward God and man. **temperance,**[j] self-control in all respects.

The fruits of the Spirit.—Let us consider: I. That never-failing proof of the influences of Divine grace, as manifested in all times, in the lives and manners of believers. The marks of amendment which appear in Christ's followers—a change of: 1. Heart and manners; 2. Mind and understanding.

fruit of the Spirit

h Ep. v. 9; Ro. v. 5; 1 Th. iv. 9.

i Tit. ii. 10.

j 1 Co. ix. 25.

"Joy dwells in the house of

Love; nor elsewhere will she tarry." — *Findlay.*

"Temperance is the guarded step, the sober, measured walk in which Christian goodness keeps the way of life, and makes straight paths for stumbling and straying feet."—*Findlay.*

II. How it behoves us to seek, cherish, and set forth this testimony, as it should have place in the fruits of the Spirit; since, without these fruits, we shall be Christians but in name,—*Pott.*

Meekness under insult.—Mr. Deering, one of the Puritan ministers in the sixteenth century, being at a public dinner, a young man, who sat on the opposite side of the table, indulged in profane swearing, for which Mr. D. sharply reproved him. The young man, taking this as an affront, immediately threw a glass of beer in his face. Mr. Deering took no notice of the insult, but wiped his face, and continued his dinner. The young gentleman presently renewed his profane conversation, and Mr. D. reproved him as before; upon which, but with increased violence, he threw another glass of beer in his face. Mr. Deering continued unmoved, still showing his zeal for the glory of God, by bearing the insult with Christian meekness. This so astonished the young gentleman, that he rose from the fable, fell on his knees, and asked Mr. Deering's pardon.

24—26. Christ's,[a] His by purchase, faith, vital union. **crucified,**[b] bound themselves to be dead to. **affections . . lusts,** *R. V.* "passions and lusts." The two words are chiefly dis. as presenting vice on its passive and active side respectively. **live . . Spirit,** *live* by the efficacy and operation of the Spirit. **walk . . Spirit,** manifest, by daily walk, the Spirit's life within. **desirous . . glory,**[c] puffed up with pride. Vainglorious. **provoking . . another,** calling one another out to the field of controversy.

Crucifixion of sin.—I. What this crucifixion of sin imports: 1. Union with Christ; 2. The Spirit's agency in the work; 3. The subversion of sin's dominion in the soul; 4. A gradual weakening of its power; 5. Application of all spiritual means to its destruction. II. Why this work is expressed by crucifying. III. Why all that are in Christ must be crucified unto sin. IV. The true principle of crucifixion.—*Flavel.*

We must forsake sin.—"I once heard of two men who, under the influence of liquor, came down one night to where their boat was tied; they wanted to return home, so they got in and began to row. When the gray dawn of morning broke, behold, they had never loosed the mooring line, or raised the anchor. And that's just the way with many who are striving to enter the kingdom of heaven. They cannot believe, because they are tied to this world. Cut the cord! Cut the cord! Set yourselves free from the clogging weight of earthly things, and you will soon go on toward heaven."—*Moody.*

the spiritual] life

a Ro. viii. 9.

b Ro. vi. 6; viii. 13; xiii. 14; 1 Pe. ii. 11.

c Phl. ii. 3.

"It is the positive attainment and not the negative surrender. It is the self-indulgence of the highest, and not the self-surrender of the lowest, that is the great end of the Gospel."—*Phillips Brooks.*

CHAPTER THE SIXTH.

1, 2. if, *R. V.* "even if." **overtaken,** surprised, detected in the act. **spiritual,**[d] in heart and life. **restore,**[e] to right mind and life by kind reproof and brotherly aid. **meekness,**[f] as opp. to a pharisaic severity. **considering . . tempted,**[g] consider your own liability to sin. **bear . . burdens,**[h] this is not the same word in the Greek which is rendered "burden" in *v.* 5. It denotes any weight which presses heavily on the body or the mind, as toil, suffering, responsibility, anxiety.—*Camb. B.* **so . . Christ,**[i] who bore our heaviest burden for us.

Faults and burdens.—I. The possibility of being morally overcome. II. The spiritually strong have a special duty in relation to the spiritually weak. That duty is restoration. This includes—1. A proper sense of the value of individuals—a man; 2. An intense sympathy with Jesus Christ in His saving work; 3. A practical knowledge of human nature. III. This work of restoration is to be done in a proper spirit.—*Parker.*

Turning the icy end to our fellows.—One day, when I was serving my apprenticeship in a factory on the banks of the Merrimac River (says the Hon. N. P. Banks, late Governor of Massachusetts), a party of the hands saw a man a quarter of a mile down the river struggling among the broken cakes of ice. Of course the first care was to rescue him; but twice the victim slipped from the plank that was thrown him. The third time it was evident to our inner hearts that it was the man's last chance, and so he evidently thought; but as he again slipped from the board, he shouted, "For the love of God, gentlemen, give me hold of the wooden end of the plank this time." We had been holding him the icy end! How often do Christians make the same mistake. We turn the icy end of the plank to our fellows; and then wonder why they do not hold on, and why our efforts do not save them.—*Preacher's Lantern.*

on reproving

d 1 Co. ii. 15.

e The Gk. word is used especially as a surgical term, of setting a bone or joint.

f Ja. v. 19, 20; 2 Th. iii. 14, 15.

g 1 Co. x. 12.

h Ro. xv. 1.

i Jo. xv. 12.

"Poverty is the load of some and wealth is the load of others, perhaps the greater load of the two. It may weigh thee down to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his."—*Wordsworth.*

3—5. for . . nothing,[a] a thing that those who are *nothing* are very apt to do. **he . . himself,** but he deceiveth no one else. **let,** *lit.* "let each one." **prove . . work,**[b] "test his own conduct." **himself . . another,** in himself and not by comparison with others. **every . . burden,** "for no man can escape from his own moral responsibility." *Gk.*, here *φορτίον*, in *v.* 2—*βάρος*. *This* a load wh. one is expected to bear; *that,* one that a man may rid himself of.

Burden bearing.—I. Man is INDEPENDENT; *φορτίον*, one's own proper burden, a packman's bag, a soldier's kit. Responsibilities of life, of parents, masters, teachers, are not a curse but a privilege, which is thrown away when we endeavor to throw it on others. II. Men are INTERDEPENDENT (*v.* 2); *βαρη*, burdens which may be shifted or borne by another. A man's infirmities, temptations, poverty, stumblings (*v.* 1). 2. The mutual blessedness of this interdependence. III. Men are ABSOLUTELY DEPENDENT (Psa. lv. 22): burdens sent as a portion from God. 1. Affliction; 2. Consciousness of guilt. —*Taylor.*

Religion must be personal.—A little girl, whom we will call Ellen, was some time ago helping to nurse a sick gentleman whom she loved very dearly. One day he said to her, "Ellen, it is time for me to take my medicine, I think. Will you pour it out for me? You must measure just a tablespoonful, and then put it in that wine-glass close by." Ellen quickly did so, and brought it to his bedside; but, instead of taking it in his own hand, he quietly said, "Now, dear, will you drink it for me?" "Will I drink it? What do you mean? I am sure I would, in a minute, if it would cure you all the same; but you know it won't do you any good, unless you take it yourself." "Won't it, really?" the gentleman replied. "No, I suppose it will not. But, Ellen, if you can't take my medicine for me, I can't take your salvation for you. You must go to Jesus, and believe in Him for yourself." In this way he tried to teach his little friends that each human being must seek salvation for himself—repent, believe, obey, for himself: that this is a burden which no man can bear for his brother.—*Bib. Ill.*

6—8. The duty here enjoined is frequently insisted upon by St. Paul. He had already urged it upon the Galatian converts. That he insists upon it again in such forcible terms would seem to show that they were not prone to the exercise of liberality. **In all good things,**[c] those earthly things which men generally covet are designated "goods" or "good things" (Luke xii. 18, 19; xvi. 25). In all of these, whether money, or food, or clothing, or the like, the taught is to "communicate" with the teacher, share them with him. **for whatsoever . . reap,**[d] a proverb found in classical writers, and used by St. Paul with verbal variations (2 Cor. ix. 6).

Sowing and reaping.—I. A man expects to reap that which he sows. II. He expects to reap a crop of the same kind that he has sown. III. He expects to reap more than he sows. IV. Ignorance of the kind of seed sown will make no difference to the crop.—*Moody.*

Sowing and reaping.—One day the master of Lukman (an Eastern fabulist) said to him, "Go into such a field and sow barley." Lukman sowed oats instead. At the time of harvest the master went to the place, and, seeing the green oats springing up, asked him, "Did I not tell you to sow barley here? Why, then, have you sown oats?" He answered: "I sowed oats in the hope that barley would grow up." His master said: "What foolish idea is this? Have you ever heard of the like?" Lukman replied: "You yourself are constantly sowing in the field of the world the seeds of evil, and yet you expect to reap in the resurrection day the fruits of virtue! Therefore, I thought also, I might get barley by sowing oats." The master was abashed at the reply, and set Lukman free.

9, 10. weary,[e] it is not easy to express in English the verbal antithesis of the original: "in fair doing let us not show faint heart." **in . . season,** "is in God's own appointed season, whether sooner or later." **reap,** same in kind, larger measure. **faint,** as husbandmen overcome with heat and fatigue. **opportunity,**[f] season for the sowing. **good,**[g] of any kind, as much as possible—only good. **faith,**[h] fellow-Christians, a family.

Constancy in well-doing.—What is well-doing? (1) It cannot be confounded with evil doing; (2) Resolving is not doing; (3) Professing is not doing. (4) Feeling is not doing. 1. Well-doing must respect ourselves. And this supposes that we have been converted from the evil of our ways, for we

self-conceit

a Ro. xii. 3; 1 Co. viii. 2; 2 Co. iii. 5.

b 2 Co. xiii. 5; Pr. xiv. 14; 2 Co. i. 12.

In verse 2 the Apostle was thinking of the weight, the *burdensomeness* of our brother's troubles, which we haply may lighten for him, and which is so far common property. But the second word, *φορτίον* indicates *that which is proper to each* in the burdens of life. There are duties that we have no power to devolve, cares and griefs that we must bear in secret." — *Findlay.*

sowing and reaping

c 1 Co. ix. 11—14; Ro. xv. 27.
d Job iv. 8; Pr. xi. 18; Ho. viii. 7; x. 12; Ro. viii. 13; Ga. v. 16, 25; 2 Co. ix. 6; He. vi. 10; Jo. iv. 14; vii. 39; Jude 18—21.

"The harvest multiplies upon the sowing. One grain may produce a hundred. One thistle-down which blew from the deck of a vessel is said to have covered with full-grown thistles the entire surface of a South Sea Islands."—*Wylie.*

perseverance in well-doing

e 2 Th. iii. 13; 1 Co. xv. 58; He. x. 36; Ja. v. 7, 8; He. xii. 3; Re. ii. 10; 2 Co. iv. 1.
f Ecc. ix. 10; Jo. ix. 4.
g Ma. v. 44; 1 Th. v. 15.
h Ga. iii. 26; Ep. ii. 18, 19.

"Who is 'he that

soweth to his own flesh?' It is, in a word, the *selfish* man. Every act of selfish pleasure-seeking, untouched by nobler aims, weakens and worsens the soul's life.—*Findlay.*

cannot do well in the ways of depravity and practical evil. 2. Well-doing must respect the Church. We must be eyes to see, ears to hearken, mouths to plead, hands to labor, feet to walk, or shoulders to bear for the body the Church. 3. Well-doing must respect the world. Believers are not of it, or conformed to it, but they are in it, and they must live to promote its welfare.—*Burns.*

Be not weary.—At the battle of Meeanee, an officer who had been doing good service came up and said, "Sir Charles, we have taken a standard." The general looked at him, but made no reply, and, turning round, began speaking to some one else; upon which the engineer, thinking he had not been heard, repeated, "Sir Charles, we have taken a standard." Sir Charles turned sharp round upon him, with a thundering voice, and said, "Then go and take another!"

legal teaching and rites

a 2 Th. ii. 2; iii. 17.
b Ac. xx. 30.
c Ma. xxiii. 2–5, 23–25.
d Ma. xxiii. 15; Ro. ii. 28.

"It seems from an expression in 2 Thes. ii. 2, that letters had been forged purporting to have been written by him—such forgeries were not uncommon in the subsequent history of the early Church."

11–13. how . . letter, *R. V.* "with how large letters." Paul's weak eyes may have led to a coarse chirography. **I . . hand,**[a] appar. he did not make use of an amanuensis as was his custom, but wrote this whole epistle with his own hand. **as . . shew,** parade. **in . . flesh,**[b] external rites. **lest . . Christ,** they impose this for *their own* sake. **for . . law,**[c] hence they are hypocrites. **that . . flesh,**[d] boast of num. of their converts.

No Christianity without the Cross.—That celebrated divine, Jonathan Edwards, in giving his interesting diary of the life of Brainerd, the great American apostle, who was the means of converting thousands of the wild Indians, records that for some time poor Brainerd, in simplicity and not in guile, thought that the best way to make men sober was by preaching to them the attributes of God, laying hold of the functions of conscience, and keeping the Cross in the background. It is a remarkable fact that he found the whole system a failure; he could not produce one sober man. "Then," he says, "I bethought me that I would go and preach Jesus Christ; and many a hard face relaxed, many an eye shed tears that had never wept before, and I found that the best way to make men sober was to make them spiritual;" and from henceforth he gloried in and held forth nothing but the Cross.—*Melvill.*

glorying in the cross

e Phi. iii. 3, 7, 8; i. 21; 1 Co. ii. 2.
f Ro. vi. 6; Ga. ii. 20; v. 24; Col. iii. 1–3.

"Literally, *a world*—a whole world was crucified for Paul when his Lord died upon the cross. The world that slew Him put an end to itself, so far as he is concerned. He can never believe in it, never take pride in it, nor do homage to it any more. It is stripped of its glory, robbed of its power to charm or govern him."—*Findlay.*

14. God forbid that I, the personal pronoun stands first in the Greek and is emphatic. "Others would find cause for boasting in a fleshly rite: but for my part, God forbid that I should glory, etc." **cross,**[e] etc., redemption by a crucified Saviour. **world . . world,**[f] "the world with its passing interests, its narrowly limited aims, its sordid gains, its perishable treasure, its hollow show, its mockery of satisfaction—is to me like yon felon slave, nailed to the cross dying by a certain and shameful, if a lingering, death. And I too am so regarded by the world."—*Camb. B.*

Three crucifixions.—I. Christ crucified. In this Paul gloried so as to glory in nothing else. II. The world crucified. As the result of seeing all things in the light of the Cross, he saw the world to be like a felon executed upon a cross. 1. Its character condemned (John xii. 31); 2. Its judgment contemned; 3. Its teachings despised; 4. Its pleasures, honors, treasures, rejected; 5. Its pursuits, maxims, and spirit cast out; 6. Its threatenings and blandishments made nothing of; 7. Itself soon to pass away, its glory and its fashion fading. III. The believer crucified. To the world, Paul was no better than a man crucified. If faithful, a Christian will probably find—1. His actions and motives misrepresented; 2. His teaching described as exploded, dying out, etc.; 3. His way and habits reckoned to be puritanic and hypocritical.—*C. H. Spurgeon.*

The Spanish artist.—A Spanish artist was once employed to paint the "Last Supper." It was his object to throw all the sublimity of his art into the figure and the countenance of the Lord Jesus; but he put on the table in the foreground some chased cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah," said he, "I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer." And he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding Him in all the glory of His person and work, should be removed out of the way.

the new creature

g Ga. v. 6; 1 Co. vii. 19.
h Col. iii. 10, 11;

15, 16. but . . uncircumcision[g] (see on v. 6). **but . . creature**[h] (see

on 2 Co. v. 17). **walk,** ref. to life, conduct. **rule,** by this *line*, fig. carpenter's or surveyor's line, by wh. a direction is taken. **peace . . mercy,** "with this tender supplication Paul brings his warnings and dissuasives to an end. For the betrayers of the cross he has stern indignation and alarms of judgment. Towards his children in the faith nothing but peace and mercy remains in his heart."

The non-essential and the necessary in genuine Christianity.—I. The non-essential. 1. No ritualism is of any avail. (1) Not even the most ancient; (2) Not even the most Divine; (3) Not even the most significant. Christianity is (1) independent; (2) older; (3) greater; (4) sublimer than all denominations. II. The necessary. 1. Unless a man is a new creation it matters not (1) what theology he accepts; (2) What ceremonial he observes; (3) What church he attends. 2. Every man who is in Christ Jesus is a new creation. (1) He has a new life, new loves, aims, hopes, fears; (2) He has a new sphere. (*a*) He is no longer materialistic but spiritual; (*b*) Even the material in him is full of spiritual significance; (*c*) He walks after the Spirit; (*d*) His citizenship is in heaven.—*Thomas.*

Need of regeneration.—None go to heaven but they that are made meet for it. As it was with Solomon's temple, so it is with the temple above. It was "built of stone, made ready before it was brought thither," namely, of living stone, wrought for the self-same thing; for they cannot be laid in that glorious building just as they came out of the quarry of depraved nature. Jewels of gold are not meet for service, and far less jewels of glory for unrenewed sinners. Beggars in their rags are not meet for kings' houses, nor sinners to "enter into the king's palace," without the "raiment of needlework." What wise man would bring fish out of water to feed on his meadows? or send his oxen to feed in the sea? Even as little are the unregenerated meet for heaven, or is heaven meet for them.—*Boston.*

17, 18. let . . me, by questioning my authority, by listening to false teachers. **I . . Jesus,**[a] *R. V.* "I bear branded on my body;" all. to marks wh. masters branded on their slaves, and in Paul's case, the scars of wounds received in Christ's service. **brethren,** after all his fears for his wayward flock, all his chidings and reproofs, forgiveness and confidence are the last thoughts in Paul's heart: "Brethren" is the last word (such is the order in the Gk.) that drops from the Apostle's pen—followed only by the confirmation of his devout *Amen.*—*Findlay.*

The marks af the Lord Jesus.—Have we any marks upon us of the Lord Jesus?—1. The body itself is a badge of servitude to Christ—a sure indication of our belonging to Him; 2. Every one who has been consecrated to God in holy baptism bears upon his body a mark of the Lord Jesus; 3. The marks of bodily persecution; 4. The badges of present persecution—not bodily but mental.—*Vaughan.*

Marks of the Lord Jesus.—A slave once carried a message written in punctures on the skin of his head, which had been previously shaved bare to receive the writing. When his hair was grown, so as to hide the letter, he went unsuspected, and the person to whom the message was sent, having shaved the letter-carrier's head, read the message. The slave in old times often carried in his body (as the poor slave does still where slavery is rampant) the marks (στιγματα) of his master, just as the sailor in our own times loves to have printed on his arm the initials of his own name and ship, the figure of his crucified Redeemer, or the anchor and cable. St. Paul carried in his body the marks of the Master to whom *he* belonged. The *weals* made by the Roman lictors' rods, with which he was "thrice beaten"—the *red lines* of those two hundred stripes which had been laid on him in the Jewish synagogues, the *scars* left by the stones, which had bruised and beaten him down, and "left him for dead,"—these marks (στιγματα) of the Lord Jesus he carried with him, the proofs as to "whose he was and whom he served."—*Champney.*

2 Co. v. 17; Ep. iv. 22, 24; Jo. iii. 7.

"As an evening calm shuts in a tempestuous day, so this blessing concludes the Epistle so full of strife and agitation. We catch in it once more the chime of the old benediction, which through all storm and peril ever rings in ears attuned to its note: *Peace shall be upon Israel* (Ps. cxxv. 5)."—*Findlay.*

marks of the Lord Jesus

[a] 2 Co. iv. 10; xi. 23; Col. i. 24. See *Wordsworth* and *Lightfoot in loc.*

"Those alone are the true soldiers of Christ, who do not fear to bear in their body the wounds of their Master."—*D'Aubigné.*

"The Lord had not suffered everything Himself. He honored His servants by leaving behind a measure of His afflictions for each to endure in the Church's behalf."

"How the scars of the brave Apostle put to shame the self-indulgence, the heartless luxury, the easy friendship with the world, of fashionable Christians! 'Be ye followers of me,' he cries, 'as I also of Christ.'"—*Findlay.*

THE EPISTLE OF ST. PAUL TO THE EPHESIANS.

Introduction.

I. **Author.** PAUL. So stated in the Ep. (i. 1; ii. 1). There is absolutely no adverse ancient voice on the authorship and authority of the Epistle. The historical note of original Paulinism we recognize in the writer's *attitude towards Judaism*. We should be prepared to stake the genuineness of the Epistle on this consideration alone. Another mark of the Apostle's hand, his specific spiritual note, we find in the *mysticism* that pervades the Epistle and forms, in fact, its substance "I live no longer: Christ lives in me." "He that is joined to the Lord is one spirit." In these sentences of the earlier letters we discover the spring of St. Paul's theology, lying in his own experience—*thesense of personal union through the Spirit with Christ Jesus.—Exp. Bib.* II. **Place** *and* **Time.** ROME, during P.'s first imprisonment (iii. 1; iv. 1; vi. 20). We may conjecture that it was at some time in A.D. 62, perhaps even early in A.D. 63, that the Ephesian Epistle, with its companion Epistles, was written.—*Camb. B.* In general, the writings of this group, belonging to the time of the Apostle's imprisonment and advancing age, display less passion and energy, but a more tranquil spirit than those of the Jewish controversy. They are prison letters, the fruit of a time when the author's mind had been much thrown in upon itself. They have been well styled "the afternoon epistles," being marked by the subdued and reflective temper natural to this period of life.—*Exp. Bib.* III. **For what Readers.** We believe that the facts are fairly met by the view that St. Paul actually addressed the Epistle, in its first words, "to the saints that are at Ephesus," but designing it also for the other Asian Churches, and that the transcripts dispersed through the Province frequently omitted this precise original address accordingly, but without introducing any other. It was well understood to be the property of Ephesus, but in trust for the Province.—*Camb. B.* IV. **Design.** "To set forth the orig. and devel. of the Ch. of Christ: and to display to the Christian dweller under the shadow of the gt. temp. of Diana the unity and beauty of that transcendently more glorious spiritual tem. (ii. 20) of which Christ Himself was the chief corner-stone; and the saints, portions of the superstructure."—*Ellicott.* V. **Style.** "It abounds in the sublimest thought, the most pious exhortation, and most affectionate admonition; and for variety and depth of doctrine, exalted metaphor, and animated fervor of style, it stands unrivalled."—*Paley.* "In this Ep., the divinest composition of man, we have contained every doctrine of Christianity: *first*, those doctrines *peculiar* to Christianity, and *then* those precepts *common to it* with natural religion."—*Coleridge.* It "sounds the lowest depths of Christian doctrine and scales the loftiest heights of Christian experience."—*Stalker.*

Synopsis.

(*According to Karl Braune, D. D.*)

ADDRESS AND SALUTATION.....i. 1, 2

PART I.—THE GLORY OF THE CHURCH i. 3—iii. 21

1. **Ground and goal of the Church.** i. 3–23
2. **Extent and mission of the Church**.....ii. 1–22
3. **Office and service of the Church** iii. 1–21

PART II.—THE SPIRIT RULING IN THE CHURCH.....iv. 1—vi. 20

1. **Theme of the whole part**..iv. 1–3
2. **Motives to unity**.....iv. 4–16
3. **General Christian duties**..iv. 17—v. 21
4. **Special Christian duties**...v. 22—vi. 9
5. **Concluding exhortation.**vi. 10–20

CLOSE OF THE EPISTLE.....vi. 21–24

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(*According to M. B. Riddle, D. D.*)

PART I.—DOCTRINAL (The Church is redeemed, united *in Christ*,.....i.—iii.

PART II.—PRACTICAL (*Therefore* let the Church walk in unity, in newness of life as regards personal and relative duties, in the strength of the Lord and the armor of God).....iv.—vi.

CHAPTER THE FIRST.

"In passing from the Galatian to the Ephesian Epistle we are conscious of entering a different atmosphere. We leave the region of controversy for that of meditation. From the battle-field we step into the hush and stillness of the temple. Verses 3—14 of this chapter constitute the most sustained and perfect act of praise that is found in the Apostle's letters. It is as though a door were suddenly opened in heaven ; it shuts behind us, and earthly tumult dies away. The contrast between these two writings, following each other in the established order of the Epistles, is singular and in some ways extreme. They are, respectively, the most combative and peaceful, the most impassioned and unimpassioned, the most concrete and abstract, the most human and divine amongst the great Apostle's writings."—*Findlay.*

inscription and salutation

"We enter this Epistle through a magnificent gateway. The introductory Act of Praise, extending from verse 3 to 14, is one of the most sublime of inspired utterances, an overture worthy of the composition that it introduces."—*Bib. Exp.*

1, 2. Paul, he probably bore, from infancy, both the two names, *Saul* (*Saoul*, *Saulus*) and *Paulus*, the first as a Hebrew home-name, the latter for use in the Gentile world. **apostle,** *lit.* "an envoy, a missionary ;" in the Gospels and Acts always in the special sense of an immediate delegate from the Saviour ; except perhaps Acts xiv. 14, where Barnabas bears the title.—*Camb. B.* **Christ,**[a] it is most important to remember that *Christ* is merely the Greek version of the Hebrew *Messiah* (*Anointed*). In the N. T. it thus constantly refers back to O. T. prophecy and to the truth (uttered by the Messiah Himself, John iv. 22), that "salvation is of the Jews."—*Camb. B.* **by . . God,** not only an Ap. but an example of the mercy that saves sinners. **which . . Ephesus,** these words not found in the oldest MSS. **faithful,**[b] having a true faith in Christ. **grace,**[c] God's love to man. **peace,**[d] blessedness resulting fr. that love.

The highest things in the world.—I. The highest office—"an Apostle of Jesus Christ :" 1. A messenger of Christ ; 2. A messenger of Christ by the will of God. II. The highest characters—"To the saints," etc. : 1. Their designation ; 2. Their residence—"Ephesus," the centre and stronghold of Paganism, and yet Christians were there. This shows that—(1) Man is not necessarily the creature of circumstances ; (2) A religious life in the presence of Christianity is practicable everywhere. III. The highest blessings : 1. Divine favor ; 2. Spiritual peace.—*Dr. Thomas.*

Ephesus.—"Ephesus was the capital of Proconsular Asia. The Roman province so called included the whole western coast of our Asia Minor and a considerable interior region. It was governed by a Proconsul. It was colonized mainly from Athens, and the Ephesians inherited something of Athenian genius. The two architectural features of Ephesus which come up in the Scripture narrative are the Temple of Artemis (Diana), and the Theatre. The Theatre, excavated on the western side of Mount Coresus, and, like all ancient theatres, open to the sky, was the largest in the Hellenic world, capable of containing 50,000 spectators. Not far to the north of it lay the Stadium, or Race-course, where also the fights of beasts, and of men with beasts, were shown. To this we can trace figurative references in the great Epistle written from Ephesus (1 Cor. iv. 9 ; ix. 24, 25 ; xv. 32)."—*Moule.*

a Ac. xxvi. 15—18 ; 1 Ti. i. 11—14.
b 1 Ti. vi. 2 ; 2 Pe. i. 1 ; Re. ii. 10.
c 2 Pe. i. 2 ; Ro. v. 2.
d Zec. vi. 13 ; Phi. iv. 7 ; Jo. xiv. 27.

"Whatever there may be of mere legend in the stories of St. John's old age, we may be quite reasonably sure that Ephesus was the abode of his last years, the scene of his influence on Polycarp, Ignatius, and Papias, and the place of his burial. Here, probably, his Gospel and his Epistles were written, and, within sixty miles of the Ephesian coast, the Revelation."—*Moule.*

general opening

3, 4. with . . Christ, "blessing *in the heavenly places* is not so much blessing coming from those places—from God the Father who sits there—as it is blessing which lifts us into that supernal region, giving to us a place and heritage in the world of God and of the angels."—*Findlay.* **chosen . . world,**[e] election of eternal mercy. **that . . love,**[f] the elect are to be viewed as holy and spotless because identified, for purposes of acceptance, with their absolutely holy Head and Representative, "in whom" they stand.—*Camb. B.*

All spiritual blessings.—We have a part and interest in—I. The election of Christ. II. The eternal covenant. III. The everlasting settlements of predestinating wisdom. IV. The great betrothal of the Prince of Glory. V. The marvellous incarnation of the God of heaven, with all the amazing condescension and humiliation which attended it. VI. All the blissful consequences which flow from perfect obedience, finished atonement, resurrection, ascension, or intercession.—*Spurgeon.*

We must appropriate spiritual blessings.—Going to church is like going

2 Co. i. 3 ; 1 Pe. i. 3.
e 2 Th. ii. 13 ; 1 Pe. i. 2 ; ii. 9 ; Ma. xxv. 34 ; Re. xvii. 8.
f Ep. ii. 10 ; 2 Ti.

i. 9; Col. iii. 12; Phi. ii. 15; 2 Pe. iii. 13, 14; Ep. v. 2.

shopping: you generally get what you go for: no more, no less. A woman will go into a store with a hundred thousand dollars' worth of goods all around her, buy a paper of pins, and walk out; that is all she came for. I have seen the storehouse of God's grace packed from cellar to ceiling, and I have seen men go in and gather up an expression of the preacher and go home. Let us take a broader view of these things.—*S. Jones.* Every day we may see some new thing in Christ: His love hath neither brim nor bottom. Oh that I had help to praise Him.—*Rutherford.*

predestination

5, 6. predestinated,[a] foreordained. **adoption,**[b] not a natural, but a constituted relationship, sonship acquired by adoption. **by . . Christ,**[c] *lit.* "through Jesus Christ," Representative and Mediator. **to himself,** "as the Father is the Origin of the process of Redemption, so He is continually presented as its End." **according . . will,**[d] "nothing in that Will is capricious; all is supremely wise and good." **to the praise,** *i.e.*, that the *grace* of Redemption might be adored and *praised* in respect of that *glory* of God which is the harmony of His attributes, His character."—*Moule.* **grace,**[e] **accepted,**[f] His grace making *us* gracious. **beloved,**[f] Jesus the object of the Father's eternal, boundless, immutable love.

Adoption.—I. The magnitude of this privilege: 1. The glory of the Being by whom we are adopted; 2. The cost at which it was procured; 3. Of what this inheritance consists; 4. The manner in which it is conferred. II. The benefits and comforts that flow from it—1. The spirit of adoption; 2. The care and protection of God; 3. His compassion for our infirmities; 4. His designs for our eternal good by means of affliction. III. The evidences by which its possession may be known: 1. The image of the Father; 2. Filial affection, not slavish terror, in His service; 3. Love to the brethren. IV. The duties which this relation imposes: 1. Walk worthy of your high vocation; 2. Be subject to the Father's will, both in doing and suffering; 3. Be mindful of your relative duties to your spiritual kindred; 4. Let your hearts be at home.—*Katterns.*

Sayings of dying men.—Mr. Matthew Henry, a little before his death, said to a friend, "You have been used to take notice of the sayings of dying men: this is mine, That a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that any one can live in this world."

a Ro. viii. 29, 30.
b Jo. i. 12; Ro. viii. 15; 2 Co. vi. 18; Ga. iv. 5; 1 Jo. iii. 1; Re. xxi. 7.
c Jo. xx. 17; Ga. iii. 26.
d Lu. xii. 32; Ma. xi. 26; Ro. ix. 11—16.
e Ep. ii. 7.
f 1 Pe. ii. 4. 5; Ro. iii. 21—25; 2 Co. v. 21.
g Ma. iii. 17.

redemption

"*Redemption:*"—this word and its Greek equivalent point by derivation to the idea of *rescue by ransom*, whatever the ransom may be."—*Cam. B.*

7—9. have, even now. Ever needing, ever having. **redemption,**[h] ransom fr. the curse, fr. sin, fr. hell. **blood,**[i] "our lives are forfeit, for we are sinners; a sacrificial death is needed and is provided. **the . . sins,** as the fruit in us, and for us, of this redemption. **according . . grace,** not acc. to the number or nature of our sins. "Riches" is a frequent idea with St. Paul, in reference to Divine grace and gifts.—*Moule.* The abundance of His grace secures the completeness of our pardon. **wherein . . us,**[j] wh. (grace) He made to abound. **in . . prudence,**[k] revealing the wisdom and prudence of God, and working w. and p. in us. **having . . us,** "the believing Church" by His word and through our experience. **mystery,**[l] "as always in N. T., a truth undiscoverable except by revelation; never necessarily a thing unintelligible, or perplexing, *in itself.*" **acc. . . pleasure,** wh. measures the knowledge imparted, and fixes the time. **which . . himself,**[m] better, "which He purposed in Him," *i.e.*, in the Son. The "purpose" of the Father was "in the Son," inasmuch as it was to take effect through the Son, incarnate, sacrificed, and glorified.—*Camb. B.*

Christianity the great.—I. The crisis of the universe,—"the fulness of times." II. The scene of redemption. III. The pre-eminence of Christ. He is the Sun, the centre, the circumference, the beginning, and the ending of this majestic congress. IV. The wonderful gathering: 1. All things which are in heaven; 2. The Jewish Church; 3. The Gentile Church.—*Alport.*

Wisdom.—"Christ was made of God unto us *wisdom.*" To a close observer of the primitive Christian societies few things must have been more noticeable than the powerful mental stimulus imparted by the new faith. These epistles are a witness to the fact. That such letters could be addressed to communities gathered mainly from the lower ranks of society—consisting of slaves, common artisans, poor women—shows that the moral regeneration effected in St. Paul's converts was accompanied by an extraordinary excitement and activity of thought. In this the Apostle recognized the work of the Holy Spirit, a mark of God's special favor and blessing.—*Findlay.*

"The leaders of the Apostolic Church were the profoundest thinkers of their day; though at the time the world held them for babblers, because their dialect was not of its schools. They drew from stores of wisdom and knowledge hidden in Christ, which none of the princes of this world knew."—*Findlay.*

h Ro. iii. 24; Ga. iii. 13; Tit. ii. 14.
i He. ix. 12; 1 Pe. i. 18, 19; 1 Jo. i. 7, 9; Re. v. 9; Ac. xx. 28.
j Ro. v. 20.
k Ro. iii. 25, 26.
l Ep. iii. 4—6, 9, 10; Col. i. 26, 27; 1 Ti. iii. 16.
m 2 Ti. i. 9, 10; Job xxxiii. 13; Ro. xi. 33, 34.

the destiny of the creature

10—12. dispensation . . times,[n] *lit.* "in view of the stewardship of the

n Ge. xlix. 10; Ga. iv. 4.

fulness of the seasons." The word rendered "dispensation" is *lit.* "stewardship, house-management." Its special meaning here seems to be that the eternal Son is the True Steward in the great House of the Father's spiritual Church.—*Camb. B.* **he . . one,**[a] into one system, or one kingdom. **all . . Christ,** for His glory, under His rule. **both . . earth,** *i.e.*, His sway is universal. **inheritance.**[b] **counsel,**[c] determination. **who . . Christ,**[d] who have bef. hoped; *i.e.*, the Jews, who pointed the way to the Gentiles.

Who worketh all things.—God works in—I. Creation. What would creation have been without His design? II. Grace. Shall the new creation have the fickle genius of free-will to preside over it, when Divine counsel rules the old creation? III. Providence. There is a God in providence, and this very fact may prove that there must be a God in grace.—*Spurgeon.*

13, 14. ye, Ephesian Christians, Gentiles. **after . . truth,**[e] the eternal verity of Christ. **the . . salvation,** the good news revealing the plan and possibility of your salvation. **after . . believed,**[f] faith the condition. **with . . promise,**[g] the promised Spirit, the Holy One. **earnest,**[h] this word was used for the bridegroom's betrothal gifts to the bride; a case exactly in point here. **until . . possession,** final handing over of that eternal blessedness in heaven, of wh. we even now have the foretaste and pledge in the *earnest.*

The sealed believer the fullest development of God's glory, and a source of hiyhest good to the universe.—I. In the new character which he exhibits in the moral and spiritual world; 1. As a forgiven sinner he is the monument of God's love and pity; 2. As a redeemed spirit, a monument of the purity and holiness of God's character and nature; 3. As an heir of Heaven, a monument of the infallibility of God's nature. II. In the new spirit which he cherishes in relation to God. A spirit of—1. Attention to God's Word; 2. Obedience to His commands; 3. Acquiescence in His will; 4. Zeal and activity in His work. III. In the new principles by which he regulates his life and conduct: 1. Benevolence amidst selfishness; 2. Truth amidst deception; 3. Honesty amidst dishonesty; 4. Justice amidst injustice; 5. Temperance amidst intemperance.—*Preece.*

Heaven our inheritance.—We have heard of a great man who once took a poor believer and said—"Do you look over there to those hills." "Yes, sir." "Well, all that is mine; that farm yonder, and that yonder, and beyond that river over there—it is all mine." "Ah," said the other—"look at yonder little cottage, that is where I live, and even that is not mine, for I have to hire it, and yet I am richer than you, for I can point up yonder and say, there lies my inheritance, in heaven's unmeasured space, and let you look as far as ever you can you cannot see the limit of my heritage, nor find out where it ends nor where it begins."—*Spurgeon.*

15—17. heard . . Jesus, the best thing one man can hear of another. **love . . saints,** the fruit of that faith. **cease . . you,** to God, for giving that faith wh. works by love. **making . . prayers,**[i] that their faith might increase, and love abound. **Father . . glory,**[j] glorious Father; the centre and source of glory. **wisdom,**[k] gen. understanding of mind of God. **revelation,** single glances into truth, into God's will in rela. to circumstances, etc.

The prayers of the Church needed for her ministry.—I. While exposed, like ourselves, to all the common temptations of the depraved heart and follies of youth, there are found, in his very studies, perils of formidable character:—1. The loss of sympathy with ordinary and uneducated minds; 2. The love of fame; 3. The blind worship of genius, as an object of admiration for its own sake, and apart from the moral uses to which it is devoted; 4. The studying of the truth, merely as an exercise of the understanding, without securing its due influence on the heart. II. Hence, from the future influence, as well as from the present employments of the rising ministry, we may infer the need of prayer on their behalf.—*Williams.*

18, 19. eyes . . enlightened,[l] spiritual illumination. **hope,** the eternal prospect opened by, and connected with, the Effectual Call of Divine grace. **his calling,** the Voice of Divine Grace, prevailing upon the will. This is the ruling meaning of "call," "calling," etc., in the Epistles. "His call . . doth, in a way known to Himself, twine and wind the heart which way He pleaseth."—*Camb. B.* **riches . . glory,**[m] glory is the essential characteristic of salvation, and this glory is richly abounding.—*Vincent.* **what . . power,**[n]

a He. i. 1, 2; Ep. iii. 15; Ph. ii. 9, 10; Col. iii. 10, 11; He. xii. 22—24.

b Tit. iii. 7; Ja. ii. 5; Ac. xx. 32; 1 Pe. i. 4; Col. i. 12; iii. 24.

c Is. xlvi. 10.

d Ac. xix. 1—3; Ro. ii. 10.

earnest of the inheritance

e Ro. x. 17; Ja. i. 18.

f Mk. xvi. 15, 16; Ro. i. 16; 2 Ti. iii. 15.

g Joel ii. 28; Lu. xi. 13; Jo. xiv. 16, 17.

h 2 Co. i. 22; Ep. iv. 30; 2 Co. v. 1, 4, 5; Ro. viii. 15—17, 23.

"What need he fear who is sure his short conflict will end in victory? Do but love, and that will banish all fear and all impatience; do but believe, and that will ensure a triumph; for 'this is the victory that overcometh the world, even our faith.' Faith gives us arms and conquest too; love inspires with courage, and bestows the crown."—*Wogan.*

thanksgiving and prayer

i Phi. i. 3, 4; 1 Th. i. 2, 3; Ro. i. 9; 2 Ti. i. 3; 1 S. xii. 23.

j Jo. xx. 17; 1 Ch. xxix. 11.

k Col. i. 9; Jo. xvi. 13, 14; Ma. xi. 27; 1 Co. ii. 7—10; Je. xxiv. 7; Ja. i. 5.

things to be known

l 2 Co. iv. 4, 6; iii. 18; Ps. cxix. 18; Is. xlii. 6, 7; Lu. xxiv. 45; Ac. xxvi. 17, 18; xvi. 14.

m Ro. viii. 30; 1 Th. ii. 12; Phi. iii. 13, 14, 21; Tit. ii. 13; iii. 7.

n Ps. cx. 2; Ph. ii. 13.

in converting, renewing, governing the soul. **acc. . . power,**[a] *lit.* "according to the working of the strength of His might;" a magnificent accumulation. Here is the *scale* by which to measure the possibilities of the Divine power; it is the surpassing victory of its exercise in the Lord's Resurrection.

Spiritual eye-salve.—I. An eye: 1. The situation of this spiritual eye is in the soul; 2. Its qualification—"enlightened;" 3. Its diseases; 4. The means to cure these. We must learn to see ourselves—(1) Naturally, (2) Morally, (3) Spiritually. II. An object to be seen—"the hope of his calling," etc. The things necessary to seeing this object perfectly are: 1. Firmness of the organ that seeth; 2. A proportional distance between the eye and the object; 3. Light whereby to see; 4. Substantial matter in the object; 5. Clearness of atmosphere; 6. Steadiness of the object.—*Adams.*

His mighty power.—Look at Jesus where He was—the poor, tortured, wounded body, slain by our sins, lying cold and still in Joseph's grave; then lift up your eyes and see Him *where He is*,—enthroned in the worship and wonder of heaven! Measure by that distance, by the sweep and lift of that almighty Arm, the strength of the forces engaged to your salvation. the might of the powers at work through the ages for the redemption of humanity.—*Prof. Findlay.*

20—23. which . . Christ, an ill. of the power as well as mercy of God. **when . . dead,**[b] *i.e.*, in the act of raising Him. **at . . hand,**[c] the Ascension is directly *recorded* only thrice (Mark xvi.; Luke xxiv.; Acts i.), but it is constantly taken for granted and dealt with. in the Acts and Epistles, as a fact as objective and literal as the Resurrection."—*Moule.* **far above,**[d] as His nature and office are *far above.* **all . . dominion,**[e] all degrees of heavenly intelligence. **and . . come,** saints here and in heaven. **all . . feet,**[f] all subdued under Him as Conqueror and King. **head . . things,**[g] He rules all events, etc. **to . . church,** this great word appears here in its highest reference, the company of human beings "called out" from the fallen world into vital union with the glorified Christ. **which . . body,**[h] "a metaphor which suggests not only vital union with the Head, but that the will of the Head is exercised through the members. They are His *instruments.*" **the . . him,** not only full of Christ, but manifesting the fulness of grace, etc., there is in Christ. **that, . . all,**[i] "His vital connection with His true Church is such that it not only is the receptacle of His Divine grace, but is actually pervaded everywhere by His spiritual omnipresence."

Christ the Lord of all.—I. The sovereignty of Jesus Christ, as here declared: 1. Sovereignty must, by the very nature of the Deity, belong to God; 2. Christ is supreme in relation to every creature; 3. He asserts and maintains His sovereignty in every sphere with special relation to His Church; 4. Christ's headship over His Church is distinct from that over all. II. What does this headship involve? 1. A strict, 2. An active, 3. An universal, 4. A redemptive, 5. A judging, government.—*Martin.*

Communion with Christ.—What! is Christ thy Brother, and does He live in thine house, and yet thou hast not spoken to Him for a month? I fear there is little love between thee and thy Brother, for thou hast had no conversation with Him for so long. What! is Christ the Husband of His Church, and has she had no fellowship with Him for all this time?—*Spurgeon.* "*The fulness of Him who filleth all in all.*"—Oh, the honor of being a member of that body! That man can well afford to part with dust and ashes who is in possession of gems, and precious stones, and priceless rubies; nay, who can call kingdoms; nay, who can call the world; nay, who can call Jesus his own! That man can afford to trample under his feet all the pleasures of his fellow-creatures, who can say, "My Beloved is mine, and I am His."—*Pope.*

CHAPTER THE SECOND.

1—3. you, you *also.* **quickened,** raised up fr. the death of sin; in the *A. V.* "to quicken" means seldom, if ever, to excite what already lives, but to bring from death to life. **dead,**[j] morally, spiritually. **wherein,** in this state of death. **walked,**[k] lived an animal life, dead to moral duty and eternal things.[l] **course**[m] **. . world,** this present sinful order of things. **prince . . air,**[n] *lit.* "the Ruler of the authority of the air;" the great Personal Evil Spirit, Satan; whose existence, sparingly indicated in the O. T., is largely

a Ep. iii. 21; 1 Pe. i. 3—5.

"Christianity is not bound up with the infallibility of the Church, whether in Pope or councils, nor with the inerrancy of the letter of Scripture: it stands or falls with the reality of the facts of the Gospel, with the risen life of Christ and His presence in the Spirit amongst men."—*Findlay.*

"He sins against this life who slights the next."—*Young.*

exaltation of Christ

b Ac. ii. 24; Jo. x. 17, 18.

c Ac. vii. 56.

d He. i. 13.

e Phi. ii. 9, 10; He. i. 4; Col. i. 16; ii. 10.

f Ma. xxviii. 18; 1 Co. xv. 27; He. ii. 8.

g Ep. iv. 15, 16.

h Ep. v. 23, 30; 1 Co. xii. 12, 27; Ro. xii. 5.

i Col. i. 13.

"Let us not listen to those who banish Christ to the Church triumphant in heaven. His kingdom is a kingdom of faith. We cannot see our head, and yet we have one."—*Luther.*

man's natural state

j Col. ii. 13; Jo. v. 24; Ro. viii. 6—8.

k 1 Co. vi. 11.

l Sleep-walkers. "For in this sleep of death there is a strange somnambulism."—*Eadie.*

m Ro. xii. 2; 1 Jo. ii. 15—17; v. 4.

n 2 Co. iv. 4; Job

dwelt upon in the N. T.—*Camb. B.* **the . . disobedience,** an example of the frequent Hebrew phrase, "son of," "child of," in the sense of close connection. **conversation,**[a] *lit.* "moved up and down;" engaged in the activities of life. **mind,** "the distinction is between sin in imagination and sin in positive action." **the . . wrath,**[b] under wrath, suffering punishment.

Sin.—I. Its essence—disobedience to the will of God—obedience to the flesh. II. Its universality—it extends over all. III. Its variety—not merely a variety in the extent of guilt. IV. The corruption accruing from it.—*Braune.*

Nature and grace.—Socrates was once accused by a physiognomist of having a base and lewd disposition: his disciples, knowing his character to be altogether the reverse, were much enraged, and would have beaten the offender; but Socrates interposed, and modestly acknowledged, "I was once naturally the character he describes, but I have been *regenerated* by philosophy." Every Christian will acknowledge that he is by nature a child of disobedience and wrath, and that by the grace of God he is what he is.

4, 5. but God, "the Divine counter-fact now comes in, brighter for the awful contrast." **who . . mercy,**[c] His mercy—not our merit—explains what follows. **love.**[d] **even . . sins,** even *then* the objects of Divine love. **hath . . Christ,**[e] as vitally and by covenant one with Him. **grace . . saved,**[f] have no doubt, therefore, ab. the possibility of your salvation.

Grace and law.—So far from being irreconcilable, grace and law conduct necessarily to one another. I. The law conducts naturally to grace. Consider: 1. Its nature; 2. Its extent—it is the law of perfection; 3. Its authoritative character; 4. Its sanction or guarantee—happiness. II. Grace, in its turn, leads back to the law: 1. Grace, as manifested in the Gospel, is the most splendid homage, the most solemn consecration, which the law can receive; 2. Thus, in the idea of evangelical grace, the moral law is highly glorified, and should be so in the hearts of those who receive grace; 3. In this manner, grace, and grace alone, leads back to the law.—*Vinet.*

The power of love.—A certain man had a wayward son; his conduct brought down his father to a premature grave: on the day of his funeral the son was present, saw unmoved the pale face of his father in the coffin, stood unmoved on the brink of the grave. The family retraced their steps. Their father's will and testament was read; in that testament was the name of the undutiful son. As his name was read his heart heaved with emotion, his eyes were bedewed with tears, and he was heard to say, "I did not think that my father would have so kindly thought of me in his will." In the family of Christ, some of us, in reading His Testament, and thinking upon His great love and marvellous gifts, feel our unprofitableness and unworthiness, and are filled with contrition and gratitude, with love and wonder.—*Davies.*

6, 7. raised . . sit, etc.,[g] "the love which went out towards the slain and buried Jesus when the Father stooped to raise Him from the dead, bends over us as we lie in the grave of our sins, and exerts itself with a might no less transcendent, that it may raise us from the dust of death to sit with Him in the heavenly places.—*Findlay.* **shew . . grace,** as an encouragement to all to seek Him. **in . . us,**[h] who were so lost and sinful. **through,** *Gk.*, in. **Christ,** as the sphere of the manifestation of mercy, and in wh. alone its operations are felt.

The ages to come.—The need of a fore-looking to future ages. I. The condition of the human race as it now exists. II. The condition of the Church itself—all that we are wont to esteem its best part. III. Our knowledge of God in the present state of things. IV. The things to be revealed in future ages—a personal experience in us of which we now have but the faintest trace in analogy: all these lead one to rebound from the present, and to seek comfort in looking forward to "the ages to come."—*Beecher.*

Preparing for heaven.—"Mamma," said a little child, "my Sunday-school teacher tells me that this world is only a place in which God lets us live a while, that we may prepare for a better world. But, mother, I do not see anybody preparing. I see you preparing to go into the country, and Aunt Eliza is preparing to come here; but I do not see any one preparing to go there; *why don't they try to get ready?*"——When Ben's master died, they told him he had gone to heaven. Ben shook his head, "I 'fraid massa no go there." "But why, Ben?" "Cos, when massa go North, or go a journey to the Springs, he talk about it a long time, and get ready. I never hear him talk about going to heaven; never see him get ready to go there."

i. 7; Ep. vi. 12; 1 Jo. v. 19.
a Tit. iii. 3; 1 Pe. iv. 3; Ga. v. 16–21.
b Ro. iii. 9, 10; Ps. ii. 5; Ro. v. 12.

"The forgetfulness at the present day of the doctrine of the wrath of God has exercised a baneful influence on the various relations in which man holds the place of God, and in particular on the government of the family and the state."—*Von Gerlach.*

fruit of God's love

c Ep. i. 7; Ex. xxxiv. 6, 7; Ps. lxxxvi. 15; Mi. vii. 18.
d Ro. v. 8; Jo. iii. 16; 1 Jo. iv. 10, 19; 2 Ti. i. 9; Je. xxxi. 3.
e Jo. v. 21; vi. 33; Col. iii. 1, 3.
f Ro. iii. 23, 24; Tit. iii 5.

"Notorious sinners who have found mercy are as landmarks, showing what extensive boundaries mercy hath set for itself. It were a healthy walk, poor, doubting Christian! for thy soul to go this circuit often."—*Gurnall.*

the ages to come

g Jo. xvii. 24; Re. iii. 21; Ro. vi. 8–10; He. vi. 19, 20; Phi. iii. 20.
h Tit. iii. 4.

"We sinners are a proud race, and our pride is oftentimes the worst of our sins. We must be content to receive mercy, love, grace, kindness—every thing, without deserving the least fraction of the immense sum. How it strips our vanity; how it crushes us to the dust—'the weight of pardoning love!'"—*Exp. B.*

salvation by grace

a 2 Ti. i. 9.

b Mk. xvi. 16; Ac. xvi. 30, 31; Ro. iv. 16.

c Jo. vi. 44, 45; Phi. i. 29.

d Ro. iii. 20, 27, 28; iv. 2; ix. 11.

e 1 Co. i. 29—31.

f Ep. iv. 24; 1 Co. iii. 9; 2 Co. v. 5; Phi. ii. 13.

g 2 Co. v. 17; 1 Jo. ii. 6; Ro. viii. 29; Ep. i. 4; Tit. ii. 14.

"This, then, is that which makes it all grace from beginning to end, that God not only saves upon believing, but gives believing itself." — *Leighton.*

far off made nigh

h Is. li. 1; Ps. ciii. 2.

i Ro. ii. 28, 29; Col. ii. 11; Phi. iii. 3.

j Ac. iii. 25; Ro. ix. 4, 5; Ga. iii. 16, 17.

k Ro. i. 18—20; ii. 18.

l Col. i. 21—23.

m Ro. v. 10; 1 Pe. iii. 18.

"To be without God in the world is to be in the wilderness, without a guide; on a stormy ocean, without harbor or pilot; in sickness of spirit, without medicine or physician; to be hungry without bread, and weary without rest, and dying with no light of life. It is to be an orphaned child, wandering in an empty, ruined house."—*Findlay.*

"Whether religion be true or false, it must be necessarily granted to be the only wise principle and safe

8—10. grace . . saved,[a] a truth that cannot be too oft. repeated, both for God's glory and our comfort. **faith,**[b] "Jesus Christ is all and in all, and we are complete in Him—not in Him and our own doings combined—but in Him alone."—*Reid.* **that,** let the clauses, "and that, not of you; God is the gift," be taken as a parenthesis, and the point of the interpretation will be clear. **it . . God,**[c] who both gives the objects of faith and the power of believing. **works,**[d] legal obedience. **boast,**[e] of having, by his obed., wrought his own salvation and deserved it. "The Apostle is everywhere jealous for the sovereign claim of God to the whole praise of our salvation." **created . . works,**[f] our good works are the fruit, the obedience of faith. **which . . them,**[g] our walk in Him is a walk in them.

Grace and faith.—I. How we may be said to be saved through faith: 1. Without it we can never be saved; 2. Every one who has it will undoubtedly be saved. II. How, in consequence of this, we are saved by grace, III. The consideration that faith is the gift of God. He—1. Reveals the great objects of faith; 2. Inclines the mind to attend to them; 3. Conquers the aversion of the heart to the Gospel; 4. Carries on this blessed work, and maintains the Divine principle.—*Doddridge.*

The use of good works.—"God," said a minister to a boy who stood watching a caterpillar spinning a very beautiful cocoon, "God sets that little creature a task to do; and diligently and very skilfully he does it; and so God gives us good works to perform in His name and for His sake. But, were the insect to remain satisfied forever in the silken ball which he is weaving, it would become, not his home, but his tomb. No; by not resting in it, but forcing a way through it, will the winged creature reach sunshine and air. He must leave his own works behind, if he would shine in freedom and joy. And so it is with the Christian."—*Cook.*

11—13. remember,[h] for memory will aid you in realizing God's grace. **called,** contemptuously. **uncircumcision,** far off, aliens, out of the covenant. **by . . hands,**[i] by the Jews. The Pharisees "called" themselves "The Circumcision;" St. Paul vitiates the word of privilege, or rather their use of it, by the added words, "hand-wrought, in the flesh."—*Camb. B.* **aliens,** in a state of alienation. **commonwealth,** the external polity. **Israel,**[j] theocratic name of honor. **promise,** *lit.* "of the Promise," the great Promise of Messiah, according to which those who "are of the Messiah are Abraham's seed, and heirs by promise." **hope,** of grace or glory. **without . . world,**[k] no knowledge of God, "without Church, without promise, without hope, without God." **now,** in contrast to the past. **in . . Jesus,** living union. **were . . off,**[l] moral distance. **nigh,** to God. as a Father. **blood . . Christ,**[m] the ransom-price: by wh. you are bought into the glorious liberty of children of God.

Aliens brought nigh to God.—I. We must so look on our misery as to remember our estate by mercy; 2. The Lord brings such as are furthest estranged from Him to be near unto Him. (1) None, then, need despair of himself; (2) No, nor of others, however bad. 3. A wonderful change is made in those who are in Christ. (1) Nearness to God. God dwells with Christ: we, therefore, being in Him, must needs have communion with the Father and the Holy Spirit. (2) And to our fellow-Christians. Christ is the head of His members; we must therefore needs be near to those who are in affinity with Christ, as in wedlock. 4. It is by the blood of Christ that we are reconciled to God. Therein we see all good things purchased for us: grace, mercy, peace, eternal salvation, yea, a heaven of treasures and riches gathered for us, and that we are made partakers of, by a due view of mediation of Christ crucified.—*Paul Bayne.*

Rock of Ages.—"The greatest of modern hymns had its spiritual birthplace in a barn! About the year 1756, a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During this visit at the hamlet of Codymain, an earnest layman was holding Evangelistic services in a barn, for the benefit of the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted to the place by curiosity. The homespun preacher's text that day was, 'Ye who sometimes were far off are made nigh by the blood of Christ.' Up to that time the boy had been a stranger to the great salvation, but the plain discourse led him to Jesus. He was converted that day, and the sermon that converted him gave, in the end, to Christendom the matchless hymn, 'Rock of Ages.' Truly the faithful servant of God who scatters his seed upon the waters little knows

whereunto it may grow, or after how many days he may find it. That plain Irish preacher was setting in tune that day a youthful heart which should yet yield the marching song to millions on their way to glory."

14, 15. he . . peace,[a] as the connection indicates, the "peace" between the Tribes of the New Israel, the Gentile and Jewish believers; such peace that now, within the covenant, "there is neither Jew nor Greek."—*Camb. B.* Not merely the peace-maker. **both,** Jew and Gentile. **one,**[b] family and flock of God. **broken . . us,** abolished the right of circumcision wh., as a fence, separated Israel fr. rest of world. **enmity,** hatred of Jew and Gentile for ea. other. **even . . ordinances,**[c] on acc. of wh. the Jew hated the Gentile, and the G. scorned the J. **twain,** who stood apart. **one . . man,**[d] united brotherhood, compact as body of one man.

Christ our peace.—"He is our peace" in relation to:—I. God. With regard to—1. The Divine will. Obedience to this is necessary to peace. Man is naturally at war with God. . . . Christ restores peace between God and man. 2. The Divine character. II. Our own nature. Christ becomes our peace by restoring to us our proper King. III. Our fellow-men. He becomes our peace with regard to nationality—no Jew and Gentile with Him—and with regard to religious differences. Conclusion:—Is Christ your peace, or are you still in rebellion against Him? Remember, He alone can be your peace; take Him then as such, and be filled with Him.—*Bartlett.*

Our peace.—"In His wrath He remembers mercy." Within that infinite nature there is room for an absolute loathing and resentment towards sin, in consistence with an immeasurable pity and yearning towards His sinful children. Hence the cross of our Lord Jesus Christ.—*Findlay.*

16, 17. both . . God,[e] as well as to ea. other. **one body,** as they also are made one. One Saviour for *one* sinful race. **enmity,**[f] on man's part towards God; as well as (*v.* 15) of Jew and Gentile towards ea. other. **came,** aft. His resurrection by His spirit and the mouth of His apostles. **and . . peace,**[g] "peace" was His first word in Resurrection-life to His gathered Church, and that Church was then, and not till then, sent to the world, "far off" as well as "nigh," to be an "ambassador on behalf of Christ." **afar . . nigh,**[h] Gentiles and Jews.

The enmity slain.—I. The slain—enmity between God and man. This enmity is—1. Long standing; 2. Unjust; 3. One that cannot be concealed as long as it lasts. II. The slayer—the cross of Christ. It is slain by the cross because—1. Both parties can meet here; 2. Of the love that is here manifested.

Reconciliation through the Cross.—I do not know whether there is any truth in the statement of a correspondent that whatever part of the earth the lightning once strikes it never strikes again, but whether it be so or not, it is certain that wherever the lightning of God's vengeance has once struck the sinner's substitute it will not strike the sinner.—*Spurgeon.*

18, 19. access,[i] "introduction" is the proper meaning of the original word, reminding the accepted Christian that he owes his freedom of entrance to Another. **by . . spirit,**[j] com. to Jew and Gentile. "See Acts x. for the fact that even to Apostles after Pentecost it was still a discovery that the Holy Ghost should visit and bless Gentiles with the same freedom and fulness as Jews." **Father,** of Christ, and of us in Him. **foreigners,** sojourners. **fellow-citizens,**[k] dwelling in their city here—the Church; with them travelling to the heavenly city. **household,**[l] the idea is not of domestic *service*, but of the "child at home." In the deepest sense the Gentile believer, once "far off" in both position and condition, is now *at home* with his Living Father in Christ.—*Camb. B.*

Citizens of heaven.—This means that we—I. Are under heaven's government. Christ the King of heaven reigns in our hearts; and we obey His decrees. II. Share the honors of heaven: 1. The glory which belongs to beatified saints; 2. The spotless robe of Jesus' righteousness; 3. The honors of citizenship:—(1) Angels for our servitors, (2) Saints for our companions, (3) Christ for our Brother, (4) God for our Father, (5) A crown of immortality for our reward. III. Have common rights to all its property. There is naught in heaven that belongeth not to us. IV. Enjoy its delights.—*Spurgeon.*

A numerous family.—A pious gentleman was engaged in a certain branch

hypothesis for a man to live and die by."—*Tillotson.*

Christ our peace

a Ro. v. 1.
b Jo. x. 16; Ga. iii. 26; Ac. x. 28; Ma. xxvii. 51.
c Col. ii. 14.
d 1 Co. xii. 12, 13; Ga. vi. 15.

"'*He* is our peace;' and if He is in our hearts, we must needs be sons of peace. 'Behold the secret of all true union! It is not by others coming to us, nor by our going over to them; but it is by both them and ourselves coming to Christ' that peace is made."—*Monod.*

reconciliation

e 2 Co. v. 19, 21.
f Ro. viii. 7.
g Lu. ii. 14; Ro. v. 1; Is. lvii. 19.
h Ac. ii. 39; De. iv. 7; Ps. cxlviii. 14.

"Observe here, as consistently in the N. T., the isolation of the Lord's Death from His Life-work, where ideas of atonement are in view; a fact most suggestive of the doctrine that that Death was a true and proper propitiatory Sacrifice, an altar-work, and not only a supreme act of self-sacrificing sympathy with man's need and God's holiness."—*Moule.*

household of God

i Ep. iii. 12; Jo. xiv. 6; x. 9; Ro. v. 2; 1 Pe. iii. 18; He. iv. 14, 16; x. 19–22.
j Ro. viii. 14, 15, 26, 27; 1 Co. xii. 13; Jo. iv. 21, 23.
k Ph. iii. 20; He. xii. 22, 23.
l Ga. vi. 10; Ep. iii. 15; 1 Jo. iii. 1.

"Happy indeed are the stones

that God chooses to be living stones in this spiritual temple, though they be hammered and hewed, to be polished for it, by afflictions, and the inward work of mortification and repentance."—*Leighton.*

the Church of God

a Ep. iv. 11, 12; 1 Co. iii. 9. 10; Re. xxi. 14; 2 Pe. i. 21.

b Ma. xvi. 16—18; 1 Pe. ii. 4, 5; Is. xxviii. 16; Ma. xxi. 42; Ps. cxviii. 22.

c Ep. iv. 14—16; 1 Co. vi. 19; 2 Co. vi. 16.

d Jo. xiv. 16—18, 23; Ro. viii. 9; 1 Jo. iv. 13.

"'For a habitation of God in the Spirit:' behold the goal of God's ways with mankind! For this end the Divine grace has wrought through countless ages and has made its great sacrifice. For this end Jew and Gentile are being gathered into one and compacted into a new humanity."—*Findlay.*

of business by which he was rapidly increasing his wealth. When he had made about 50,000 dollars, the Rev. Mr. —— was one day conversing with him, and asked him if he had not accumulated property enough for his family, and if he had not now better give up that kind of business? "Oh," said he, "I have not yet made enough to give each of my children a *single leaf of the Catechism.*" "Why," inquired the clergyman, "how large is your family?" "About six hundred millions," was his reply. He looks upon the whole family of man as his own family, and he is laboring for the salvation of them all.

20—22. built . . prophets,[a] New Test. prophets, such as are named in Ac. xv. 32, and Eph. iv. 11. **Jesus . . stone,**[b] "Apostles and Prophets reveal and enforce a basis of truths for the rest and settlement of the saints' faith; those truths, at every point of juncture and prominence, are seen to be wholly dependent on Jesus Christ for significance, harmony, and permanence."—*Moule.* **whom . . together,**[c] in Christ, who, as the chief corner-stone, is the point of union and bond of the whole building. **groweth,** "in compactness, in extension." **temple,** all. to sure, stately, silent progress of the temple. **habitation,**[d] "the true idea is of the eternal Indwelling of God in the glorified Church. But this is reached through the lasting, though partial, Indwelling now."

The spiritual temple.—I. The foundation: 1. The Apostles—the messengers of Christ; 2. The prophets; 3. Christ Himself—the chief corner-stone—(1) Elect and precious; (2) The centre of union; (3) The ground of support. II. The superstructure. This building is—1. As the holy of holies—the proper habitation of God; 2. Fitly framed together; 3. Growing—a living temple only can grow. III. The object for which it was built. For—1. A habitation of God; 2. A school of instruction, lit up by the Spirit.—*Wolfendale.*

Evidences of our faith.—In the early part of the Duke of Wellington's singularly successful career, when as Sir Arthur Wellesley, in India, an officer dining at the mess where he presided, was sporting his infidel sentiments, Sir Arthur, wishing to put down such conversation, said, S——, did you ever read *Paley's Evidences?* The reply was in the negative. "Well, then," said Sir Arthur, "you had better read that book before you talk in the way you are doing." The occurrence passed away, and the conversation was soon forgotten; but the reference to Paley's work led Colonel S—— to inquire after it, and having obtained a copy, he read it with the most serious attention. He rose from the perusal of it with the fullest conviction of the falsehood of the system he had formerly adopted, and of the Divine origin of Christianity. But he did not stop here; he was determined to examine the Book itself, which he was thus satisfied was a revelation from God. The result was, that he cordially received this revelation of mercy, saw and felt his need of a Saviour, and believing in Jesus, became a Christian, not in name only, but in deed and in truth.

CHAPTER THE THIRD.

1, 2. for . . cause, "with such a present and such a future for my reason, motive, hope." **prisoner,**[e] as descr. in Acts.[f] **Jesus,**[f] more His than Cæsar's.[g] "Our Epistle thus stands grouped with Philippians, Colossians, Philemon, 2 Timothy, as an Epistle written from prison. Under all aspects of life Paul belongs to Christ. Whatever he is, does, or suffers, it is as *Christ's property.*—*Camb. B.* **Gentiles,** so the hist. shows.[h] **if . . heard,**[i] "the true account of it, surely, is that it is a phrase of almost irony, an allusion to well-known fact under the disguise of hypothesis." **of . . God,** in respect of, etc. **which . . you-ward,** ref. to his mission to the Gentiles.

Paul the prisoner of Christ

e Ac. xxi. 13.
f Ac. xxviii. 16.
g Ignatius, in his Ep. to the Ephs., calls his own chains "spiritual bracelets of pearls."
h Ac. xxi. 28; Ga. v. 11.
i Ac. ix. 15; xiii. 2; Ro. xi. 13.

"The man who possesses real fortitude and magnanimity will show it by the dignity of his behavior under

Paul a prisoner.—I. A great man in prison. This shows that men are generally—1. Too blind to recognize contemporary greatness; 2. Too corrupt to bear with a great man whom they cannot understand. II. A great man in prison for engaging in the highest service. III. For taking the most benevolent position in this service. IV. The imprisonment of a great man overruled by God for the good of His Church. In the prison Paul wrote this Epistle. Observe here: 1. The grandeur of Paul's spirit; 2. The providence of God.—*Jones.*

The highest honor.—One of the witnesses of the truth when imprisoned for

conscience' sake in Queen Mary's persecution of the Church, is said to have thus written to a friend: "A prisoner for Christ! What, is this for a poor worm? Such honor have not all the saints. Both the degrees which I took in the University have not set me so high as the honor of becoming a prisoner of the Lord."

losses, and in the most adverse fortune."—*Plutarch.*

3—6. mystery,[a] of free admission of Gentiles into the Ch. on equal terms with Jews. **as . . words** (see i. 9, 10; ii. 11—22). **my . . Christ,** better, "understanding" (*R. V.*). The thought is, not any laudation of the Apostle's intellect, but substantiation of his God-granted insight, verified by the spiritual reader, and resulting in further confidence on the reader's part. **that . . Gospel,**[b] this the substance of the mystery ref. to *v.* 3.

Divine revelation.—I. Contains the mystery of Christ. II. This mystery could not be discovered by human reason. III. Must be revealed by God. IV. Is written for our instruction. V. Ought to be diligently read and studied. VI. May be understood and enjoyed. VII. Can only be understood by the help of the Holy Spirit.—*Lyth.*

Deep spiritual knowledge is conditional.—We know not Christ aright till we are conformed to what we know of Him. The pure in heart see the pure and holy God. When the lady said to Mr. Turner (the painter), "Sir, I have seen that spot many times, but I never saw that which you have pictured." "No, ma'am," he replied, "I dare say you have not; but don't you wish you could?" The artist's eye sees what another eye cannot, and the pure in heart can see in God what no one else can see, because they are like to God.—*Spurgeon.*

the mystery of Christ

a Col. i. 26, 27; Ac. xxvi. 17, 18; 1 Co. ii. 7—12.

b Ga. iii. 28, 29; 1 Co. xii. 12, 13; Ep. ii. 14—17; Ga. iii. 14.

"It is to his predecessors in the knowledge of the truth rather than to himself that he refers when he speaks of 'holy apostles and prophets' in verse 5."—*Bib. Exp.*

7—9. whereof, of the Gospel. **minister,**[c] servant laboring in promoting it. **acc . . God,** "in a way explained by two things, a Divine Gift and a Divine working Power." **by . . power,** wh. had made of Saul the persecutor, Paul the Christian Apostle. **less . . saints,**[d] so great is that power and grace, that the least of the saints becomes the greatest of the Apostles. **the . . riches,**[e] "fulness of wisdom, righteousness, sanctification, redemption—all centred and summed up in Him."—*Alford.* **and . . see,**[f] by preaching, argument, expounding Scriptures. **fellowship,** dispensation. **which . . God,**[g] always known to Him: not an after-thought. **in Jesus Christ,**[h] *R. V.* omits.

The unsearchable riches of Christ.—I. Riches: 1. Value; 2. Abundance; 3. Supply. II. Unsearchable riches: 1. Value not fixed, nor traced out by investigation; 2. Abundance inexplorable by want and desire; 3. Supply inexhaustible by enjoyment and use. III. The unsearchable riches of Christ,—His freedom of bestowal.—*Martin.*

Unsearchable riches.—Dr. Conyers was for some years a preacher before he had an experimental knowledge of the truths of the Gospel. One day, studying his Greek Testament, as his custom was, he came, in the course of his reading, to Ephesians iii. 8, "Riches of Christ," said he to himself, "unsearchable riches! What have I preached of these? What do I know of these?" Such was the beginning of new views, new sentiments, new declarations, with this truly conscientious pastor, who had the honesty to inform his people on the very next Sabbath, that he feared he had been a blind leader of the blind, but that he was now determined to begin afresh: he trusted the Lord would lead him aright, and as he should be led, so he would lead them. The broad seal of the Spirit, convincing, converting, sanctifying multitudes through his ministry, put it beyond a doubt who had been the author of this revolution in his opinions and feelings, and that "the vision was of the Lord."

the least of all saints

c Col. i. 29.
d 1 Co. xv. 9; 1 Ti. i. 15; Phi. ii. 3.
e Col. ii. 3; 1 Co. i. 30.
f 2 Pe. i. 19; Ac. xxvi. 18; He. vi. 4; x. 32; Ps. cxix. 130.
g 1 Ti. iii. 16.
h Jo. i. 3; Col. i. 16; He. i. 2.

"It will cost something to be religious; it will cost more to be not so."—*Mason.*

10—12. to . . intent, for this purpose. **might . . church,**[i] *R. V.* "might be made known through the church;" angels learn through the Ch. what they cannot learn elsewhere. **manifold,**[j] multifarious, many-sided.[k] **purposed,**[l] better, "made." **boldness . . confidence,**[m] like the boldness of children, who ask of their parents without fear. **by . . him,** through our faith in Him. "The entrance into one-ness with Christ is, on our side, by faith (ii. 8), and (here) the life lived in that sacred one-ness is realized in the exercise of faith."

Angels made wiser by faith.—I. The manifold wisdom of God, as exhibited in the Gospel. In—1. Making salvation possible; 2. Devising a salvation suitable to man; 3. Appointing a salvation so conducive to His own glory.

the wisdom of God

i Re. v. 9—13.
j Ro. xi. 33.
k Lit., "*the much variegated* wisdom." The adjective is stronger (by the element "*much*") than that in 1 Pet. iv. 10 ("Manifold *grace*"). It occurs only here in N. T. The reference probably is to the *complicated problem* of man's redemption, met and solved by the "unsearchable riches" of the work of Christ. *Camb. B.*
l Ep. i. 8—11; 2 Ti. i. 9.
m Ep. ii. 18; He. iv. 16; x. 19—22.

II. The instruction which the angels themselves derive from its revelation to the Church. They see—I. The extent of God's perfections; 2. Their harmony; 3. The felicity arising from their exercise. Learn: (1) The guilt they contract who pervert the Gospel of Christ; (2) The folly of those who neglect it; 3. The happiness reserved for the saints in heaven.—*Simeon.*

The mission of the Church.—The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.—*Simpson.*

"Remember that He of whom these things are said, but thirty years before died a felon's death in the sight of the Jewish people. It is not *our* Lord Jesus Christ, whose name is hallowed by the lips of millions and glorified by the triumphs of centuries upon centuries past, but the Nazarene with the obscurity of His life and the cruel shame of Calvary fresh in the recollection of all men."—*Findlay.*

might in the inner man

a Phi. i. 14; 1 Th. iii. 3; Ac. xiv. 22. *b* 2 Co. i. 6. *c* Lu. xxii. 41; Ac. vii. 60; ix. 40; xxi. 5; Ro. xiv. 11.

"Every circle of holy and intelligent creatures having the name of πατριὰ takes that name from God as πατὴρ."—*Eadie; so Alford, Ellicott.*

d Ep. i. 7. *e* Ep. vi. 10; Col. i. 11; Ps. cxxxviii. 3; Is. xl. 29—31; 2 Co. xii. 9; Phi. iv. 13.

"A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds."—*Owen.*

the love of Christ

f Jo. xiv. 23; Ep. ii. 22; Ga. ii. 20; Col. ii. 7. *g* Ma. x. 37. *h* Ep. i. 18. *i* Ps. ciii. 17. *j* Ro. viii. 35—39; Jo. xiii. 1; xv. 9, 10; Pr. viii. 17; 1 Jo. iv. 19; Re. i. 5, 6; 1 Jo. iii. 16.

"The difference in significance between 'Christ' or 'Christ Jesus' and 'the Christ'

13—16. desire, beseech. **faint,** become dispirited. **tribulations**[a] **. . glory,**[b] "in the propagation of such a Gospel the messenger might well be willing to suffer for the sake of the converts; and they in their turn might well not be discouraged when they saw him suffer for them. Yet the intense community of love between converts and Apostle might still tempt them to depression; and hence this request, so generous and tender."—*Moule.* **cause,** the same phrase as that of *v.* 1. Here the broken connection is resumed. The "habitation of God" (ii. 22) is still in the Apostle's mind, but in another aspect. **bow . . knees,**[c] the bodily attitude is type and expression of the spiritual. **of . . Christ,** these words should be omitted. **the whole,** *R.V.* "every." **the . . glory,**[d] "the glory of God is, in brief, Himself, as the Infinite and Holy One, with all results, for Himself and His creatures, of His being such." **to . . man.**[e]

The spiritual family.—I. The Christian Church is a family—1. The offspring of a common Parent; 2. Bearing a common resemblance; 3. Governed by a common law; 4. The object of special attention. II. This family is at present widely dispersed. This suggests to us—1. The vast difference in the present condition of its members; 2. The lofty prospects of those members yet remaining on earth. III. Notwithstanding its wide dispersion it is still one. In its—1. Parentage; 2. Nature; 3. Saviour.—*P. L. Davies.*

Strength through the Spirit.—When I was a student at Princeton, Professor Henry had so constructed a huge bar of iron, bent into the form of a horseshoe, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld four thousand pounds' weight attached to it! That horseshoe magnet was not welded or glued to the metal above it; but through the iron wire coiled round it there ran a subtle current of electricity from a galvanic battery. Stop the flow of the current for one instant, and the huge horseshoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from the Living Jesus. The strength of the Almighty One enters into the believer. If his connection with Christ is cut off, in an instant he becomes as weak as any other man.—*Cuyler.*

17—19. Christ . . faith,[f] "not only here but throughout the N. T. the saint is viewed as meant to enjoy a prevailing, not an intermittent, intercourse with his Lord in faith and love." **rooted . . love,**[g] state of fixedness in love to Christ. **may . . saints,**[h] love the clue to heavenly knowledge. **what . . height,**[i] the Object is left unnamed. At least, it is that Work, Purpose, Covenant, of God in Christ which is ultimately resolved into the Eternal and Sovereign Love.—*Moule.* **know,** as far as we can, that we may know more. **love . . Christ,**[j] *i.e.*, His love to us. **which . . knowledge,** perfect comprehension. **filled . . God,** His love, wisdom, mercy, etc., dwelling fully in you.

The love of Christ.—I. Its depth. It reaches to men in—1. The lowest sphere of life; 2. The lowest abyss of guilt. II. Its height. The height of —1. Privilege to which it raises us—union to Christ's person, the best robe, the light of life, a crown of eternal glory: 2. Excellence. It calls us to—(1) Glory, (2) Virtue. III. Its breadth. It reaches to men of—1. All classes; 2. Every land. IV. Its length. It reaches from age to age, and from everlasting to everlasting.—*Belfrage.*

The four magnitudes.—"*Wide* as the furthest limits of the inhabited world, *long* as the ages of eternity through which God's love to His people will endure, *deep* as the abyss of misery and ruin from which He has raised us, *high* as the throne of Christ in the heavens where He has placed us." Such is the commonwealth to which we belong, such the dimensions of this city of God built on the foundation of the Apostles,—"that lieth four-square."—*Exp. Bib.*

20, 21. do . . abundantly,[a] superabundantly. **acc. . . us,**[b] the power of the indwelling Spirit; wh., by what it has done for us, may be regarded as proof of what may yet be done. **glory . . Jesus,**[c] *R. V.* "in the Church and in Christ Jesus." The meaning is that the reasons of eternal praise to the Father lie both in the Church and in the Saviour; in the Church, as chosen and glorified by Him, in the Saviour as His supreme and all-including Gift. —*Moule.* **ages . . end,** unto all the generations of the age of the ages.

Glorifying God.—I. All glory is due to God, and should be ascribed to Him. 1. Why it is due to Him. Because of—(1) His perfections; (2) His works. 2. How He must be glorified. In (1) Heart; (2) Speech; (3) Behavior. II. God is chiefly glorified in the Church. Because it—1. Is peculiarly related to Him; 2. Has peculiar advantages for glorifying Him. III. All the glory given to God must be in and by Christ. Because—1. Of ourselves we cannot glory Him; 2. He will not accept it at our hands, unless in Christ. IV. The work of giving glory will be the blessed employment of the saints through eternity.—*S. Lavington.*

On the great passage thus closed Monod remarks: "This doxology, which concludes at once the Apostle's prayer and the first part of his Epistle, would be remarkable anywhere, but it is doubly so here. . . . After the grandest promises which human language can express, the Holy Spirit here closes by declaring that all which can be expressed is infinitely below the reality which is in God. . . . But nothing less could answer the vast and undefined need of the heart. All that the mind can clearly grasp and the mouth articulately utter is incapable of satisfying us. And thus this close, so astonishing and unexpected, is just what we needed. . . . But alas, if this language which is infinitely below the reality which is in God is infinitely above the reality which is in us! . . . To pass from Scripture to our experience, seems like a fall from heaven to earth. . . . The Lord teach us how to bring our experience into harmony with His promises."

in such a sentence as this (*v.* 17) is not unlike the difference between 'Queen Victoria' and 'the Queen.' The latter phrase brings her Majesty before us in the grandeur and splendor of her Queenship. We think of her vast dominion, of her line of royal and famous ancestry, of her beneficent and memorable reign. So, to know the Christ is to apprehend Him in the height of His Godhead, in the breadth of His humanity, in the plenitude of His nature and His powers."—*Findlay.*

Divine mercy exceeds our thought

a Ro. xvi. 25, 27; Jude 24, 25; Ro. viii. 32; 1 Co. ii. 9.
b Ep. i. 19, 20; Col. i. 29.
c Ma. vi. 13; Re. iv. 10, 11; He. xiii. 15.

CHAPTER THE FOURTH.

1–3. "Here begins what may be called the Second Part of the Epistle. Hitherto the Apostle has dealt with the eternal and spiritual aspects of Redemption. He now comes to their sequel and manifestation in conduct and life."—*Moule.* **I . . Lord,** see on iii. 1. *Lit.* "the prisoner in the Lord." His bonds are due to his union with Christ. **worthy vocation,** ideally, of course, no human walk is "worthy of" the Gospel, the Call, or the Divine Caller. But practically it can and should be so, in the sense of being governed at every step by the Divine motives, applied by grace, and so presenting a true correspondence to those motives.—*Camb. B.* **called,**[d] since you are called, walk as men who are called to heaven and holiness. **lowliness,**[e] humility. "It is a distinctively Christian grace, viewed as a thing always to be sought and cherished." **meekness,** see on Ga. v. 22, 23. **long-suffering,** manifestation of meekness. **forbearing,** etc., fr. love bearing with ea. other's infirmities. **endeavoring,** *R. V.* "giving diligence." **unity . . Spirit,** "the sacred Oneness effected and maintained by the One Holy Spirit who had, by uniting them to Christ, united them to each other." **bond . . peace,** peace, a bond. Outward proof of inward union.

The unity of the Spirit.—By virtue of his having the Spirit, the believer is in union with every other spiritual man, and this is the unity which he is to be careful to keep. 1. This unity of the Spirit is manifested in love. A husband and wife may be, through Providence, cast hundreds of miles from one another, but there is a unity of spirit in them because their hearts are one. 2. This unity of the Spirit is caused by a similarity of nature. Find a drop of water glittering in the rainbow, leaping in the cataract, rippling in the rivulet, lying silent in the stagnant pool, or dashing in spray against the vessel's side, that water claims kinship with every drop of water the wide world over, because it is the same in its elements; and even so there is a unity of

walking worthily

d Col. i. 10; Phi. i. 27; 1 Th. ii. 12; Tit. ii. 10; 1 Pe. i. 15, 16; 2 Ti. i. 9; Ro. viii. 29, 30; 2 Pe. i. 3.

e Col. iii. 12, 13; Ma. xi. 29; Ga. v. 22, 23.

"Bind thyself to thy brother. Those who are bound together in love, bear all burdens lightly. Bind thyself to him, and him to thee. Both are in thy power; for whomsoever

I will, I may easily make my friend." — *Chrysostom.*

the Spirit which we cannot imitate. Here is the unity of the Spirit, a unity of life, nature working itself out in love. This is sustained daily by the Spirit of God. He who makes us one, keeps us one. Every member of my body must have a communion with every other member of my body. 3. The unity of the Spirit will discover itself in prayer. 4. There is also a unity of praise. 5. This unity will soon discover itself in co-working. It was a motto with Bucer, "To love all in whom he could see anything of the Lord Jesus." —*Spurgeon.*

Need of unity.—"Ane stick'll never burn! Put more wood on the fire, laddie; ane stick'll never burn!" my old Scotch grandfather used to say to his boys. Sometimes, when the fire in the heart burns low, and love to the Saviour grows faint, it would grow warm and bright again if it could only touch another stick. "Where two or three are gathered together" the heart burns; love kindles to a fervent heat. "Ane stick'll never burn," as a great, generous pile will be sure to.—*Bib. Ill.*

union of the Church

a Ro. xii. 5.

b 1 Co. xii. 12, 13.

c Col. i. 27.

d 1 Co. viii. 6.

e Ga. v. 5, 6.

f Ga. iii. 27, 28.

g Mal. ii. 10; Ma. vi. 9; Ga. iii. 26.

h Is. lvii. 15.

i Ac. xvii. 24–26, 28.

j Ep. ii. 19–22.

"If this thought were fixed in our minds, this law laid upon us, that the sons of God may no more quarrel than the kingdom of heaven can be divided, how much more careful we should be in cultivating brotherly goodwill!"—*Calvin.*

4–6. Motives to unity. **body,**[a] Church. **Spirit,**[b] the Holy S. living in the Ch. **hope,**[c] "the community of blissful prospect binds faster the communion of sympathy and affection." **Lord,**[d] Master. **faith,**[e] *i.e.*, one and the same way of access to and union with the One Lord. **baptism,**[f] the one Divine Seal upon the one God-given faith in the One Lord. **one . . all,**[g] the ultimate Source of spiritual unity. Baptism seals faith, faith unites to the Lord Christ, Christ reveals the Father as "the only true God," with whom He, one with His Church, is eternally one. **above all,** etc., many suppose th. the threefold relation of God to man in the holy Trinity is here referred to:—"above[h] (better, over) all" in His sovereignty as the Father, "through[i] all" in the co-extensiveness of redemption by the Son w. the whole nature of man, and "in[j] all" by the indwelling of the Spirit.

The Lord of the Church.—I. How is this Lordship constituted? By the will of God. II. What does it comprise? 1. Master; 2. Teacher; 3. Universal and supreme Ruler. III. How is it essential to the Church? 1. The invisible; 2. The visible, Church. IV. The practical uses of this doctrine. It—1. Arouses gratitude in us; 2. Requires obedience; 3. Promotes justice; 4. Binds us together in unity.—*Fraser.*

The power of Christian union.—In the early days of the Theological Seminary at Alleghany, it was often in great need of money. Once, in a time of extremity, the Rev. Dr. Francis Herron, President of the Board of Directors, the Rev. Dr. Elisha P. Swift, also a director, and Rev. Jos. Patterson, met to devise some way of relief. With all their faith, the first-mentioned brethren were greatly dejected. "We have no one to help us," said one of them. "No one!" replied Mr. Patterson warmly: "why! I know of a thousand here." The two looked astonished. He continued, "Is not Dr. Herron a cipher? is not Dr. Swift a cipher? am not I a cipher? But Jesus Christ is surely ONE. And, if we put one before three ciphers, does it not make a thousand?" They took new courage, went to that One who is able to help, and did not pray in vain.

he gave gifts to men

k Ma. xxv. 15; 1 Co. xii. 11; Ro. xii. 6, 8; 1 Pe. iv. 10.

l Ps. lxviii. 18; Col. ii. 15.

m Jo. xvi. 7; Ac. ii. 29, 33.

"As He is, so He gives; as He has, so He gives; as He has given, so He will give till we are filled unto all the fulness of God."—*Findlay.*

7, 8. given, the idea of grace a *gift*, destructive of pride and envy. **acc. . . Christ,**[k] "in proportion to the am. of the gift wh. Christ gives."—*Ellicott.* **he . . captive,**[l] He subdued His enemies, Satan, Sin, and Death. **and . . men,**[m] spiritual gifts.

Watching for freedom.—In the year 1830, on the night preceding the 1st of August, the day the slaves in the West Indian colonies were to come into possession of the freedom promised them, many of them, we are told, never went to bed at all. Thousands and tens of thousands of them assembled in their places of worship, engaging in devotional duties, and singing praises to God, waiting for the first streak of the light of the morning of that day on which they were to be made free. Some of their number were sent to the hills, from which they might obtain the first view of the coming day, and, by a signal, intimate to their brethren down in the valley the dawn of the day that was to make them men, and no longer, as they had hitherto been, mere goods and chattels,—men with souls that God had created to live forever. How eagerly must these men have watched for the morning!—*Aveling.*

he fills all things

9, 10. now . . ascended, *more lit.* "now the [word or thought] He ascended." **what is it,** as if to say, "What does it imply? It implies

a previous descent, from the seat of royalty. And, in the light of the Fulfilment, this implied descent was 'to the lower parts of the earth.'"—*Camb. B.* **descended . . earth,**[a] much difference of opinion on these words—I am inclined to find in them a reference to the death and burial of our incarnate Lord [G. M. A.]. **that . . heavens,**[b] the highest, most glorious place.[c] **that . . things,**[d] "with His presence, His sovereignty, His working by the Spirit."[e]

The spirit of the world, and of Christ.—I. The spirit of the world. It is—1. Impure; 2. Vainglorious; 3. Unjust; 4. Ungodly; 5. Unquiet. II. The Spirit of Christ. This is—1. Pure; 2. Free from ostentation, yet destined to prevail; 3. Kind; 4. A Spirit of peace. Application: This text—(1) Is cheering to the good; 2. Warns us in our choice of parties—sin or Christ—rebellion, defeat, and ruin, or righteousness, progress, victory, and reward.—*Homilist.*

The power of Christ universal.—In the body Christ was planted and lost, but as soon as He had died He began to bring forth fruit. Like some plants, like young trees, He bore fruit in a small measure at first; but, like those same plants and trees, He has grown and grown until now He bears fruit in abundance. And Christ, that lost everything, has gained everything. He has filled the world with His influence; He has revolutionized its affairs; old political laws have been taken away, and new political laws have come into the ascendant; new religious ideas have taken the place of old and effete religious systems; old philosophies have been laid aside as antiquarian relics, and new philosophies have sprung up in their stead. And all these new laws and ideas and philosophies have sucked at the bosom of Gospel truth. The world is full, in every vein and channel, of the power of that man who went down in darkness, and was lost, apparently, in eclipse and final disaster.—*H. W. Beecher.*

11—13. gave, the "*He*" is emphatic; "it was He who gave." Immediately, the Holy Spirit is the Giver. But His action is in Divine union *with* that of the Son, and vicariously *for* Him.—*Camb. B.* **some apostles,**[f] *i. e.* "some men as apostles," and so through the passage. **pastors and teachers,** not, "some pastors and some teachers." The two functions are regarded as coinciding and combining in the one settled guardian of a local flock. **for . . saints,**[g] "the idea is of mending a breach, completing a connection, putting the dislocated in order." **work,** etc.,[h] conversion of sinners: evangelizing the world. **for . . Christ,**[i] advancement in Christian knowledge, building up, strengthening. **come in,** *R. V.* "attain unto" **unity . . faith,** one belief ab. Christ.[j] **and . . God,** the object of faith. **unto . . man,** full-grown in knowledge, etc. **unto . . Christ,** hence higher attainments are ever bef. us.

The Church a school for heaven.—I. The teachers in this school. 1. God, the great and effectual instructor of the Church; 2. The human teachers—the ushers under God; 3. The Church collectively. II. The manuals used:—1. Conscience; 2. The Scriptures; 3. God's providence. III. The learners: 1. The universal race of man; 2. The private members of the Church; 3. Pastors; 4. The angels.—*Williams.*

The most excellent of the gifts of God.—Among all the gifts of God, the gift of His Holy Word is the most excellent, and, if we take away the Word, what do we else but take away the Sun out of the world? For what is the world without the Word, but even hell and the very kingdom of Satan, although there be in it never so many wise men—learned, wealthy, and mighty? For what can all these do without the Word? which alone bringeth life and comfort to the soul, peace and quietness to the conscience; which alone keepeth us in the favor of God; without the which there is no religion, and so no God; whereby also the world is preserved; for without the Word and Christ, the world could not stand the twinkling of an eye.—*Luther.*

14, 15. children, the same Gr. word as *e.g.* 1 Cor. iii. 1 (*A. V.*. "babes,") By usage, it denotes the young child in the aspect specially of ignorance or mental weadkness, "childishness."—*Camb. B.* **by . . doctrine,** only light substances are *easily* wafted by the wind to and fro. **sleight,** *Gk.*,[k] dexterous manipulation of truth for personal ends. **and cunning . . deceive,** *R. V.* in craftiness, after the wiles of error. **but . . love,**[l] Alford renders "being followers of truth in love." And the context is in favor of this. Not speaking truth, but avoiding false teaching, is in question. It has been well said

a Jo. iii. 13.

"Ps. lxiii. 9 is distinctly in favor of a reference to 'the grave.' Such a reference falls in better with the amplitude of the words, 'that He might fill all things;' and it is in the manner of the N. T. to connect the *Resurrection* and Ascension as parts of one great whole."—*Monle.*

b Ep. i. 20—23.

c "Whatsoever heaven is higher than all the rest wh. are called heavens, into that place did He ascend."—*Pearson, Creed*, art. vi.

d Jo. i. 16; Lu. xxii. 44.

e "As perfect God. He is present *everywhere*; as glorified man, He can be present anywhere."—*Jackson, Creed*, Bk. xi. 3.

the perfect man

f 1 Co. xii. 28; Ac. xiii. 1; xxi. 8; 2 Ti. iv. 5; Ac. xx. 28; 1 Pe. v. 1, 2.

g He. vi. 1; Phi. iii. 13—17.

h Ac. xx. 24; 2 Co. v. 19, 20; 2 Ti. iv. 2, 5.

i 2 Co. xii. 19; Col. i. 24.

j "True and full unity of faith is then found, when all thoroughly know Christ, the object of faith, alike, and that in His highest dignity as the Son of God."—*De Wette.*

Christ the Head

k Fr. κύβος, a die. "False teachers deal with truth and men as players with dice."—*Luther.*

l 2 Co. iv. 2; 1 Co. xiii. 2.

that some men find love the easier precept, some truth; but that the Gospel enjoins the harmony of both." **grow,**[a] in knowledge and grace. **things,** works, knowledge, experience. **head,**[b] Master, Lord.

The Church edifying itself in love.—1. The Church of Christ is compared to a body: 1. The life of the body; 2. Its head; 3. The members; 4. Their unity; 5. Its nourishment; 6. The soul. II. The imperfections of this body: 1. Its numbers; 2. Its graces. III. The endeavors it should make for its own edifying. IV. The fact that the more love abounds, the more will it be edified. Love—1. Enlarges supplication; 2. Inclines to peace; 3. Produces condescension; 4. Promotes activity.—*Vincent.*

Power of love in winning souls.—A convict condemned to die was visited in his cell at different times by ministers and Christian philanthropists, who tried to awaken him to a proper sense of his condition, and to prepare him for his end; but none of them succeeded in making any impression upon him. He seemed hopelessly hardened. At last a humble but venerable preacher came, and sat down beside him, and talked so tenderly and so directly to his heart, that he broke down, and conversed freely, and exhibited signs of genuine repentance. The good man prayed with him, and left him in tears. "I couldn't stand that," the convict said, telling the jailer how his visitor had dealt with him: "why, he called himself a sinner—and said he needed a Saviour as much as I did! That wasn't the way the others talked."—*Bib. Ill.*

16. whom,[c] source of growth. **body,** Church. **fitly . . together,** the Gr. participle is present, and indicates a process going on. The Body, vitalized from and by the Head, is *evermore acquiring* a deeper and truer contact of part with part. a more harmonious ("*fitly*") inner union and action.—*Moule.* **compacted,** "the idea of growth in harmony of structure here merges into that of growth in solidity and strength." **to . . working,** energy. **in . . part,** ability, talent, of ea. member. **increase,** of piety and numbers. **unto . . love,**[d] for building up of itself in love. Churches should grow in love to Christ.

The Church, Christ's body, a growing body.—Concerning this growth, the Apostle says—I. It is from Christ. He is the causal source from which all life and power is derived. II. It depends on the intimate union of all the parts of the body with the head, by means of appropriate bands. III. It is symmetrical. IV. It is a growth in love.—*Hodge.*

An honorable vocation for all.—As the old servant tells Ruth in Mrs. Gaskell's story, "There's a right and a wrong way of setting about everything—and to my thinking, the right way is to take a thing up heartily, if it is only making a bed. Why, dear, ah me! making a bed may be done after a Christian fashion, I take it, or else what's to come of such as we in heaven, who've had little enough time on earth for clapping ourselves down on our knees for set prayers?"

17—19. in the Lord, as myself being "in Him," and as to those who are in the same union. **other . . walk,**[e] *R. V.* "the Gentiles." In a spiritual sense the Ephesians were *no longer* "Gentiles," for they were spiritual "Israelites"; hence the true form of the phrase here. **vanity,**[f] "vanity" here is not *self-conceit.* It is the "emptiness" of *illusion*, specially of the state of illusion which sees pleasure in sin. **having . . darkened,**[g] their higher intellectual nature. **being . . God,**[h] the words, "*being alienated,*" imply a fall from a state of union. The human soul is viewed as having shared, in its unfallen state, the Life of God, and having lost it in the Fall. *The life of God* here denotes the spiritual force given to the human spirit by spiritual contact with God, resulting in the action and exercise of holiness.—*Moule.* **blindness,** callousness, hardness. **past feeling,**[i] apathy, deadness. **work . . greediness,**[j] utter abandonment to licentiousness.

God-life.—I. Wherever the soul is quickened into the life of God, there is a progressive assimilation to the Divine likeness. II. The degree in which the soul is purified and transformed is the moral rectitude of character. III. The root of this rectitude must be sought in pure love. IV. If we be, in truth, the subjects of an interior Divine life, then this will ever seek its source in deeper and nearer communion with God. V. The possession of this life is indicative of a higher religious consciousness, while this, again, points to that sacred and intimate union into which the soul has entered with God through Christ's mediation. VI. As this inward life has its laws of progress, we are

a Col. i. 18.

b Ro. vlii. 29.

"To the craft of false teachers St. Paul would have his Churches oppose the weapons only of *truth and love.* Sincere believers, heartily devoted to Christ, will not fall into fatal error. A healthy life instintively repels disease."—*Bib. Exp.*

c Jo. xv. 5; 1 Co. xii. 12, 13.

d Ga. v. 22.

"There is no fighting on a quagmire. Faith furnishes the only solid, the only safe ground on which we can contend. Faith clothes us with the whole armor of God. Faith connects us with the Captain of our Salvation, without whom we can do nothing, but through whose strengthening us we can do all things."—*Jay.*

state of the heathen

e 1 Pe. iv. 3; Ep. ii. 1—3.
f Ro. i. 21.
g 2 Co. iv. 3, 4; Ac. xxvi. 18.
h Ep. ii. 12; Ro. viii. 7.
i 1 Ti. iv. 2.
j Ep. v. 5—7.

"*A.* Tell me what you understand by God. *B.* The Being who sees all things, and yet is seen by none."—*Philemon.*

"Nothing else but the body and its desires cause wars, seditions, and fightings."—*Plato.*

justified in looking for the highest moral excellence and spiritual perfection in its subjects.—*Ferguson.*

The hardening of the heart.—Dr. Lichfield, in his *Facts Illustrative of Scripture*, relates an incident respecting an individual who had moved in fashionable society, but who had lived a dissipated life, and had committed forgery to a great extent, for which he was tried and convicted at the Old Bailey, and sentenced to be hung. While in prison awaiting the execution of his sentence, Dr. L. visited him and urged him to consider the awful tribunal before which he was soon to appear, seeking to bring home to him his sins, and the importance of fleeing at once to Him who was "able to save to the uttermost." He listened to him impatiently, and then said, "Sir, I appreciate your motive. I am not ignorant of the truths you have been stating. You speak of multitudes of sins, but I perceive from your manner that you are but little acquainted with iniquity. I could," said he, "unfold to you *depths of iniquity* which would make you stand aghast. But I am not now about to become the pusillanimous creature that calls for pity and mercy, when I know it cannot be shown me. I *cannot* feel, and I *will not* pray. You see that stone," he added, pointing to the pavement on which he stood; "it is an image of the insensbility of my heart to all the impressions you are striving to make."

20, 21. but . . Christ, "as to think these things allowable." **if . . him,** "if, indeed, it was Him, His Divine voice and Divine self, that you really heard." **as . . Jesus,**[a] or acc. as is truth in Jesus: *i.e.*, the truth of wh. Jesus is the embodiment. The question arises, Why does the Lord's designation change from "Christ," *v.* 20, to "*Jesus*" here? Probably to mark the fact that the prophesied Christ *is* the historical Jesus.—*Moule.*

The Christian life.—I. The Christian life is not the natural state of man. II. Man is unable to raise himself out of his natural state. His natural state appears in various forms of life which are not Christian:—1. The materialistic: (1) The life of appetite, (2) The commercial or secular life; 2. The intellectual; 3. The pantheistic; 4. The ascetic. III. The glory of man's salvation is due solely and entirely to God:—1. The Father revealed His love: 2. God the Saviour atoned for our guilt; 3. God the Holy Ghost convinces and enlightens us. IV. The consequences of this salvation are seen in the fact that love to God becomes, for the entire nature—1. A regulating, 2. An enlightening, power,—enlightening in relation to—(1) The intellect, (2) The affections, (3) The will.—*Homilist.*

Learning Christ.—Of Mr. Stephen Marshall, an eminent divine of the seventeenth century, Mr. Giles Firman, who knew him in life, and attended him in death, says, "That he left behind him few preachers like himself; that he was a Christian in practice as well as profession; that he lived by faith, and died by faith, and was an example to the believers, in word, in conversation, in charity, in faith, and in purity. And when he, together with some others, conversed with him about his death, he replied, 'I cannot say as one did, I have not so lived that I should now be afraid to die; but this I can say, I have so *learned Christ*, that I am not afraid to die.'"

22—24. put . . man,[b] put off former manner of life, as you would put off an unclean garment. **deceitful**—(1) As they insidiously rob one of physical, mental, moral strength; (2) As they profess to be harmless. **renewed,** made anew. **spirit . . mind,**[c] "in that wh. gives mind both its bent and its materials of thought." **that . . on,** as you would don a splendid robe. **new man,** "the holy form of human life wh. results fr. redemption."—*Ellicott.* **after God,**[d] *i.e.*, aft. His image. "Answering His great Idea," His plan and will.

Putting on.—Observe—I. That Christian life begins in renunciation, but does not finish there. It is a great mistake to imagine that Christian life ends with renunciation, or that renunciation constitutes the sum of that life. Great, however, as that mistake may be, it very largely prevails, and works much mischief. 1. One unfortunate result of this view of Christian life is disappointed experiences. It is no uncommon thing to find Christian people with a sense of disappointment in the life they are striving to live; 2. Another unhappy result of this negative view of Christian life is found in poverty of character. It is not enough that we are free from old vices; we must put new virtues in their place, equally living and bold; and we suffer when this view is not fully entertained. II. That the good of the Christian life is the

"The debasement of the heathen world, he declares again and again, was due to the fact that it 'knew not God.'"

"God exiles sinners from His presence. By a necessary law, their sin acts as a sentence of deprivation. Under its ban they go forth, like Cain, from the presence of the Lord. They can no longer partake of the light of life which streams forth evermore from God and fills the souls that abide in His love."—*Exp. Bib.*

learning Christ

a Jo. xvi. 13, 14.

"Some are not only 'past feeling,' but do so hate and oppose every means which would recover their feeling, that they seem to go to hell as some condemned malefactors go to the gallows, who make themselves drunk before they go, to prevent them knowing whither they are going till they get there."—*Baxter.*

putting off the old man

b Col. iii. 8, 9; Ro. vi. 6.
c Ro. xii. 2; Ps. li. 10.
d Col. iii. 10; Ro. xiii. 12—14; Ge. i. 27; Ep. ii. 10.

"The mild way of sweet entreaties is very forcible; it prevails like the sunbeams, which, without any noise, make the traveller cast off his cloak, which all the blustering of the wind could not do, but rather make him gather it closer, and bind it faster about him."—*Leighton.*

"The mind in its own place, and in itself, can make a heaven of hell, a hell of heaven."—*Milton*

sinless anger

a Pr. xii. 22; Re. xxi. 8.
b Ro. xii. 5.
c Mk. iii. 5; x. 14; Ne. v. 6, 7.
d Pr. xix. 11; xiv. 29; Ecc. vii. 9; Ja. i. 19, 20; Ps. xxxvii. 8.
e Ja. iv. 7.

"Lying is a vice deeply characteristic of heathenism. An Indian missionary said of his first convert, 'He would often come to me with tears in his eyes, saying, "I told you a falsehood, but it seemed nature to me to say *yes* when I should say *no*, and *no* when I should say *yes*."'"—*Dean of Peterborough.*

honesty and pure speech

f Ex. xx. 15; 1 Co. vi. 10.
g 2 Th. iii. 8, 11, 12; 1 Th. iv. 11.
h Ac. xx. 35.
i Ep. v. 4; Col. iii. 8; iv. 6.
j 1 Th. v. 11; Col. iii. 16.
k De. vi. 6, 7; Mal. iii. 16, 17; Pr. xvi. 7; Ma. xii. 36.

"The Apostle does not simply forbid injurious words, he puts an embargo on all that is not positively useful. It is not enough to say: 'My chatter does nobody harm; if there is no good in it, there is no evil.' He replies: 'If you cannot speak to profit, be silent till you can.'—*Findlay.*

"The first ingredient in conversation is truth; the next, good sense; the third good humor; and the fourth, wit."—*W. Temple.*

grieving the Spirit

l Is. lxii. 10.

assumption of sublimest character. We are to aspire to a Divine moral likeness, to be "perfect, even as our Father who is in heaven is perfect." The truth for us is "the truth as it is in Jesus," and all the glorious features of our great ideal are definite in Jesus Christ.—*Watkinson.*

25—27. wherefore,[a] "from these deep principles come now the more detailed inferences of holy practice, and these fill most of the rest of the Epistle." **speak . . truth,** "observe the sober and humbling practicality of the Apostle's precepts; as necessary now as ever. Nothing untruthful can possibly be holy. A pious fraud is, in the light of true Christianity, a most grievous sin."—*Moule.* **for . . another,**[b] "and thus comes a profound correction to that selfishness which inheres in falsehood. The interests of each member centre not in itself but in the Head, and the Head is equally related to and interested in each member." **angry**[c] **. . sin not,** "anger, as the mere expression of wounded personality, is sinful; for it means that self is in command. Anger, as the pure expression of repugnance to wrong in loyalty to God, is sinless, where there is true occasion for it. The Apostle practically says, Let anger, when you feel it, be *never* from the former motive, always from the latter."—*Camb. B.* **let . . wrath,**[d] be quickly reconciled. **give . . devil,**[e] do not suffer him to live within, or rule over, you.

Anger.—I. Anger may be right. II. It is far more likely to be wrong. III. It certainly is wrong, if it lasts long. IV. It becomes worse yet by giving entrance to the devil. Give the devil place in but one point, and he may speedily cover the whole platform of the soul.—*Riddle.*

The sun is almost down.—Two good men on some occasion had a warm dispute, and remembering the exhortation of the Apostle, "Let not the sun go down upon your wrath," just before sunset one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in antonishment and surprise; the other, at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren.

28, 29. him . . more,[f] though, generally, theft was not universally condemned by Paganism. **with . . hands,**[g] his *own* hands. The same hands that once stole. **the . . good,** some honest calling. **that . . needeth,**[h] the thief is selfish; the honest toiler to be benevolent. **corrupt,**[i] as false, flattering, indecent. **to . . edifying,**[j] *R. V.* "for edifying as the need may be," use of speech to improve others; *build* them *up* in goodness. **that . . grace,**[k] impart a blessing; *i.e.*, of a spiritual kind.

Christianity in relation to business.—I. It condemns all dishonesty—not only theft, but unfair advantage. II. It commends honest labor—idleness is sin—labor is a law of heaven. III. It obliges an honorable calling—both as respects the nature and conduct of it. IV. It proposes a lofty motive—not selfish gain, but the good of others.—*Lyth.*

Kilpin's theft of a penny.—The Rev. Samuel Kilpin, a minister of Exeter, says, in his life:—When seven years old, I was left in charge of my father's shop. A man passed, crying, "Little lambs, all white and clean, at one penny each." In my eagerness to get one, I lost all self-command, and taking a penny from the drawer, I made the purchase. My keen-eyed mother inquired how I came by the money. I evaded the question with something like a lie. In God's sight it was a lie, as I kept back the truth. The lamb was placed on the chimney-shelf, and was much admired. To me it was a source of inexpressible anguish; continually there sounded in my ears and heart, "Thou shalt not steal; thou shalt not lie." Guilt and darkness overcame my mind; and in sore agony of soul I went to a hay-loft, the place is now perfectly in my recollection, and there prayed and pleaded, with groanings that could not be uttered, for mercy and pardon. I entreated for Jesus' sake. With joy and transport I left the loft from a believing application of the text, "Thy sins, which are many, are forgiven." I went to my mother, told her what I had done, and sought her forgiveness, and burned the lamb, while she wept over her young penitent.

30. grieve,[l] a distinct indication of the Personality of the Blessed Spirit. "Grief is certainly a personal affection, of which a Quality is not capable."—*Camb. B.* **holy . . God,** who therefore, as teacher, approves and works

holiness in speech. **sealed,**[a] *R. V.* "ye were sealed." **day . . redemption,**[b] when all the blessings of redemption shall be fully realized.

Grieve not the Holy Spirit.—I. The Holy Spirit is capable of grief, and it is in our power to grieve Him. Our sins grieve Him because—1. They are contrary to His nature; 2. Of their ingratitude; 3. Of their folly, by their tendency to ruin us. II. We should beware of grieving Him, because—1. The crime is great; 2. He is the Spirit of love; 3. He may depart from us.—*Wills.*

Quenching the Spirit.—We are sure that if you could analyze the history of men who have grown gray in iniquity, you would find that they began with just quieting conscience by a promise or excuse; with resisting the inward admonition in little and apparently trifling things: and thus they gradually took off, as it were, the edge of the weapon, and then they could resist in great things with as much facility as they had before done in little, till at last no effort was required, and they could sin as a matter of course; and they are gliding into eternity with a quenched and crushed conscience; though even now there may be moments when that rejected principle, breaking from sleep into delirium, shakes over the soul the scourge of an avenging fury. But, alas! it is only the spectre of conscience,—a fleeting thing, as it were a dream or a ghost-story.—*Melvill.*

31, 32. all . . all, "observe the uncompromising scope of the precept. Revolution in principle was to result in nothing short of *revolution* in temper and practice."[c] **wrath . . anger,** the word rendered "wrath" denotes rather the *acute* passion, and the other the *chronic.* **clamour,** "the violent assertion of rights and wrongs, real or supposed." **evil speaking,** *Gk. blasphêmia.* Our word "blasphemy" is now confined to "evil speaking" against God and Divine things, but the Gk. word includes all kinds of slander and opprobrium. **malice,** the active principle to wh. the fore-named vices are due. **kind,**[d] sweet in disposition. **tender-hearted,** show a feeling of mercy. **forgiving . . another,**[e] as ea. in turn will have need to do. "It is humbling and instructive to see here, as in the Lord's Prayer, that the *abiding need* for mutual forgiveness is assumed."—*Moule.* **even . . you,**[f] "it is important to observe how the Apostle bids them deal with Divine forgiveness not as a hope but as a fact."

Reasons for gentleness.—I. Desires for *our own* peace and comfort. II. Due consideration one for another. III. The probability there is of mistakes being unintentionally made. IV. Our own likelihood to fall in fault at some future time. V. The returns paid for gentleness even in this world. VI. Our social relations. Inferences:—(1) Assent to these principles should lead us afresh to acknowledge the excellence of religion; (2) Unless practice follows assent, you are not a Christian.—*Bertram.*

Speaking evil of no man.—"Is she a Christlan?" asked a celebrated missionary in the East, of one of the converts who was speaking unkindly of a third party. "Yes, I think she is," was the reply. "Well, then, since Jesus loves her in spite of that, why is it that you can't?" The rebuke was felt, and the fault-finder instantly withdrew. Some days later the same party was speaking to the missionary in a similar spirit about another person. The same question was put—"Is she a Christian?" In a half-triumphant tone, as if the speaker were beyond the reach of gunshot this time, it was answered, "I doubt if she truly is." "Oh, then," rejoined the missionary, "I think that you and I should feel such tender pity for her soul, as to make any harsher feeling about her quite impossible."—*Fam. Treas.*

CHAPTER THE FIFTH.

1, 2. followers,[g] *R. V.* "imitators." The "Imitation of God" is the true sequel and index of Peace with God and Life in God. **children,**[h] who are beloved. **walk,** live. "It is just in the *steps* of actual life that Divine grace is to show itself, if it is indeed present." **Christ . . us,**[i] *R. V.* "you." **given . . us,**[j] "as atoning, pacificatory, satisfactory Sacrifice. As the Father has just been named as the Ideal for the forgiven Christian, so here the Son is named as the Ideal for the self-sacrificing Christians."—*Camb. B.* **sacrifice,** "offering" gives the thought of dedication and surrender at large to God's purposes; "sacrifice" gives that of such surrender carried out in

kindness and forgiveness

a Ep. i. 13, 14.
b Ro. viii. 23.

"The constant supplies of the Spirit of Jesus Christ are the food and fuel of all our graces. The best men will show themselves but men if God leave them. He who hath set them up, must also keep them. It is safer to be humble with one talent, than proud with ten: yea, better be an humble worm than a proud angel."—*Flavel.*

c Tit. iii. 1, 2.

d Col. iii. 12, 13; 1 Pe. iii. 8, 9.

e Mk. xi. 25; Ma. xviii. 21, 22.

f Ma. xviii. 33—45; 1 Jo. i. 7, 9.

"Ah! be quick to love; make haste to be kind."—*Henri Amiel.*

We run from God, by sin to death, and can only return to God by dying to sin.

walking in love

g Ma. v. 44, 45.
h 1 Jo. iii. 1—3.
i Jo. xiii. 34; 1 Jo. iii. 11, 16; 1 Th. iv. 9.
j Ga. i. 4.

Bp. Ellicott here sees in "offering" a suggestion of the

obedience of the Lord's life, in "sacrifice," of His atoning death.

altar-death. **for . . savour,** *R. V.* "an odor of a sweet smell." "By this sweet-smelling odor we are reconciled to God."—*Bengel.*

Christ's redeeming love.—I. The love of Christ, as the source of our redemption. II. The sacrifice of Christ, as the means by which our redemption was accomplished. 1. It is evident from these words that we had incurred some penalty which we must have endured personally, had not the love of Christ induce Him to interpose on our behalf. 2. But the text intimates that Jesus Christ did interpose on our behalf, and "hath given Himself for us." 3. Our text intimates that it was the person of Christ which rendered His sacrifice efficacious, and that because "He gave Himself for us" His substitution was acceptable to God, and available to the salvation of man. 4. The text intimates that this offering and sacrifice was acceptable to the Father to whom it was presented, for it is said to be "a sweet smelling savour" to Him. III. Walking in love, as the effect which this redemption is intended to produce. 1. Let us walk in love to Christ; 2. Let us walk in love to Christians; 3. Let us walk in love to all mankind.—*Alexander.*

"Kindness will always do good. It makes others happy; and that is doing good. It prompts us to seek to benefit others; and that is doing good. It makes others gentle and benignant; and that is doing good."—*Barnes.*

True sacrifice.—A Roman servant, knowing that his master was sought for to be put to death, clothed himself in his master's garments that he might be taken for him. He was taken, and put to death in his stead; in memory of which, his master caused his statue in brass to be erected, as a monument of gratitude for the poor servant's fidelity and affection. What monument, then, should Christians erect for Jesus Christ, who, when we lay condemned to eternal death, descended from heaven, and died to effect our salvation?

impurity—

3—5. fornication,[a] "a sin lightly regarded by the heathen, and too often palliated in modern Christendom, but utterly condemned by the Lord and the Apostles." **covetousness,**[b] "the Gr. word has occurred iv. 19 (*A. V.* 'greediness'). Here as there the root idea is the grasp after another's own, whatever it may be; money, person, wife." **let . . named,** much less be acted. **saints,** who should be holy in thought and deed. **filthiness,** in word, gesture, deed. **foolish talking,** idle, aimless. **jesting,** ribaldry, scurrility. "The passage does not deal with the play of humor and wit in general." **convenient,**[c] *R. V.* "befitting." **but . . thanks,** "as the far more 'befitting' expression of the buoyancy of the believing spirit." **whoremonger,** *R. V.* "fornicator." **idolater,** the covetous man sets up another object of worship besides God, or, more truly still, instead of God. **of . . God,** *R. V.* "of Christ and God."

a 1 Co. vi. 18; Col. iii. 5; 1 Th. iii. 4—7. "It is a coincidence worthy of notice, that the denial of a moral obligation in this particular has formed a prominent feature in the ethical systems of the most celebrated modern infidels — Bolingbroke. Hume, Voltaire, Helvetius."—*Hind, R. and Prog. of Christy,* i. 272.
b Lu. xii. 15; 1 Ti. vi. 6—11.
c Ro. i. 21.

Against foolish talking and jesting.—I. Such facetiousness is not unreasonable or unlawful, which ministers harmless delight to conversation. 1. It is allowable when it exposes vice to contempt (1 Kings xviii. 27); 2. It may be useful for reproving some vices; 3. Errors may be confuted by it; 4. This is also the best way of defence against unjust reproach. II. There is a facetiousness which is much to be avoided,—all profane jesting, all loose speaking, all abusive or injurious jesting, all filthiness, all vainglorious ostentation.

"This social gift (jesting) was prized amongst the polished Greeks. But it was a faculty so commonly abused, that the word describing it fell into bad odor; it came to signify banter and persiflage; and then, still worse, the kind of talk here indicated,—the wit whose zest lies in its flavor of impurity."—*Findlay.*

The use of words.—Be simple, be unaffected, be honest, in your speaking and writing. Call a spade a spade, and not a well-known oblong instrument of manual husbandry; let home be *home*, not a *residence;* a place a *place*, not a *locality;* and so of the rest. Where a short word will do, you always lose by using a long one. You lose in clearness; you lose in honest expression of your meaning; and, in the honest opinion of all men who are qualified to judge, you lose in reputation for ability. The only true way to shine even in this false world is to be modest and unassuming. Falsehood may be a very thick crust; but, in the course of time, truth will find a place to break through. Elegance of language may not be in the power of all of us; but simplicity and straightforwardness are. Write much as you would speak; speak as you think. If with your inferiors, speak no coarser than usual; if with your superiors, no finer. Be what you say; and, within the rules of prudence, say what you are.—*Alford.*

vain words

6, 7. vain words, sophistries. "Human sin began (Gen. iii.) with exactly such deceits, and they are the subtlest ingredient still in the secret of temptation." **partakers,** in their sins here, lest you share in their punishment hereafter.[d]

d Ro. i. 18.

Partaking with others in their sins.—We may do this by:—I. Practising those sins. II. Concurring with them,—either by contrivance, consent, inclination, joy, sentence, or vote, assistance, joining in the pleasures of sin, or

"Friendship contracted with the wicked decreases from hour to hour, like the

otherwise. III. Occasioning the sins of others. IV. Countenancing them,—by defending, justifying, or extenuating them. V. Not hindering them.—*Clarkson.*

Influence of evil companionships.—Cooke, who was executed for a very awful murder at Leicester, in his confession to the town clerk, alluded to being connected with a society, formed principally of deistical young men, who frequented a public-house in that town, in which the writings of Paine, Carlyle, and other infidel authors were taken in and encouraged. He emphatically added, "I considered myself a moral young man, attending, as I did, some place of Christian worship three times a day; till, unfortunately, I got connected with the above and other infidel associations."

early shadow of the morning, but friendship formed with the virtuous will increase like the shadow of evening, till the sun of life shall set."—*Herder.*

8—10. were, it is past: let the past warn. **darkness,**[a] darkness itself; not simply living in it. **now . . Lord,**[b] "not seeing light only, but being light, and emitting it." "By your union with and knowledge of Him who is the Light." **walk . . light,** let your life bear witness to your Teacher. **fruit . . Spirit,**[c] *R. V.* "for the fruit of the light." The suppressed link of thought is, "Walk in a path wholly *unlike* that of the disobedient; *for* the path of the light must be such." **proving,**[d] testing "by the touchstone of His declared and beloved Will." **acceptable,** *R. V.* "well-pleasing." The whole question is to be: What *pleases* GOD?"

The Divine walk of the Christian.—I. Its description:—1. In general—imitation of God; 2. In particular—holy love and pure spotless life. II. Its necessity:—1. For our own salvation—without such walk we have no part in heaven. 2. For the salvation of others—such a walk alone can reprove the evil principles of the world, and make believers out of unbelievers. What would the world be without Enochs? III. Its means:—1. Separate yourself from the ungodly; 2. Accept the light of grace that your darkness may be enlightened; 3. Use the light as you receive it.—*Dr. Heubner.*

Light in darkness.—I was in a darkened room, that I might observe the effect produced by the use of what is appropriately called "luminous paint." A neat card, on which the words "Trust in the Lord" were printed, rested upon the bookcase, and shone out clearly in the darkness. The effect fairly startled me. It was the first time that I had seen this simple but interesting effect. How remarkable that, if from any cause the light of sun or day failed to rest upon the card, its luminousness gradually declined, but returned when the sun's action infused fresh light! Truly, we also, if hidden from the face of our Lord, cease to shine. "Ye are light in the Lord: walk as children of the light."—*Henry Varley.*

light in the Lord

a Ro. ii. 19; Ac. xxvi. 17, 18.

b Jo. xii. 46; 2 Co. iv. 6; 1 Th. v. 5; 1 Pe. ii. 9.

c Ga. v. 22, 23.

d Ro. xi. 2; Ph. i. 10.

"Christian goodness is the satisfaction of the heart and its affections, renewed and governed by the love of God in Christ. Righteousness is the sanctification of the conscience. It is loyalty to God's holy and perfect law. *Truth* comes last in this enumeration, for it signifies the inward reality and depth of the other two."—*Findlay.*

11, 12. fellowship,[e] in opp. to "in the Lord." **with . . darkness,** result of sin does not deserve the name of fruit. **reprove,**[f] by word and deed. **shame . . secret,**[g] sins wh. fr. their nature and infamy shunned the light of day and of judgment.—*Ellicott.*

The Christian as a reformer.—With regard to the works of darkness, the Christian's duty is twofold: I. Negative. 1. What is *not* here forbidden: (1) *All* intercourse with evil-doers; (2) All *friendly* intercourse with them; (3) All *business* intercourse; (4) The discharge of duties arising out of family relations; (5) Civil connection with bad governments; 2. What *is* forbidden,—direct sin—support of others in sin—support of sin generally. II. Positive—"reprove." To do this we must understand:—1. Ourselves; 2. Our position; 3. The wrong-doer; 4. The position of the wrong-doer.—*Pritchett.*

Christians must be consistent.—A distinguished Christian lady was recently spending a few weeks in a hotel at Long Branch, and an attempt was made to induce her to attend a dance, in order that the affair might have the prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends, and finally an honorable senator tried to persuade her to attend, saying, "Miss B., this is quite a harmless affair, and we want to have the exceptional honor of your presence." "Senator," said the lady, "I cannot do it, I am a Christian. I never do anything in my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sunday-school class." The senator bowed, and said, "I honor you; if there were more Christians like you, more men like myself would become Christians."—*Bib. Ill.*

works of darkness

e Ps. i. 1; 1 Co. v. 11; 2 Co. vi. 14—18.

f 2 Th. iii. 6, 14, 15.

g Ro. i. 24—27.

"No man can forbear saying of that book, that doctrine, or that preaching which tells him all that ever he did, 'Is not this the truth?' The satisfaction afforded by such evidence approaches near to intuitive certainty; it is having the witness in ourselves."—*A. Fuller.*

13, 14. but . . reproved, *R. V.* "when they are reproved," either by words, or by the comparison of your good deeds. **are . . light,**[h] by the

light

h Jo. iii. 20, 21.

light of Christian living. **for . . light,** *R. V.* for everything th. is made manifest is light; *i.e.*, these evil deeds are brought into the light; whether this illumination leads to reformation or not. **saith,**[a] substantially but not verbally. **awake,** *Gk.*, up! **Christ . . light,** "shall shine upon thee."

An appeal.—I. What is the sinner's state? Asleep! II. How did he become so? 1. A bad constitution; 2. Bad training; 3. Bad conduct. III. How is he kept so? The devil rocks his cradle. IV. How may his activities be described? As dreaming. V. Will he ever awake? Yes, either through conviction or condemnation. VI. What is the Gospel call? Awake! —*Miller.*

Refusing the light.—I once happened to be on a visit to a great castle situate on the top of a hill. There was a steep cliff, at the bottom of which was a rapid river. Late one night there was a woman anxious to get home from that castle in the midst of a thunder-storm. The night was blackness itself; the woman was asked to stop till the storm was over, but she declined; next they begged her to take a lantern, that she might be able to keep upon the road from the castle to her home. She said she did not require a lantern, but could do very well without one. She went. Perhaps she was frightened by the storm—I know not the cause—but in the midst of the darkness she wandered from the path and fell over the cliff. The next day that swollen river washed to the shore the poor lifeless body of this foolish woman! How many foolish ones are there who, when the light is offered them, only say, "I am not afraid; I fear not my end!" and how many have perished because they have refused the light of God's truth which would have guided them on the road to heaven.—*Villiers.*

15, 16. see,[b] take heed. **circumspectly,** *i.e.*, exactly.[c] "Observe how the illuminated Christian is to *keep his eyes open.* No guidance is promised him which shall dispense with patient watchfulness." **fools,**[d] unwise, thoughtless. **redeeming . . time,**[e] "buying up the opportunity." **evil,** the times are sinful, furnishing few opportunities of being or doing good.

The redemption of time—I. Why time should be redeemed: 1. It is the most choice and precious thing in the world; 2. When once passed, it never returns; 3. It must be one day accounted for; 4. The shortness and uncertainty of human life; 5. Because of the work we have to do, and the difficulty of doing it; 6. Because we have already lost so large a proportion of the time allowed us. II. How it may be redeemed: 1. Observe a method in the distribution of your time; 2. Be moderate in your recreations; 3. Cut off, as much as may be, unnecessary visits; 4. Examine, every evening, how you have spent the day.—*Horne.*

Redeeming the time.—There was once a young shoemaker, who became so much interested in politics, that his shop was filled with loungers, talking, and discussing, and disputing about one thing and another, from morning till night; and he found it often necessary to work till midnight, to make up for the hours lost in talk during the day. One night, after his shutters were closed, and he was busy on his bench, a boy passing along, put his mouth to the key-hole, and mischievously piped out, "Shoemaker, shoemaker, work by night, and run about by day." "Had a pistol been fired off at my ear," he said, "I could not have been more startled. I dropped my work, saying to myself, 'True, true; but you never shall have that to say of me again.' I never forgot it. To me it was the voice of God, and it has been a word in season throughout my life. I learned from it not to leave till to-morrow the work of to-day, or to be idle when I ought to be working. From that time I turned over a new leaf." This shoemaker was Samuel Drew, who subsequently wrote on the *Immortality and Immateriality of the Soul.*

17, 18. be ye not, *lit.* "become ye not;" let not unwatchfulness pull you down. **unwise,**[f] fools, senseless. **be . . wine,**[g] "he fitly follows up a warning against impurity with a warning against drunkenness."—*Bengel.* **wherein,** *i.e.*, in wh. practice. **excess,** profligacy, dissoluteness. **filled,**[h] "the idea conveyed appears to be that the possessing Power, Divine or evil, which from one point of view *inhabits* the man, from another *surrounds* him, as with an atmosphere."—*Moule.*

The evil time.—A time of—I. Ignorance respecting Divine things. II. The dominion of disorderly lusts. III. Ecclesiastical lukewarmness. IV. Restless excitement.—*Dr. Brandt.*

Leaving off an evil habit by degrees.—Webb, the noted pedestrian, who was

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a Is. lx. 1; Ep. ii. 4, 5; Jo. v. 40; viii. 12.

"You are light; keep pure then, but shine far into the dark. And then other men, as already you, shall become light in the Lord."—*Camb. B.*

"But death itself is but as sleep that can be broken (Matt. ix. 24) to the Lord of Life."

opportunities

b Pr. iv. 23—27; 1 Th. v. 22.
c Circumspect, *looking around on all sides.* "According to the preferable (Revised) order of the words, the qualifying adverb 'carefully' belongs to the 'look,' not to the 'walk.' The circumspect *look* precedes the wise step."—*Findlay.*
d Pr. xvii. 24; Ecc. ii. 14.
e Ec. ix. 10; Jo. ix. 4; Ga. vi. 10.

"Forenoon, and afternoon, and night,—
Forenoon, and afternoon, and night,—
Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,—
And Time is conquered, and thy crown is won!"—*E. R. Sill.*

be filled with the Spirit

f Col. iv. 5; 1. 9, 10; Ro. xii. 2; 1 Th. v. 18; Ma. xxv. 1, 2.
g Pr. xx. 1; xxiii. 29, 30; Is. v. 22; Lu. xxi. 34.
h Lu. xi. 13; Ac. xi. 24.

"For the drunk-

remarkable for vigor both of body and mind, lived wholly upon water for his drink. He was one day recommending his regimen to one of his friends who loved wine, and urged him with great earnestness to quit a course of luxury by which his health and his intellect would be equally destroyed. The gentleman appeared convinced, and told him "that he would conform to his counsel, and though he could not change his course of living at once, he would leave off strong liquor by degrees." "By degrees!" said the other with indignation, "if you should unhappily fall into the fire, would you caution your servants to pull you out by degrees?"

19—21. yourselves,[a] *Gk.*, one another: social meetings: religious worship.[b] **psalms,** either the Pss. of the O. T., or a sac. song similar to them in character. **hymns,** Christian songs of praise. **and . . songs,** perhaps songs of a more personal character, like Simeon's *Nunc dimittis*, or Paul's swan-song (2 Tim. iv. 6—8).—*Exp. Bib.* **singing . . Lord,** the heart moving devoutly with the voice. **thanks**[c] **. . things,** St. Chrysostom's habitual doxology was, "Glory be to God for all things;" and it was the last word of his suffering life. **and the Father,** *R. V.* "even the Father." **submitting,** etc.,[d] not striving for precedence. **in . . God,**[e] *R. V.* "in the fear of Christ."

Nature and office of sacred music.—I. The design of public worship may be learned from the word worship itself: 1. There is in the constitution of our nature a necessity for the expression of emotion; 2. Audible worship is enjoined; 3. We have Divine example—Jesus prayed audibly—and sang with His disciples at the Last Supper; 4. There is Apostolic example; 5. We have the example of the early Church, and of the universal Church to this day; 6. Without audible prayer and praise there can be no social worship. II. What part does music perform in this worship? III. Social worship is the expression to God of common affections by united worshippers, and the utterance of feeling one by another.—*J. T. Duryea.*

Influence of singing.—Andrew Fletcher, of Saltoun (A.D. 1653—1716), said, in a letter to the Marquis of Montrose, "I knew a very wise man that believed that, if a man were permitted to make all the ballads, he need not care who should make the laws of a nation." Hence, although P.'s precept was primarily directed to the praise and worship of God; there can be no doubt that, at a time when books and preachers were scarce, and persecution was rife, the early hys. of the Church would aid greatly in preserving some knowledge of and diffusing Christian doctrine; as well as in maintaining the spirit of the Christian party.

22—24. submit,[f] be subject. **to . . husbands,** a legitimate and exclusive relation. **Lord,** *i.e.*, Christ. **for . . Church,**[g] the husband and the wife are "one flesh" (*v.* 31), and the husband, in that sacred union, is the leader. So Christ and the Church are one, and Christ is the Leader. **Saviour . . body,** *R. V.* "being Himself the Saviour of the body"—Christ being the Saviour of His body, the Church. *Gk.*, "but" or "nevertheless." The connection of thought seems to be: "He is the Saviour of the body (that certainly man is not), nevertheless, etc."—*Ellicott.* **own,** there is an emphasis in "*own*"; a suggestion at once of a holy limit, as against wandering loves, and of the fact that not only does the wife belong to the husband, but the husband to the wife.—*Monod.* **everything,** "this great rule will always, of course, be *over*-ruled by supreme allegiance to Christ."

The supreme authority of Christ.—I. As the Head, CHRIST IS THE LIFE of the Church. Head and heart are essential to life of body. To keep the head is to keep life; to lose the head is to lose life. 1. This is true of each individual member of the Church. No life as a mere member; no life save as he comes into relation to the head. 2. It is true of the united life of the Church. The harmony that is in the body is only secured through the common share in the life of the Head. II. As the Head, CHRIST IS THE GUIDE of the Church. III. As the Head, CHRIST BEARS THE RULE in His Church. He alone has the right to make laws for us; and He alone has the right, the power, to preside over their execution.—*Weekly Pulpit.*

A faithful wife.—As I was conversing with a pious old man, I inquired what were the means of his conversion. For a moment he paused: I perceived I had touched a tender string. Tears gushed from his eyes, while, with deep emotion, he replied, "My wife was brought to God some years before myself. I persecuted and abused her because of her religion. She, however, returned nothing but kindness, constantly manifesting an anxiety

singing

[a] Col. iii. 16; Ja. v. 13; Ps. lvii. 7, 8; Ma. xxvi. 30; Ac. xvi. 25.

[b] Pliny the Younger, born A.D. 61., writing to the Emp. Trajan ab. the Christians, says: "They were wont to meet together on a stated day bef. it was light, and sing among themselves alternately a hymn to Christ, as a God, etc."—See *Lardner*, vii. 23.

[c] Ps. xxxiv. 1; Is. lxiii. 7; Col. iii. 17; He. xiii. 15.

"Nothing comes altogether amiss to the child of God. In the heaviest loss, the severest pain, the sharpest sting of injury—'in everything' the ingenuity of love and the sweetness of patience will find some token of mercy."

[d] Ph. ii. 3; 1 Pe. v. 5.

[e] Ro. xiii. 1, 2; 1 Pe. ii. 13—17.

duties of wives

[f] Col. iii. 18; 1 Pe. iii. 1, 2; Tit. ii. 4, 5; 1 Co. xiv. 34, Ge. iii. 16.

[g] 1 Co. xi. 3; Col. i. 18.

"The Gospel on the one hand recognizes and secures woman's perfect spiritual equality with man, an equality which modifies and ennobles every aspect of possible 'subjection'; on the other hand recognizes and se-

cures man's responsible leadership"—*Moule.*

duties of husbands

a Col. iii. 19; 1 Pe. iii. 7.
b Ep. v. 2; Ga. ii. 20; 1 Ti. ii. 5, 6.
c Col. i. 21, 22; Jude 24, 25; Re. xxi. 10, 11; Song iv. 7.

"Christ has but one Church. The second Adam, like the first, is the husband only of one wife. Just as the Church cannot have two heads, so the one Head cannot have two bodies; for as that body were a monster which had two heads, so the head which had two separate bodies."—*Dr. Guthrie.*

the Lord and the Church

d Jo. xvii. 14, 15; xiv. 16, 17.
e Ge. ii. 23; Ro. xii. 5; 1 Co. vi. 15; xii. 27; see *Hooker, Ecc. Pol.* v. 55—7.
f Ge. ii. 24.
g "As Christ left His heavenly Father's house and married our nature, espoused to Himself a Ch. on earth, and made her to be one flesh with Himself."—*Jerome, Theodoret.*

"Thrice happy and more are those who are bound by an unbroken chain of love, and, undisturbed by a querulous temper, live in love till their latest hour."—*Horace.*

"In our union through grace and faith with Christ crucified, we realize again the original design of our being. Christ has purchased by His blood no new or foreign bride, but her who was His from eter-

to promote my comfort and happiness; and it was her amiable conduct, when suffering ill-treatment from me, that first sent the arrows of conviction to my soul."—*N. Y. Observer.*

25—28. love,[a] "the Apostle, true to the spirit of the Gospel, speaks to the wife of the authority of the husband, to the husband of devotion to the wife: each party is reminded not of rights, but of duties."—*Monod.* **even . . it,**[b] what a standard for the man's conjugal love, in point of elevation, holiness, and self-sacrifice. **that,**[c] as Christ sought the highest good of the Ch., so the husband should promote the *future* as well as the *present* welfare of his wife. **so . . bodies,** "with a love akin to the love of Christ just described. The husband is accordingly to regard his wife as, in a profound and sacred sense, part and parcel of his own living frame."—*Moule.* **he . . himself,** this follows fr. the nature of the marriage contract, fr. identity of interests, etc.

Ultimate perfection of the Church.—There are four separate aspects under which the Church is set forward in this passage. I. As the peculiar object of the Saviour's affection,—"Christ loved the Church." This love was—1. Special; 2. Endearing. II. As the subject of a precious and priceless redemption. Christ gave Himself for it by—1. The obedience He rendered; 2. The sufferings He bore; 3. The accursed death which He died. III. In connection with the important work of progressive sanctification. IV. In reference to its ultimate and complete perfection.—*Anon.*

A man cannot love his wife too much.—A gentleman, informing Rowland Hill of the sudden death of a minister's wife, happened to say, "I am afraid our dear minister loved his wife too well; and the Lord in wisdom has removed her." "What, sir!" replied Mr. Hill, with the deepest feeling, "can a man love a good wife too much? Impossible, sir! unless he can love her better than Christ loves the Church."—*Bib. Ill.*

29—31. for . . it, "it is not only man's instinct but his duty to protect and nourish that mysterious work of God, his body, connected by God's will in a thousand ways with the action of His spirit." **even . . Church,**[d] the heavenly husband and His bride. **of . . flesh . . bones,**[e] *R.V.* omits. **for . . cause,** bec. of this love. **shall . . mother,**[f] to whom he was tenderly attached.[g] **and . . joined,** intimate union, identity of interests, objects, etc.

Choosing a wife.—When a young woman behaves to her parents in a manner particularly tender and respectful, I mean from principle as well as nature, there is nothing good and gentle that may not be expected from her in whatever condition she is placed. Of this I am so thoroughly persuaded, that, were I to advise any friend of mine as to his choice of a wife, I know not whether my first counsel would not be, "Look out for one distinguished by her attention and sweetness to her parents." The fund of worth and affection, indicated by such a behavior, joined to the habit of duty and consideration thereby contracted, being transferred to the married state, will not fail to render her a mild and obliging companion.—*Fordyce.*

32, 33. mystery, the word tends to mean something of the sphere of spiritual truth not discoverable by observation or inference, but revealed. The thing answering to such a description in this context is, surely, "the mystical union and fellowship betwixt Christ and His Church."—*Camb. B.* **but . . Church,** "the mys. of this closeness of the conjugal relation is great, *but* I am *myself* speaking of it in its still deeper application, in reference to Christ and the Ch."—*Ellicott.* **nevertheless,** the purport of the argument is this. **let . . himself,** as Christ loved His Ch. **reverence,** *R. V* "fear."

Union between Christ and His people.—I. The subject ostensibly proposed,—the duties of husbands and wives, which he—1. Specifies, and—2. Illustrates by a comparison. II. The subject covertly intended: 1. The mystery itself; 2. Its greatness. Application:—(1) Seek, by faith, to realize this mystery; (2) Endeavor, by works, to recommend and adorn it.—*Simeon.*

Qualities of a good wife.—An old author says, "A good wife should be like three things; which three things she should not be like. First she should be like a *snail*, to keep within her own house; but she should not be like the snail, to carry all she has upon her back. Secondly, she should be like an *echo*, to speak when spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a *town-clock*, always to keep

time and regularity; but she should not be like a town-clock, speak so loud that all the town may hear her."

CHAPTER THE SIXTH.

1—3. parents, "mothers as well as fathers. Scripture uniformly upholds the authority of the mother." (Cp. Prov. i. 8, vi. 20.) **in the Lord,**[a] *i.e.*, "let your *obedience be in Him;* rendered as by those whose action gets its reason and secret from union with Him." **honour,**[b] love, reverence, obey. **father . . mother,** both, and equally. **that . . thee,** respect of man, favor of God. **thou . . earth,**[c] directly in fulfilment of promise: indirectly, as the obedience of the child may preserve his health, life, etc.

To what education must be directed.—That education may bear fruit for time and eternity:—I. The youth must learn proper obedience. II. They must be led through love to obedience. III. Mildness and strictness must be rooted in the nurture and admonition of the Lord.—*Anacker.*

A daughter's obedience.—A missionary was passing along the streets of London, and he saw a little girl lying asleep on the steps in the night, the rain beating in her face, and he awakened her and said, "My little girl, what do you here?" "Oh!" she replied, "my father drove me out and I am waiting until he is asleep, and then I am going in." Then she told the story of her father's drunkenness. That night, after her father was asleep, she went back and laid down in the house. In the morning she was up early, preparing the meal, and her father turned over, waking up from his scene of drunkenness and debauch, and he saw his little child preparing breakfast, and he said to her, "Mary, why do you stay with me?" "Oh!" she said, "father, it is because I love you." "Well," he said, "why do you love me when everybody despises me, and why do you stay with me?" "Well," she said, "father, you remember when mother was dying, she said to me: 'Mary, never forsake your father; the rum fiend will some day go out, and he will be very good and kind to you, and my dying charge is, don't forsake your father;' and I never will, father, I never will. Mother said I must not, and I never will."—*Bib. Ill.*

4. fathers . . wrath,[d] anger, and so incite to sin. **but . . up,**[e] educate. **nurture,**[f] training by discipline. **admonition,**[g] "it will be seen that the noun relates to the warning side of instruction, a side too often neglected." **of . . Lord,** such training of both kinds as He will approve, and as may lead the child to His service.

Parents and children.—I. The nature and extent of parental influence. II. The spirit and manner in which this responsibility should be discharged:—1. To make the unconscious influence which a man exerts good, there is necessary high-toned Christian principle; 2. You should clearly set before your own mind, in training the child, the object which you have in view. III. The means by which this work—the training of your children—is to be done:—1. Direct religious instruction: 2. The exercise of authority; 3. Prayer for and with the children.—*Rogers.*

Parental influence.—When a little boy, the son of a Christian merchant in New York, was dying, he said, "Oh, father, don't weep for me! don't cry, father. When I die, I am going to heaven; and when I get there, I will go right up to Jesus and tell Him that it was through you I came there."

5, 6. servants, "bond-service between man and man has melted away in the spread of the Gospel, as snow and winter melt before the face of spring." **masters . . flesh,**[h] earthly masters. **with . . trembling,** anxious to do duty fully and faithfully. **in . . heart,** "the honest desire to do right for its own sake, or rather for the Lord's sake." **as . . Christ,** as faithfully as you should serve Him in higher things. **not . . eyeservice,**[i] being industrious, etc., only when the master is looking on. **menpleasers,** who look for human applause. **but . . Christ,**[j] "really enslaved to One who sees infallibly whether the service rendered Him is service of the heart." **doing . . heart,** or soul, *i.e.*, performing duty with cheerfulness, intelligence, conscientiousness.

The duties of servants.—I. The duties they owe to themselves: 1. Religion; 2. Regard for truth; 3. Sobriety; 4. Chastity; 5. Frugality. These duties they owe partly to masters, but by their non-performance they damage

nity,—the child who had wandered from the Father's house, the betrothed who had left her Lord and Spouse."—*Findlay.*

duty of children

a Col. iii. 20; Pr. xxiii. 22; Lu. ii. 51.

b Ex. xx. 12; De. v. 16; xxvii. 16; Ma. xv. 4.

c Je. xxxv. 18, 19.

"A suspicious parent makes an artful child."—*Haliburton.*

"The Christian family is the cradle and the fortress of the Christian faith."

duty of parents

d Col. iii. 21.
e Pr. xxii. 6.
f Pr. xix. 18; xxix. 17; De. iv. 9.
g De. vi. 6—9; Ge. xviii. 19.

"Discipline and admonition" are distinguished as positive and negative terms. The first is the "training up of the child in the way that he should go;" the second checks and holds him back from the ways in which he should not go.

duty of servants

h Col. iii. 22; Tit. ii. 9; 1 Pe. ii. 18; 1 Ti. vi. 1, 2.
i Ph. ii. 12.
j Col. iii. 23; 1 Co. x. 31.

"The Gospel won many of its earliest converts from the slave-class. This is less wonderful,

when the vast number of slaves is remembered. The little territory of Corinth alone contained nearly half a million slaves."—*Camb. B.*

"Our ancestors used to say that the eye of the master was the best manure for the field."—*Pliny the Less.*

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and th' action fine."
—*Herbert.*

themselves alone. II. Those which they owe to their employers: 1. Reverence and honor for them as superiors; 2. Obedience; 3. Good temper; 4. Fidelity,—with regard to their property, their time, and their reputation; 5. Diligence; 6. Gratitude for kindness. III. Those which they owe to each other,—peacefulness—temperateness—kindness.—*James.*

On self-seeking.—A certain king had a minstrel whom he commanded to play before him. It was a day of high feasting; the cups were flowing, and many great guests were assembled. The minstrel laid his fingers among the strings of his harp, and woke them all to the sweetest melody, but the hymn was to the glory of himself. It was a celebration of the exploits of song which the bard had himself performed, and told how he had excelled high-born Hoel's harp, and emulated soft Llewellyn's lay. In high-sounding strains he sang himself and all his glories. When the feast was over, the harper said to the monarch, "O king, give me thy guerdon; let the minstrel's meed be paid." Then the monarch replied, "Thou hast sung unto thyself, pay thyself; thine own praises were thy theme; be thyself the paymaster." The harper cried, "Did I not sing sweetly? O king, give me thy gold!" But the king answered, "So much the worse for thy pride, that thou shouldst lavish such sweetness upon thyself. Get thee gone, thou shalt not serve in my train."

7, 8. with . . service,[a] with well-affected mind.[b]—*Eadie.* **as . . men,** let it be sincere and thorough service, such as the Lord will accept who knows the heart. **whatsoever,** whether of a secular or religious kind; whether small or great. **good,** good in nature, fitness, motive, aim. **doeth,** not talketh or thinketh about, but doeth, **same,** *i.e.*, a blessing and reward that shall be good. **whether . . free,** no social distinction shall affect his future state.

The reward of servants.—Servants can lay up for themselves in continued service either—I. A blessing, if they faithfully serve in the fear of the Lord; II. A curse, if they act falsely and faithlessly.—*Starcke.*

A faithful servant.—Dr. L——, a respectable gentleman, was confined for some time in the King's Bench Prison; while his fortune, on account of a law-suit, was unjustly withheld from him. During this distress, he was obliged to tell his negro servant, that, however painful to his feelings, they must part; his difficulties being so great that he was unable to provide for him the necessaries of life. The negro, well known in the King's Bench Prison by the name of Bob, replied, "No, master, we will never part. Many a year have you kept me; and now I will keep you." Accordingly, Bob went out to work as a day-laborer; and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for the support of them both, until, the law-suit being ended, Dr. L—— became possessed of a large fortune. He settled a handsome sum on his faithful servant.

"The servant and the master, the monarch and his meanest subject, will stand before the bar of Jesus Christ upon the same footing. And the poor slave, wonderful to think, who was faithful in the 'few things' of his drudging earthly lot, will receive the 'many things' of a son of God and a joint-heir with Christ!"—*Findlay.*

duty of masters

9. do . . them,[c] act towards them on the same principles of honesty, justice, etc. **threatening,** *more lit.* "giving up your threatening," the too habitual threatening.—*Ellicott.* **your . . heaven,** *R. V.* "both their Master and yours," fr. whom you hope for kind and merciful treatment. **neither . . him,**[d] notes, Rom. ii. 11.

Masters.—I. Their station—one of relative superiority—limited and temporary. II. Their duty—they must be just—kind—forbearing threatenings. III. Their responsibility—to Christ their Master in heaven, who judges without partiality.—*Lyth.*

Service in ancient times:—

Happy those times,
When lords were styled fathers of families,
And not imperious masters! When they number'd
Their servants almost equal with their sons,
Or one degree beneath them! When their labors
Were cherish'd and rewarded, and a period
Set to their sufferings! when they did not press
Their duties or their wills beyond the power
And strength of their performance! all things order'd
With such decorum, as wise law-makers.—*Shakespeare.*

the armor of God

10, 11. finally, as a last but most important consideration. **my brethren,** *R. V.* omits. **be . . might,**[e] union with God, our only source of strength.

a Col. iii. 23; 1 Co. x. 31.
b Col. iii. 24; 2 Co. v. 10; Ro. ii. 6, 7.
c Col. iv. 1; Le. xxv. 43; 1 Co. vii. 22.
d Ga. ii. 6; Col. iii. 25.
"Make use of servants as of parts of your own body; appoint to each their several offices."—*Democritus.*
e 2 Ti. ii. 1; Is. xxvi. 4; xl. 29–31; Col. i. 11; 2 Co. xii. 9, 10; Ph. iv. 13.

the . . armour, the panoply, **of God,** *Gk.*, gen. of source whence the arms come.—*Ellicott.* "For such a conflict nothing less will do than what is wholly His in origin and gift." **stand,** "the key-word of the passage. The present picture is not of a march, or of an assault, but of the holding of the fortress of the soul and of the Church for the heavenly king." **wiles,** stratagems.

The whole armor of God.—I. What makes this armor necessary—we have a mighty enemy to withstand. II. Notice the armor itself—the girdle is truth—the breastplate is righteousness—the helmet, salvation—the sandals are the preparation of the Gospel of peace—these are for wearing. For wielding there is the shield of faith—and the sword, the Word of God. Conclusion :—(1) This armor is God's, not ours ; (2) We are to put it on ; (3) We are to put on the whole of it ; (4) The result of putting it on—security, comfort, victory. —*Bolton.*

The whole armor of God.—It is reported by the poets of Achilles, the Grecian captain. that his mother, being warned by the oracle, dipped him—being a child—in the river Lethe, to prevent any danger that might ensue by reason of the Trojan war ; but Paris, his inveterate enemy, understanding also by the oracle that he was impenetrable all over his body, except the heel or small part of his leg, which his mother held him by when she dipped him, took his advantage, shot him in the heel, and killed him. Thus every man is, or ought to be, armed *cap-à-pie* with that panoply—the whole armor of God. For the devil will be sure to hit the least part that he finds unarmed ; if it be the eye, he will dart in at that casement by the presentation of one lewd object or other ; if it be the ear, he will force that door open by bad counsel ; if the tongue, that shall be made a world of mischief ; if the feet they shall be swift to shed blood.—*Spencer.*

12, 13. wrestle,[b] struggle. **not . . blood,** men like ourselves. **but . . places,**[c] var. orders of evil angels and spirits. **take . . you,** "the Divine armor, perfect, and perfectly ready, lies at the Christian's feet, and is his own. Let him, by the grace of God, appropriate it *in act.*" **whole . . God,**[d] think no part useless. **the . . day,** of violent, special, strategetical temptation. **and . . all,** assumed the armor and used it. **stand,**[e] ready for the fight, boldly in it, and a victor after it.

The spiritual warfare.—I. The foes,—Satan and his agents. Your danger arises from—1. The advantages they find in this world ; 2. Their having in league and correspondence an active party within ourselves—all the powers, principles, passions, and necessities of our nature ; 3. Their number ; 4. Their mightiness ; 5. Their invisibility ; 6. Their artfulness ; 7. Their malignity. II. The armor : 1. The articles of which it consists ; 2. Its nature—Divine ; 3. Its appropriation ; 4. The entireness of its application. III. The success : 1. The posture—"standing ;" 2. The period—"in the evil day ;" 3. The pre-eminence of the advantage gained.—*Jay.*

No armor for the back.—Of all the various parts making up the armor of God, there is none provided for the *back*, showing to us that the Christian warrior was never meant to run from his enemies, but fight the good fight of faith, that he may lay hold on eternal life.—*Bate.*

14—16. stand, ready for the fight. **loins . . truth,**[f] all. to girdle, wh. kept the armor in its place, supported the sword, strengthened the wearer. **breastplate,** cuirass, "covers the heart." **righteousness,**[g] personal integrity, righteousness wh. is by faith. **preparation,** better, "firm footing." **peace,** a p. that can only be secured if we war against His enemies. **above,** in addition to. **shield . . faith,**[i] "that faith whereby we resolutely rely on God and His word for deliverance from temptation."—*Monod.* **fiery darts,** sinful, fiery suggestions. **wicked,** *R. V.* "evil one."

The shield of faith.—1. A shield is a piece of armor that soldiers were wont to carry with them into the field of battle ; so is faith a part of the Christian's armor with which he fights in the soul's warfare. 2. A shield is for defence ; so is faith. 3. A shield is not a fixture for any particular part of the body, as the breastplate, the helmet, etc., but was for the hand, to be moved about according to the direction in which the darts came ; so is faith a shield against the fiery darts of the wicked, coming to whatever part of the Christian they may. 4. A shield doth not only defend the whole body, but it is a defence to other parts of a soldier's armor also ; it keeps off the dart from the helmet and breastplate likewise ; so faith is not only a safeguard to the whole soul,

a 2 Co. ii. 11.

"'In the Lord,' or its strict equivalents, occurs about thirty-five times in the epistle.—The whole secret of spiritual strength resides in union with 'the Lord.'"—*Moule.*

"The advent of Christ appears to have stirred to extraordinary activity the satanic powers."

"To Jesus Christ, it is very certain, Satan was no figure of speech ; but a thinking and active being, of whose presence and influence He saw tokens everywhere in this evil world."—*Findlay.*

the Christian's enemies

b Lu. xiii. 24 ; Ro. vii. 22, 23.
c Ep. ii. 2 ; Col. ii. 15.
d 2 Co. x. 4.
e Re. iii. 10 ; vi. 17.

"The scene is filled with the marshalled hosts of the Evil One, bent upon *dislodging* the soul, and the Church, from the one possible vantage-ground of life and power—union and communion with their Lord."—*Cam. B.*

the shield of faith

f Lu. xii. 35 ; 1 Pe. i. 13.
g 1 Th. v. 8 ; Is. lix. 17 ; Ac. xxiv. 16.
h Is. lii. 7 ; 2 Co. v. 18 ; Ro. v. 1, 3.
i 1 Pe. v. 8, 9 ; 1 Jo. v. 4.

"We keep our faith by spreading it. We defend ourselves from our opponents by converting them to the gospel. Our Foreign Missions are our grand modern

but to all of the particular parts of the Christian life and character. The shield of faith protects the girdle of the truth, the helmet of salvation, and the breastplate of righteousness. 5. A shield hath been of wonderful advantage to soldiers of former times. What wonderful things can be said of faith as a shield in the hands of God's people in all ages! (See Heb. xi.)—*Keach.*

The Gospel shoe.—None can make a shoe to the creature's foot, so that he shall go easy on a hard way, but Christ; He can do it to the creature's full content. And how doth He do it? Truly, no other way than by underlaying it; or, if you will, lining it with the peace of the Gospel. What though the way be set with sharp stones? if this shoe go between the Christian's foot and them, they cannot much be felt. Is not thy shoe, Christian, yet on? art thou not yet ready to march? If thou hast it, what hast thou to dread? Canst fear that any stone can hurt thy foot through so thick a sole?—*William Gurnall.*

apologetic; and God's peacemakers are His mightiest warriors."—*Exp. Bib.*

"These military shields were made of wood, covered on the outside with thick leather, which protected the soldier from the 'fire-tipped darts' that were used in the artillery of the ancients."

17, 18. take, *receive* fr. the giver of the armor. **helmet,**[a] protection for head—seat of thought, decision, sight—needs careful protection. **salvation,**[b] S. for a helmet. **sword,**[c] the only offensive weapon. **of . . spirit,**[d] who supplies this weapon. **which . . God,**[e] given by inspiration. **praying always,**[f] *lit.* "praying on every occasion," every incident of life, especially every incident of temptation. **with all,** "prayer" is the larger word, "supplication" the more definite. The former includes the whole attitude and action of the creature's approach to God; the latter denotes only petition. **in . . Spirit,**[g] with His aid, direction, influence. **watching,**[h] keeping awake. "Paul reminds us of our Lord's warning to the Disciples sleeping in Gethsemane."

the sword of the Spirit

a All to millitary h.—"a cap usually made of leather, strengthened and ornamented with metallic plates or bosses, and con. surmounted with a crest or plume."—*Eadie.*
b 1 Pa. v. 8; Is. lix. 17.
c He. iv. 12; Re. xix. 15.
d Ps. i. 22; 2 Co. x. 4.
e Ma. iv. 10, 11.
f Col. iv. 2; 1 Th. v. 17; Ro. xii. 12; Ph. iv. 6; Da. vi. 10; Lu. xviii. 1.
g Ro. viii. 15, 27; Jo. iv. 24; Jude 20.
h Ma. xxvi. 41; Mk. xiii. 33; 1 Pe. iv. 7.

The sword of the Spirit.—The word of God may be likened to a sword in:—I. Many of its properties—1. Its brightness; 2. its keenness; 3. It is pointed; 4. It will not break. II. Many of its uses:—1. It is a terror to evil-doers; 2. Its cleaving energy; 3. It demolishes the defences under which the sinner shields himself; 4. It defeats the enemies of God; 5. It is used in defending God's kingdom on earth.

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere "coasters" will bring you coals or such-like ordinary things, but they that go afar to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessaries; but there are great prayers, which, like the old Spanish galleons, cross the main ocean and are longer out of sight, but come home deep-laden with a golden freight.—*Spurgeon.*

boldness of speech

19, 20. and . . me, in my behalf. **that . . me,**[i] that I may be Divinely aided in the exercise of my special gift. **that . . mouth,** "St. Paul was not insensible to the difficulty of a full and open utterance of the Gospel, not least in the capital of the world." **boldly . . Gospel,**[j] with boldness of speech to make known, etc. (note—being a prisoner, he does not ask that his *deliverance* may be prayed for). **bonds,**[k] chains. P. was in custody in Ro. **as . . speak,**[l] ought for the sake of souls, the truth, and the Master.

i Col. iv. 3; 2 Th. iii. 1 Ro. xv. 30.
j Ac. iv. 29; ix. 29; xiii. 46; xix. 1, 8; 2 Co. iii. 12.
k Ph. i. 13, 14.
l Ac. v. 29; Ex. ii. 6, 7.

The proclamation of the mystery of the Gospel.—The Gospel is to be proclaimed:—I. Without mutilation. II. In all its fulness and strength. III. With all its characteristic elements. IV. With plain and unfaltering freedom.—*Eadie.*

Boldness of speech.—When Dr. Rowland Taylor was brought before Gardiner, Bishop of Winchester, the bishop asked him, "How he durst look him in the face, and if he knew who he (Gardiner) was?" "Yes," replied the doctor. "I know who you are, Dr. Stephen Gardiner, Bishop of Winchester, and Lord Chancellor, and yet but a mortal man, I trow. But if I should be afraid of your lordly looks, why fear you not God, the Lord of us all? How dare you look any Christian man in the face, since you have forsaken the truth, denied Christ, and done contrary to your oath and writing? With what face will you appear before Christ's judgment seat, and answer to your oath against Popery in King Henry VIII.'s time, and in the reign of King Edward VI., when you both spoke and wrote against it?"

"Prisoners detained upon appeal to the Emperor, as was St. Paul, were sometimes 'coupled by a slight chain round the right wrist to the left of a soldier, and, thus shackled.... if they could afford it, were at liberty to hire a lodging for themselves without the walls, but within the prescribed limits.'"—*Camb. B.*

Tychicus

m Ac. xx. 4; Col. iv. 7; 2 Ti. iv. 12.

21, 22. but . . affairs, he naturally assumes that they would desire to know this: *affairs*—circumstances, prospects. **how . . do,** fare in health, etc. **Tychicus,**[m] "Tychicus belonged to the province of Asia, and it is likely

that he was an Ephesian. This is the one individual personal allusion in the Epistle." **sent . . purpose,**[a] *R. V.* "for this very purpose." **and . . hearts,** by the news he would bring, and the Gospel he would preach.

Comfort in trial.—In the exhaustless catalogue of Heaven's mercies to mankind, the power we have of finding some germs of comfort in the hardest trials must ever occupy the foremost place; not only because it supports and upholds us when we most require to be sustained, but because in this source of consolation there is something, we have reason to believe, of the Divine Spirit; something of that goodness which detects, amidst our own evil doings, a redeeming quality; something which, even in our fallen nature, we possess in common with the angels; which had its being in the old time when they trod the earth, and linger on it yet, in pity.—*Dickens.*

23, 24. peace,[b] peaceableness, a valedictory prayer. **brethren,** in Christ at Ephesus. **love,** the sign of a true faith. **faith,** wh. P. assumes to be there already. **grace,** of God in Christ. **sincerity,** in incorruption.[c] **Amen,** *R. V.* omits.

An Apostolic conclusion.—This Apostolic conclusion is a reminder of—I. That peace which comes down from God's heaven alone upon our earth, into our hearts. II. That love, which is pure, holy, Divine. III. That faith, which, inseparable from love, living and active through it, born of God, alone is pleasing to God, alone gives to God His glory, alone exalts the soul to Him. IV. That grace, through which, first and alone, there comes to us all true, eternal, blessed good, continuing ours out of pure mercy and unto eternity.—*Passavant.*

A service of love.—A century ago, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light striking through a slanted window revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illuminated, crowds came and waited, eager to catch but a glimpse of that face. It had a strange history. When the cathedral was being built an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, the face upturned to this other marvellous face which he had wrought—the face of one whom he had loved and lost in early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said, "This is the grandest work of all; love wrought this!"—*St. Louis Christian Advocate.*

a "T. appears to have been sent with Onesimus to Colossæ on a special mission (Col. iv. 8), of wh. the Apos. availed himself so far as to send this letter by him."—*Ellicott.*

"Fidelity that is bought with money, may be overcome by money."—*Seneca.*

closing benediction

b Jo. xiv. 27.

c "In a manner and in an element that knows neither change, diminuation, nor decay."—*Ellicott.*

"Upon all, then, who have learned this sacred secret; upon all who have been scholars to Christianity and to the Lord Jesus Christ, and have learned to love Christ in perpetuity, permanently—upon all these, 'grace,' from God the Father, the Son, and the Holy Ghost, and grace from all Christian men, in godly fellowship. 'Grace be with all them that love our Lord Jesus Christ in sincerity!'"—*Beecher.*

THE EPISTLE OF ST. PAUL TO THE PHILIPPIANS.

Introduction.

I. **Author,** PAUL. No trace of doubt on this subject appears in early Christian literature. "He must be a bold man who would call its authorship in question" (*Alford*). II. **Time.** "It may be taken as certain that the Epistle was written from Rome, during the two years' imprisonment recorded by St. Luke (Acts xxviii. 30); that is to say, within the years 61—63" (*Moule*). III. **To whom,** PHILIPPIANS, inhabs. of *Philippi*, a city of Macedonia, on the borders of Thrace. So called by Philip of Maced., its founder, who made it a strong military station. It was made a colony by Augustus. Now in ruins and uninhab., the site still bears the anc. name. IV. **Where written,** ROME. V. **Design.** "The expression of the deepest Christian love, and the exhortation, generally, to a life in accordance with the spirit of Christ" (*Alford*). "The Ep. to the Phi. may be regarded as the Apos. farewell Ep. to the Gentile world. . . . It contains a compendious summary and brief recapitulation of what the Apos. had already delivered to the Churches in his other Episs." (*Wordsworth*). VI. **Style.** "So estimable were the Phis. in P.'s esteem that not one censure or complaint is to be found in this Ep.; all is commendation and praise" (*Pinnock*). "Fervent, affectionate, and in parts pathetic. . . . No Ep. written by the inspired Apos. is pervaded with a loftier tone of cheering exhortation; in none is the pressing forward for 'the prize' set forth in language of greater animation, in none is imitation of his own love of his Master urged upon his converts in strains of holier incentive" (*Ellicott*). "The most beautiful of all his letters" (*Stalker*). "An Epistle of the heart" (*Meyer*).

Synopsis.

(*According to Bengel.*)

I. The Inscription.....i. 1, 2
II. Thanksgiving, etc 3, 4, 9, 10
III. Paul's personal affairs.12, 13, 18, 19
1. Exhortation to consistency founded on his continued life.....25—ii. 16
2. Exhortation to rejoice, even though he should be put to death....17, 18
3. Promises that he will give them information by messengers.19, 20, 25, 26
IV. Various exhortations and admonitions.....iii. 1-3; iv. 1-9
V. He warmly acknowledges their liberality.....10-20
VI. The conclusion.....21-23

(*According to Braune.*)

I. Address and salutation..... i. 1, 2
II. Situation and labors of P. at Ro. i. 3-26
III. The Lord's example for the Ch. i. 27—ii. 18
IV. P.'s assistants and co-laborers..ii. 19-30
V. Warnings against deceivers.iii. 1—iv. 1
VI. Exhortation to co-operation.iv. 2-20
VII. Salutation and benediction..iv. 21-23

(*According to Ayra.*)

Part I.

1. Aft. the introduction.....i. 1-11
2. He descr. his condition 12-26
3. Exhorts to union and humility..27—ii. 16
4. Speaks of his visit and messenger... 17-30

Part II.

He cautions the Phs. against deceivers and exhorts to heavenly-mindedness. iii. 1—iv. 1

Part III.

1. He gives various admonitions....2-9
2. Expresses thanks for presents..10-20
3. And concluded with salutation, etc.. 21-23

(*According to Wiesinger.*)

I. Inscription and thanksgiving..i. 1-11
II. Statement about himself.....12-26
III. His wish respecting the Ch..27—ii. 18
IV. His purpose cencern. Timothy..ii. 19-30
V. Warning ag. being led away.iii. 1—iv. 1
VI. Conclusion .....iv. 2-23

CHAPTER THE FIRST.

1, 2. Paul, official title omitted: not needed, bec. recognized. **Timotheus** (see intro. to 1 Tim. and refs.[a]), who had aided P. in founding the Ch. at Phi.[b] **saints,** "holy ones, because united in Life and Covenant, by grace, to the Holy One of God." **bishops,**[c] presbyters, overseers. Note, the word is in the plural.[d] **grace . . peace,**[e] blended form of occidental and oriental salutation.—*Ellicott.*

The Apostolic salutation.—This teaches—I. What we ought to be—servants of Christ, saints, useful in the Church. II. What we need—grace, peace. III. Whence these blessings flow—from God, from Christ. *The blessings of the Gospel.*—I. Their nature. II. The source from whence they are derived. III. The channels by which they are dispensed. IV. The end for which they are given—that we may be holy and useful.—*Lyth.*

A model bishop.—It is said of St. Charles Borromeo, that all his own private revenues, as well as those of his diocese, were expended in public uses: he kept nothing for himself but what sufficed to purchase bread and water for his diet, and straw for his bed. He travelled through every district and village examining into the state of the people and the conduct of the priesthood, conversing with and catechising the poor. Up among the mountains, into the secluded valleys of the Italian Alps, where the neglected inhabitants had long remained in a state of physical and spiritual destitution, did this good man penetrate; he sent missionaries among them to teach and to preach, and then went himself to see that they performed their duty: on one occasion he was found in a poor mountain hut, lying on some straw, shivering with ague, which had seized him in one of his excursions on foot. With all his excessive austerity, his fasts, and his penances, he lived in public with the splendor becoming his rank, and exercised the most munificent hospitality, wearing under his cardinal's robes of scarlet and fur, a ragged black gown; and where the feast was spread for others, contenting himself with a little dry bread and glass of water.—*Mrs. Jameson.*

3—5. I . . you, not *one* dark spot in the whole field on wh. the eye of memory rested. "Observe the recognition, in all these thanksgivings, of God as the whole cause of all goodness in the saints." **always . . joy,**[f] he prays for them *always*, and with *joy*. **for . . Gospel,**[g] your co-operation in aid of the Gospel. "The immediate reference doubtless is to the pecuniary help sent again and again to the Apostle as a missionary." **from . . now,** what a contrast to the fickle Galatians!

Fellowship in the Gospel.—The greatest joy of the faithful is fellowship in the Gospel. I. The perfect joy in pure fellowship. II. The incomplete joy in mixed fellowship.—*Oetlinger.*

Pictures in memory.—Three pictures lined the four-walled cell where are stored for me the records of the past. First, Eton. All in that picture is in far perspective, receding, diminutive; but freshly-colored, green, dewy with a spring sky, piled with glittering yet showery clouds; for my childhood was not all sunshine,—it had its overcast, its cold, its stormy hours. Second, X——, huge, dingy; the canvas cracked and smoked; a yellow sky. sooty clouds; no sun, no azure: the verdure of the suburbs blighted and sullied—a very dreary scene. Third, Belgium; and I will pause before this landscape. . . . Green, reedy swamps; fields fertile but flat, cultivated in patches, that made them look like magnified kitchen-gardens; belts of cut trees, formal as pollard willows, skirting the horizon; narrow canals, gliding slow by the road-side; painted Flemish farmhouses; some very dirty hovels; a gray, dead sky; wet roads, wet fields, wet housetops; not a beautiful. scarcely a picturesque object met my eye along the whole route; yet, to me, all was beautiful, all was more than picturesque.—*C. Brontë.*

6, 7. confident, well assured. **perform,**[h] carry it through. **until . . Christ,**[i] "the glorious goal of the redeeming process, because then, and not before, the *whole* being of the saint, body as well as spirit, shall be actually delivered from all the results of sin."—*Moule.* **meet,** right. **think . . all,**

salutation

a Ro. xvi. 21; 1 Co. xvi. 10; 2 Co. i. 1, 19; Ph. ii. 19; 1 Th. iii. 2; 1 Ti. i. 2; He. xiii. 23.
b Ac. xvi. 1, 13; xvii. 14, xix. 22; *cf.* 2 Co. i. 1; Ac. xx. 3, 4; *cf.* Ro. xvi. 22.
c "The official term ἐπίσκοπος, of Gk. origin, is in the diction of the N. T. the same as πρεσβύτερος, of Jewish usage.
d Chrysostom might well ask, "Were there sev. bps. in one city?"
e Ro. i. 7; Ga. i. 3; Ep. i. 2.

"They claim, in Christ, the salvation which makes men saints—*i.e.*, persons set apart under the influence of the Holy Spirit to enjoy Christ's forgiveness and to walk in His ways. Christ does this for us, if He does a Saviour's work."—*Rainy.*

congratulations

f Col. i. 3; Ro. i. 8, 9; 1 Th. i. 2; 2 Th. i. 3.
g 1 Co. i. 9; Ep. iii. 6; He. iii. 14; 2 Co. viii. 1—5.

"It was an inward fellowship before it was an outward one. They first gave their own selves, so that their hearts were mastered by the desire to see the ends of the Gospel achieved, and then came service and sacrifice."—*Bib. Exp.*

perseverance

h Jo. vi. 29; Ph. ii. 13; 1 Th. i. 3.
i 1 Co. i. 7, 8; Ep. i. 13, 14.

better, "to be of this mind," to feel the thankfulness and joy described above (*vv.* 3, 4). **because . . heart,**[a] his love strengthens his confidence. **as . . bonds,** now that I am a prisoner. **ye . . grace,** ye share in the fruit of the grace given to me.

God carrying on the good work.—I. What true religion in the heart is: 1. A work; 2. An inward work; 3. A good work—good morally—good, as it is joy-giving—good, as it is useful. II. The Author of this good work,—"He," that is God. The whole Godhead: 1. God the Father—His great love; 2. The Son—our Redeemer; 3. The Holy Spirit. III. The fact that the Divine Author of this work will assuredly carry it on, and finish it: 1. He can; 2. He will do so.—*Burns.*

I have you in my heart.—After the battle of Gettysburg, a soldier was found dead upon the field, holding in his hand the picture of three small children. No clew to his name could be found. In the terrors of battle he had comforted himself with this picture. It was published, and by this means the children were found in a village of Western New York. The sale of this picture resulted in the founding of the "National Orphan Homestead" at Gettysburg, where the Humiston children, the originals of the picture, find a home, and their mother is the matron.

8, 9. for . . record, He is a witness of the truth of my words. **how . . all,**[b] I yearn for your welfare. **in . . Christ,** the Christian is so united to his Lord, that the emotions of the regenerate member are, as it were, in continuity with those of the ever-blessed Head. **love,**[c] to all good things, to God, to ea. other. **knowledge,**[d] the N. T. usage limits the thought to *spiritual* knowledge. **judgment,** *R. V.* "discernment" of things good in faith and practice.

Christian love.—I. Is unselfish. II. Is a pure and spiritual thing. III. Is guided by intelligence and experience. IV. Assumes, as its great work, the impartation of Christian truth. V. Embraces everything, and makes all subservient to its main work.—*Pillans.*

Self-sacrificing affection.—"O Charlie! be careful, little brother—you are skating too near that hole!" The words came too late. Charlie did not see the hole, and before his brother had finished speaking, he saw the little fellow go out of sight under the ice. With all speed Harry hastened to the spot: he could see his brother, and, creeping to the edge, he reached out his hand; but the ice was not strong enough to hold him, and he fell in. Other boys, hearing their cries, were soon on the spot. Henry caught his little brother, held him up where strong arms could reach him. "Save, oh, save my brother!" he cried; then sank to rise no more. The elder brother gave his life for the younger.

10, 11. approve,[e] discriminate, test, discern. **excellent,** that transcend.[f] **sincere,** pure. **offence,** stumbling. **being . . righteousness,**[g] the righteousness wh. is by faith must needs be fruitful. **which . . Christ,**[h] who "wrought out and brought in" this righteousness. **unto . . God,**[i] the great aim of all true Christian life and faith.

Fruits of righteousness.—I. The nature of righteousness: 1. The term is diversified in its meaning; 2. In the text it signifies personal holiness. II. Its fruits: 1. It is productive of gracious fruits; 2. These fruits are abundant and progressive. III. Its Author: 1. It is purchased by Christ as our Redeemer; 2. It is derived from Him as our Saviour. IV. Its results. It is "to the glory and praise of God:" 1. In the scheme of redemption; 2. In the subjects of salvation.—*Anon.*

Sincerity.—In the palmy days of Roman prosperity, when her merchants lived in their marble palaces on the banks of the Tiber, there was a sort of emulation in the grandeur and artistic adornment of their dwellings. Good sculptors were eagerly sought after and employed. But tricks were sometimes practised, then as now; thus, if the sculptor came upon a flaw in the marble, or chipped a piece out by accident, he had a carefully prepared wax, with which he filled in the chink, and so carefully fixed it as to be imperceptible. In process of time, however, heat or damp would affect the wax, and reveal its presence. The consequence was, that when new contracts were made for commissioned works of art, a clause was added to the effect that they were to be *sine cerâ*, or without cement. Hence we have our word *sincere*, a word picture of great significance.—*Tesseyman.*

12—14. things . . me, "he means his imprisonment, which had proved

yearning affection

a 2 Co. vii. 3.

"There is error when we make a grudging estimate of Christian brethren; when, on the ground of some failing, we allow suspicion to obliterate the impressions which their Christian faith and service might fairly have made upon us."—*Rainy.*

"Joy descends gently upon us like the evening dew, and does not patter down like a hailstorm."—*Richter.*

b Ph. iv. 1.

c 1 Th. iii. 12.

d Col. i. 19; 1 Jo. v. 2; 1 Th. iv. 9, 10; 1 Pe. i. 22.

"The Apostle would not grant to any of us that our profession of love to God could be genuine, if love did not exert itself towards men."—*Bib. Exp.*

things excellent

e Ro. xii. 2; Ep. v. 17.

f Lightfoot. "The best among those that are good, of wh. none but those of more advanced attainments perceive the excellence."—*Bengel.*

g Ga. v. 22, 23.

h Jo. xv. 5; Ep. ii. 10.

i Jo. xv. 8; Ma. v. 16.

"Thou seest, my son Marcus, the very form and features, as it were, of virtue; and could it only be beheld by our eyes, it would rouse in us a wonderful love of wisdom."—*Cicero.*

personal affairs

and was proving a direct and indirect occasion for Gospel-work." **furtherance,**[a] advancement: a result not anticipated by the enemy. **so . . Christ,** endured for His sake. **manifest,** the cause of them clearly known. **palace,** *R. V.* "throughout the (whole) prætorian guard." Warder after warder came on duty to the Apostle's chamber and carried from it, when relieved, information and often, doubtless, deep impressions, which gave his comrades knowledge of the prisoner's message and of the claims of the Saviour."—*Camb. B.* **and . . places,** better, "to all other (men);" to the Roman "public," as distinguished from this special class. The phrase points to a large development of St. Paul's personal influence. **brethren,** who bef. were timid.—*Bengel.* **waxing . . bonds,** as they saw P.'s heroic bearing, and that he was not ashamed of them.

Christian boldness.—I. Distinguish true Christian boldness from its counterfeits, and set forth some of its leading attributes: 1. False boldness arises from ignorance—bad judgment—rashness—pride of courage—obstinacy—a domineering spirit; 2. Christian must be founded on holy love—humble—delicate—wise and prudent—faithful—grounded on humble confidence in God. II. The extent to which it is encouraged in the Scriptures, and some of its illustrious exemplifications—Noah, Moses, Daniel, the three Hebrew youths, the disciples. III. The great want of this virtue at the present day. IV. Some motives to rouse Christians to this holy frame and to a corresponding course of conduct: 1. Christian heroism is necessary to piety; 2. Without it we are unfaithful to God and our generation; 3. Consider the effect if all professing Christians were thus bold; 4. For want of this, souls may perish.—*Griffin.*

The murderers overawed.—Maree, a Polynesian, was a man of genuine piety and ardent zeal in the Saviour's cause. He was one of the first who publicly embraced Christianity among these islanders, and, before it became general, his life was often in jeopardy, through his profession of it. More than one attempt was made, by a number of wicked men, to shoot him, and a little praying company who used to meet with him, that they might together worship the true God. On one occasion, these men having found him and his little party at prayer in a place appropriated for the purpose, levelled their muskets at them, with a view to execute their cruel design, when, as though withheld by an unseen hand, their attention was arrested by the prayers offering up by the intended victims of their fury. The effect was instantaneous and powerful. Abandoning their murderous purpose, they went in and sat down with Maree and his company, confessed what their intention had been, and told them not to be afraid, as they should not molest them any more; which promise they kept.

15–18. some,[b] etc., men may do a good work fr. dif. motives, bad or good. **the one . . bonds,** thinking to involve P. in the consequences of their factious zeal. **other,** *R. V.* the one do it of love, knowing that I am set for the defence of the Gospel; but the other proclaim Christ of faction, etc. **What then?** etc., room enough in Ro., and elsewhere, for all workers in the good cause. **rejoice,** P.'s desire for the spread of the Gospel is greater than his regard for his own comfort on the one hand, or his fame on the other.

The preachers of the Gospel.—I. Those who preach Christ from bad motives—from envy—because of some quarrel—in order to add affliction to some person. II. The true preachers—preaching from love—love to Christ—love to unconverted man. III. The result of all this. Christ is preached, and for that we should rejoice.—*Anon.*

Rejoicing in the preaching of Christ.—A worthy minister, who used to preach a week-day lecture in the city of London, heard a person expressing his regret that it was so ill attended. "Oh, that is of little consequence," replied the minister, "as the Gospel is preached by several others in the same neighborhood; and in such a situation, for any one to be very desirous that people should come and hear the Gospel from *him*, instead of others, seems as unreasonable as it would be for one of the salesmen in a large shop to wish all the customers to come to his particular part of the counter. If the customers come at all, and the goods go off, in so far as he feels an interest in the prosperity of the shop, he will rejoice."

19, 20. salvation,[c] rather more closely, in view of the Greek idiom, "that I shall find this thing result in salvation." "*Salvation*,—here, probably, final glory. The word *sôtêria* includes, in its widest reference, the whole process of saving mercy, from the gift of the Saviour to the ultimate bliss of the

a Ps. lxxvi. 10; Ge. l. 20; Ac. viii. 4; xi. 19, 20.

"Thus does it often come to pass that what seems adverse, proves to be on our side. Fruit is not always borne most freely when the visible opportunities of laboring are most plentiful. Rather the question is, how the opportunities given are employed, and how far the life of the laborer bears witness of the presence and power of Christ."—*Rainy.*

"Strong temptations are not overcome without sorrow and pain; but being overcome, they turn out ministers of good."

"For I know good oft befalls us when we least expect it; and true it is, that when we trust in hope we are often disappointed."—*Plautus.*

motives for preaching

b Ga. i. 7.

"Trouble is a thing that will come without our call; but true joy will not spring up without ourselves."—*Bp. Patrick.*

"Calvin was not a man of very mild disposition, yet he said of Luther, 'He may call me "a beast," and "a devil," but I shall always think of him as a good servant of Jesus Christ.'"—*Farrar.*

magnifying Christ

c 2 Co. i. 10, 11; 2 Co. iv. 17; Ro. viii. 28.

saved."—*Camb. B.* **prayer . . according . . hope,** this result of your prayers and the Spirit's aid accord with my desire. **boldness,** of speech and action. **Christ . . body,**[a] my body may be used for the glory of Christ. **life,** living for and to Christ. **death,** showing the joy, confidence, peace that the presence of Christ gives. "We gather hence, that the Epistle was written at a time of special suspense and uncertainty, humanly speaking, regarding the issue of the Apostle's trial."

Christ magnified in our body.—I. In what sense Christ may be magnified in our body. We may be said to magnify Him, when in our conduct we set forth :—1. The purity of His law ; 2. The perfection of His character ; 3. The blessedness of His service ; 4. The power of His grace. II. By what means this may be done. We must :—1. Use our body as an instrument to fulfil His will ; 2. Endure cheerfully whatever we may be called to suffer for His sake.—*Simeon.*

Without hope.—Harlan Page once went through his Sabbath-school to get the spiritual census of the school. Coming to one of the teachers, he said, "Shall I put you down as having hope in Christ?" The teacher replied, "No." "Then," said he very tenderly, "I will put you down as having no hope." He closed his little book, and left him. That was enough. God gave that young man's soul no rest till he found hope through the cross.

living and dying

21. **for . . Christ,**[b] union with Him, devotion to His service.—*Ellicott.* **to . . gain,**[c] corporeal, mental, spiritual, eternal. Gain every way : better condition, employments, companions, place, rewards.

To die is gain.—This is true of the Christian :—I. Physically ; II. Mentally ; III. Morally ; IV. Socially ; V. Eternally.—*Payne. Christ, the believer's gain in life and death.*—I. Christ is a true Christian's life. He is so :—1. As the efficient cause—the Author and Preserver of that life ; 2. As the believer lives not to himself, but to Christ—lives to Him as the vital principle from which he acts—as his example—as His honor is his main end. II. Death is gain to the godly :—1. It ends all sin ; 2. It ends all misery, sorrow, and fear ; 3. It perfects all graces ; 4. It completes their happiness.—*Tuckney.*

The gain of dying.—"I am no longer disposed," says a Jew in writing to another, "to laugh at religion, or to plead that Christianity has no comforts in death. I witnessed the last moments of my worthy gardener, and wish I may die his death ; and, if there is happiness in another life, this disciple of Jesus is assuredly happy. When the physician told him he was in extreme danger, 'How,' said he, 'can that be, when God is my Father, Jesus my Redeemer, heaven my country, and death the messenger of peace? The greatest risk I run is to die, but to die is to enter into complete and endless bliss.' His last words were, 'I die, but what needs that trouble me? My Jesus is the true God, and eternal life.'"

abiding and departing

22–24. **but if I live,** etc., *R. V.* "but if to live in the flesh,—if this is the fruit of my work, then what I shall," etc. If (or since) life on earth is the condition of fruitful labor for Christ, I am in doubt. **yet . . not,** if *I* had to choose, I know not wh. I should prefer. **for . . two,** I am hemmed in on both sides. **having . . Christ,**[d] my natural, human wish. **better,** for me, in respect of the *gain.* **to . . flesh,** "*to hold fast to* its conditions of trial, for the sake of the Lord and His flock." **is . . you,**[e] to use tongue and pen in a cause wh. then had few such advocates.

Paul's strait.—I. The desires that caused this strait—spiritual—constant—not so much after happiness as holiness. II. The reasons for these desires :—1. To be with Christ—better for me ; 2. To live—more needful for you. III. His resolution—after all, being willing, for the good of the Church, still to abide here. There is happiness even here for a Christian.—*Sibbes.*

How a Christian can die.—Addison, after a long and manly, but vain struggle with his distemper, dismissed his physicians, and with them all hopes of life. But with his hopes of life, he dismissed not his concern for the living, but sent for a youth, who was nearly related, and highly accomplished. He came, and after a decent pause, the youth said, "Dear sir, you sent for me, I believe : I hope you have some commands ; I shall hold them most sacred." Forcibly grasping the young man's hand, he softly said, "See in what peace a Christian can die." He spoke with difficulty, and soon expired.

abundant rejoicing

25, 26. **having . . know,** personal conviction. **for . . faith,** for your

a Ro. xiv. 7, 8 ; 2 Co. v. 14, 15 ; 1 Co. vi. 20.

"St. Paul had three wishes, and they were all about Christ—that he might be *found in* Christ, that he might be *with* Christ, and that he might *magnify* Christ."—*Luther.*

b Ga. ii. 20 ; Col. iii. 3, 4.

"The sacrifice of the life may be nobler, more heroic, more divine than the sacrifice of the death."

c Re. xiv. 13.

"Death only supplies the oil for the inextinguishable lamp of life."—*Coleridge.*

d 2 Co. v. 8 ; 1 Th. iv. 17.

"Life and death have seemed to us like two evils, and we knew not which was the less. To the Apostle they seem like two immense blessings, and he knows not which is the better."—*Monod.*

e "His apos. calling and service to the Ch., wh. are of far greater importance to him than his own heart's desire, control his decision."—*Braune.*

furtherance in, and joy of, the faith.—*Ellicott.* **that,** etc., *R. V.* "th. your glorying may abound in Christ Jesus in me." **by . . again,**[a] by wh. their faith should be confirmed, and their joy increased.

Simple faith.—Dr. Beecher, in his *Autobiography*, tells of a poor pious Indian woman whom he once know on Long Island. He says that one fall, just before Thanksgiving, while standing on a hill near the beach, she saw a large flock of brant (a species of wild goose) flying over; and she said, "Oh, that the Lord would give me one of those brant to keep Thanksgiving with!" Immediately a duck-hawk darted from a tree near by, and flying into the flock, struck one of them dead. It fell not far distant; and Betty went and picked it up, fully believing that the Lord had sent it to her for her Thanksgiving dinner. At another time, when she received a present of a basket of meat from an acquaintance, she said, "Thank the Lord for giving me this meat; and thank you, too, Colonel Gardiner."

27, 28. only, whatever may happen. **conversation,**[b] deportment. **be . . Christ,** *i.e.*, such as the Gospel should produce. **that . . you,** wh. he most desires. **absent,** a possibility. **I . . affairs,** spiritual condition. **that . . spirit,** that ye be firmly united. **for . . gospel,**[c] to live, manifest, promulgate this faith. **terrified,**[d] *Gk.*, not like *scared horses*, made to start, or turn about, spring aside. **which . . them,** if they will but consider. **an . . perdition,**[e] that with all their cruelty and power they are more perturbed within, than you without. **but . . you,** it is also a token. **of . . God,**[f] He who gives this calmness indicates thereby His purpose of saving you.

Let your conversation be as becometh the Gospel.—What sort of a conversation is this—as becometh the Gospel of Christ? The Gospel is—I. Very simple—in like manner should we be; II. Pre-eminently true—gold without dross—without the jewel of truth our lives will be valueless; III. Fearless—we must be equally unflinching; IV. Very gentle; mark this spirit in its founder—let us seek to win others by gentle words and acts; V. Loving; the message of love to a fallen race—love and union is required among the saints; VI. Holy—for Christ's sake let us be holy too.—*Spurgeon.*

Men not terrified.—John Noyes, kissing the stake, said, "Blessed be the time that ever I was born for this day." To his fellow-martyrs he said, "We shall not lose our lives in this fire, but change them for a better, and for coals have pearls." John Huss said to a countryman who threw a fagot at his head, "Oh, holy simplicity, God send thee better light! You roast the goose now, but a swan shall come after me, and he shall escape your fire." Huss, a goose in the Bohemian language; and Luther, a swan. Castilia Rupea:—"Though you throw my body down off this steep hill, yet will my soul mount upwards again. Your blasphemies more offend my mind than your torments do my body." Doctor Taylor, as he was going to martyrdom: "I shall this day deceive the worms in Hadley churchyard," and fetching a leap or two when he came within two miles of Hadley, "Now," saith he, "lack I but two stiles, and I am even at my Father's house."—*Bib. Ill.*

29, 30. given, "not only the grounds of faith in Christ, and the power to believe, but the occasion of suffering for Christ, and the power to meet the suffering, are things of Divine grant and gift." **believe,**[g] and enjoy the fruits of faith. **but . . sake,**[h] and thus show to all that your faith is fr. God. **conflict,** with opposers. **which . . me,** in the streets and in the court-house at Philippi. One of the probable recipients of this letter, the jailer, had not only "seen" but inflicted other sufferings in the dungeon.—*Camb. B.*

Gifts on Christ's behalf.—I. To believe in Him,—faith is God's gift on Christ's behalf, who purchased for us the grace of faith. II. To suffer for His sake. This is—1. A great honor; 2. A great advantage—we may be serviceable to God and convert others by this; 3. A thing which will receive a great reward.—*Henry.*

One of the witnesses for the truth, when imprisoned for conscience' sake in the days of Queen Mary, is said to have thus written to a friend:—"A prisoner for Christ! What is this for a poor worm! Such honor have not all the saints. Both the degrees which I took at the University have not set me so high as the honor of becoming a prisoner of the Lord."

[a] Ro. i. 11, 12; xv. 29.

"Some of us are ready to stir heaven and earth in order that certain unwelcome conditions of our lot may be altered or abolished. It would be more to the point to walk with God under them as long as they last. When they have passed away, the opportunity for faith, love, and service which *they* have furnished will have passed away for ever."—*Rainy.*

united effort

[b] Ep. iv. 1; Col. i. 10.
[c] Jude 3.
[d] Is. li. 12; Ma. x. 28.
[e] 2 Th. i. 5—10.
[f] 1 Pe. iv. 13, 14.

"Inward religion without an outward show of it is like a tree without fruit, *useless*; and outward show of religion without inward sincerity is like a tree without heart, *lifeless*."—*Venning.*

believing and suffering

[g] Ep. ii. 8.
[h] Ma. v. 11, 12; Ac. v. 41.

"If we suffer for righteousness, the Spirit of glory and of God rests upon us. Some share of suffering for Christ comes, therefore, as God's gift to His children, and ought to be valued accordingly. It comes to believers as part of their fellowship with Christ; and it is such a part of that fellowship as carries with it a peculiar power of assurance and confirmation."—*Rainy.*

CHAPTER THE SECOND.

union

a 2 Co. i. 5; 2 Th. ii. 16, 17.

b Ep. iii. 19.

c 2 Co. xiii. 14; 1 Co. iii. 16; Ro. viii. 16.

d Ro. xii. 16; xv. 5.

e 1 Co. i. 10; 1 Pe. iii. 8.

"We swear to be a nation of true brothers, never to part in anger or in death."—*Schiller.*

"He felt small anxiety for himself, if but the Church of Christ might prosper."—*Calvin.*

humility

f Ga. v. 26; Ja. iii. 14.

g 1 Pe. v. 5; Ep. v. 21.

h Ro. xv. 2; 1 Co. x. 24, 33; xiii. 5.

"Strife is the disposition to oppose and thwart our neighbor's will, either from mere delight in contest, or in order to assert for our own will a prevalence which will gratify our pride."

"It is the *manner* of being, the *manner* of living, the *manner* of acting characteristic of Christ at successive stages, which is to occupy our minds."—*Rainy.*

the mind of Christ

i Ma. xi. 29; Jo. xiii. 14; 1 Pe. ii. 21; 1 Jo. ii. 6.

j Jo. i. 1, 14; Col. i. 15; He. i. 3.

k Jo. v. 22, 23; xiv. 9; x. 30.

"It is observable that he calls the Lord not only 'Christ' but 'Jesus,' though

1, 2. if . . any,[a] wh. he takes for granted there are. **consolation,** *R. V.* "comfort," which is better. **if . . love,**[b] better, "consolation," love's result and expression. **if . . Spirit,**[c] fr. His presence and communion. **bowels,** tender mercies. **mercies,** compassions. **fulfil,** fill up, complete. **like-minded,**[d] minding, caring for, the same thing; agreement in opinion, aim, etc. **love,** to Christ and ea. other. **one . . mind,**[e] unitedly pondering the same thing.

The royal image of the Christian who consecrates his life to the Lord.—I. Humility of heart is his costly adornment. II. The blessing of love is his joyful delight. III. Pleasing God is his exalted aim. IV. Harvesting of the seed is his heavenly reward.—*Zeiss. Consolation in Christ.*—Is there any consolation in Christ? I ask: I. The young convert. II. The active and laborious Christian. III. The afflicted Christian. IV. The dying Christian. V. The glorified saints. VI. You—what is your answer?—*Lavington.*

The tender sympathy of Christ.—St. Yoo, of Kernartin, one morning went out and saw a beggar asleep on his doorstep. The beggar had been all night in the cold. The next night St. Yoo compelled this beggar to come into the house and sleep in the saint's bed, while St. Yoo passed the night on the doorstep in the cold. Somebody asked him why that eccentricity? He replied, "It isn't an eccentricity; I want to know how the poor suffer, I want to know their agonies, that I may sympathize with them, and therefore I slept on this cold step last night." That is the way Christ knows so much about our sorrows.—*Talmage.*

3, 4. let . . vainglory,[f] an ill motive destroys the virtue of the deed. **but . . mind,**[g] in humility. better, "the precept is to be read in the light of the Holy Spirit's illumination of the individual conscience."—*Moule.* **look . . things,**[h] as though wisdom would die, and the work cease, with him. **but . . others,** awarding to them the praise that is due.

Our own and others' things.—I. What do these words prohibit? 1. What do they forbid?—supreme regard for our own things—the closing of the eye, the heart, and the hand to the affairs of others; 2. Why is this forbidden?—because it is not God-like—it transgresses the laws which demand love—it becometh not the Gospel of Christ—it is personally injurious. II. What do they require? 1. Sympathy with others; 2. Readiness to defend and serve others; 3. Avoidance of all that will damage others. III. To what extent are these obligatory?—to every man—however rich—however poor.—*Martin.*

Self-sacrificing kindness.—A fire having broken out in a village of Denmark, one of the inhabitants, a poor man, was very active in affording assistance; but every endeavor to extinguish the flames was in vain. At length he was told that his own house was in danger, and that if he wished to save his furniture, not a moment was to be lost. "There is something more precious," replied he, "that I must first save. My poor sick neighbor is not able to help himself; he will be lost if I do not assist him: I am sure he relies upon me." He flew to his neighbor's house, rushed at the hazard of his life through the flames, and conveyed the sick man in his arms to a place of safety. A society at Copenhagen showed their approbation of his conduct by presenting him with a silver cup filled with Danish crowns.

5, 6. let . . Christ,[i] take Him as your pattern of humility. The sacred character which came out in the mysterious past ("*was*") of the Lord's pre-temporal glory, still and forever *is* His character, His "mind." **being . . God,**[j] here then our Redeeming Lord is revealed as so subsisting "in the form of God" that He was what He seemed, and seemed what He was—God. **thought . . God,**[k] "did not deem His being on an equality with God a thing to be seized on, or to be grasped at."—*Ellicott.*

Incarnate Deity.—I. We are directed to a state in which Jesus subsisted before particular acts which He performed, and which renders those acts so interesting and extraordinary,—he was in "the form of God," and, as such, possessed all the prominent and distinct Divine attributes: 1. Splendor; 2. Title; 3. Agency—He is acknowledged Creator, Ruler, Judge; 4. Retinue; 5. Worship—"Him only shall ye serve." II. The series of acts to which we

must attend, deriving their significance and peculiarity from this previous state of Christ: 1. He did not seek to retain an appearance of Divine glory and co-equality; 2. He divested Himself of the ensigns of Divine nature and government; 3. He entered upon a course of responsible subordination; 4. He united Himself to human nature by a perfect incarnation; 5. He stooped to the most extreme depression of state; 6. He reduced Himself to the necessity of death; 7. He yielded to death in a peculiar form.—*Hamilton.*

Influence of the inner life.—"The *life* must develop the individual. Oh, as little centres of influence let us make it our first work to foster and exhibit this principle of life-giving union with Christ Himself. Thus indeed may we 'make our lives sublime,' and effect more for the advancement of the kingdom of Christ than if we had the eloquence of the greatest orators." As you would be lovely in the sight of God, strive to be Christ-like. Certainly it is the Spirit of Christ within you, and the beauty of Christ upon you, which only can make you lovely; the more you resemble Him in holiness, the more will you manifest of true excellence; and the more frequent and spiritual your communion with Christ, the more of the loveliness of Christ will be stamped upon your spirits, changing you into the same image from glory to glory.—*Flavel.*

referring to a time before Incarnation. Historically, He had yet to be 'anointed' (*Christ*), and to be marked with His human Name (*Jesus*). But on the one hand the Person who willed to descend and save us is identically the Person who actually did so; and on the other hand what is already decreed in the Eternal Mind is to It already fact."—*Camb. B.*

7, 8. but . . reputation,[a] *R. V.* "but emptied himself, taking the form of a servant."[b] **likeness,**[c] "He was really *like* man, as He truly *was* man; He was also *more than man, other than man*, without which fact there would be not resemblance but *mere identity*."—*Moule.* **fashion,** outward appearance, mode of life. **he . . himself,**[d] in "the acts of condescension and humiliation in that human nature which He emptied Himself to assume."—*Ellicott.* **obedient,** to the Father's will that He should suffer. **death,**[e] *even* unto death. **even . . cross,**[f] yea, death on the cross.

Christ humbled.—I. In His incarnation,—the Ruler of all brought to the state of a creature—to the state of an inferior creature, a man not an angel—at a time when this state was stained by sin—to be scorned by men—put at a distance from His Father, and the joys of heaven—born on earth of obscure parents. II. In His life—persecution in His infancy—born in a stable—poverty in worldly things—tempted of Satan—ungratefully received by the world. III. In His death—the death of the cross—a malefactor's death.—*Flavel.*

Christ's obedience unto death.—His was no mere resignation, for that is the attitude of the soul toward the inevitable. A creature may risk his life, indeed, provided the aim be a true and noble one; but no right is his to throw it away. He is, on the contrary, bound to conserve it, if he can do so without the sacrifice of higher interests. But Christ Jesus in His perfect obedience died, because He so willed, and when and as He willed. There stands in a Strasburg church a monument suggestive in its sculptured group. It is the figure of a warrior before an open grave. Death at his side is touching him with his inevitable dart, and he is represented as descending with manly step, but saddened brow, into the sepulchre yawning at his feet. "It is appointed unto men once to die." But with the Captain of our salvation it was far otherwise. He had His life either to give or to keep. He gave His life with all its preciousness, a freewill offering, a priceless sacrifice "of a sweet-smelling savor unto God."—*Hutchinson.*

humility of Christ

a Is. liii. 3.

b Ma. xx. 28; Lu. xxii. 27; Jo. vi. 38.

c He. ii. 14, 17; iv. 15.

d 2 Co. viii. 9.

e Jo. x. 17, 18.

f Ga. iii. 13; He. xii. 2.

"Humility, that low, sweet root, From which all heavenly virtues shoot."—*Moore.*

"Modest humility is beauty's crown, for the beautiful is a hidden thing, and shrinks from its own power."—*Schiller.*

"The more prosperity a man enjoys, the more humility God enjoins."

9—11. wherefore . . him,[g] the result of self-renunciation and self-abasement of Christ. **name,** the name given is "Jesus." **of . . earth,**[h] *i.e.*, of all creation. **confess,**[i] "proclaim with thanksgiving." **Jesus . . Lord,** "the Lordship in question is such as to be known only by Divine revelation."—*Camb. B.*

The supremacy of Christ.—I. Is universal. 1. In heaven and on earth. 2. In the control of providence and grace; 3. In the administration of mercy and judgment. II. Must be universally acknowledged; 1. By His enemies as by His friends; 2. To this end He is exalted at the right hand of God. III. Secures the glory of God. 1. In the accomplishment of His purpose; 2. The revelation of His character; 3. The completion of His kingdom.—*Lyth.*

Christ must be confessed.—Victorinus, a teacher of rhetoric at Rome, was in his old age converted to Christianity, and came to Simplicianus, one eminent at that time for his piety, whispering in his ear softly these words, "I am a Christian;" but this holy man answered, "I will not believe it, nor count thee so, till I see thee among the Christians in the church," at which

exaltation of Christ

g Is. liii. 12; Ma. xxviii. 18; He. ii. 9; Ep. i. 20, 21.

h Re. v. 13; 1 Co. xv. 24, 25.

i Jo. xiii. 13; Ac. ii. 36; Ro. xiv. 9; 1 Co. viii. 6.

"All the world, all that we are, and all that we have, our bodies and our souls, our actions and

our sufferings, our many sins, and our seldom virtues, are as so many arguments to make our souls dwell low in the deep valley of humility."—*Jeremy Taylor.*

he laughed, saying, "Do then those walls make a Christian? cannot I be such except I openly profess it, and let the world know the same?" This he said for fear, being yet but a young convert, though an old man; but some time after, when he was more confirmed in the faith, and had seriously considered that if he should continue thus ashamed of Christ, He would be ashamed of him at last, he changed his purpose, and came to Simplicianus, saying, "Let us go to the church, I will now in earnest be a Christian." And there he made an open confession, observing that "as he had openly professed rhetoric, which was not essential to salvation, he ought not to be afraid to own the Word of God in the congregation of the faithful."—*Baxendale.*

working out salvation

a Jo. vi. 28, 29.

b He. iv. 11; 2 Co. vii. 1; 2 Pe. i. 10; He. vi. 11, 12; iv. 1.

c 2 Co. iii. 5; Ep. ii. 8, 9.

d Pr. xvi. 1; Je. xxxii. 39; He. xiii. 20, 21.

12, 13. wherefore, "the Apostle has now pressed on them the duty and blessing of self-forgetting sympathy and love, above all by this supreme Example." **as . . obeyed,**[a] as ye have been obedient to God. **not . . only,** ye need not the prompting of my presence. **work . . salvation,** "*your own*" is strongly emphatic. The Apostle is in fact bidding them "learn to walk alone," instead of leaning too much on *his* presence and personal influence.—*Coombs.* **fear and trembling,**[b] "not of tormenting misgiving but of profound reverence and wakeful conscience." **for . . you,**[c] this is your encouragement that the work within is a work of God. It is the living and eternal God Himself, present and operating at "the first springs of thought and will." **both . . pleasure,**[d] He supplies the impulse, and, through you, He performs the work. To Him, therefore, be all the praise.

"We must leave to God all that depends on Him, and think only of being faithful in all that depends upon ourselves."—*Fenelon.*

Your own salvation.—It is "your own salvation," because it must be wrought out—I. In yourself, your own self; II. By yourself, your own self,—that is, by you, God working in you; III. For your own self—what you sow that will you reap.—*Wills.*

Grace is God's work.—Before any daisy or violet, before any blossom is seen in the field, the sun lies with its bosom to the ground, crying to the flower, and saying, "Why tarriest thou so long?" and day after day the sun comes, and pours its maternal warmth upon the earth, and coaxes the plant to grow and bloom. And when days and weeks have passed the root obeys the call and sends out its germ, from which comes the flower. Had it not been for the sun's warmth and light, the flower could never have come to itself. So the Eternal Spirit of God rests on the human soul, warming it, quickening it, calling it, and saying, "O, my son! where art thou?" And at last it is this Divine sympathy and brooding influence that brings men to God, and leads them to say, "Am I not sinful?" and to yearn for something higher and purer and holier. It was God's work. He long ago was "working in you, to will and to do of His own good pleasure."—*Beecher.*

the word of life

e Ja. v. 9.

f 1 Co. x. 10.

g Ma. v. 45; Ep. v. 1.

h 1 Pe. ii. 12.

i De. xxxii. 5.

j Ma. v. 14, 16; Ep. v. 8.

k Jo. vi. 63.

l 1 Th. ii. 19.

14—16. do . . things,[e] needful, right, however humble the work, or difficult. **murmurings;**[f] **that . . be.**[g] **harmless,** pure. **the . . rebuke,**[h] irreproachable. **crooked . . perverse,**[i] "in ref. to their moral obliquity and their distorted spiritual growth." **among . . world,**[j] *R. V.* "ye are seen." The Greek verb is used of the rising and setting of the stars. The saints, in the beautiful light of holiness, were to rise star-like upon the dark sky of surrounding sin. **holding . . life,**[k] manifesting the Gospel by living and preaching the *Word*, fr. whom they have life. **in . . Christ,** day of judgment. **that . . vain,**[l] but find that his zeal is productive of hoped for results.

"The Apostle, perhaps, alludes here to those towers which were built at the entrance of the harbors, with fires kept burning on them to direct the mariner in dark and stormy nights to a safe and quiet haven."—*Beza.*

Lights in the world.—These lights are intended—I. To make manifest—a Christian should so live as that all may see Christ reflected in his daily actions. II. For guidance—we are to hold forth to those in darkness the Word of life. III. For warning—there are many false lights in the world, shown by the wreckers of Satan, but place you the right light on the rock. IV. As a cheering influence—Christians should carry sunshine wherever they go.—*Spurgeon.*

"A man without religion is like a

Shining Christians.—A friend told me that he was visiting a lighthouse lately, and said to the keeper, "Are you not afraid to live here? It is a dreadful place to be constantly in." "No," replied the man, "I am not afraid. We never think of ourselves here." "Never think of yourselves! How is that!" The reply was a good one. "We know that we are perfectly safe, and only think of having our lamps burning brightly, and keeping the reflectors clear, that those in danger may be saved." Christians are safe in a house built on a Rock, which cannot be moved by the wildest storm, and in

a spirit of holy unselfishness they should let their light gleam across the dark waves of sin, that imperilled ones may be guided into the harbor of heaven.

17, 18. offered, poured out, ref. to pouring out of his blood as a martyr. **upon . . faith,** Paul seems to regard the faith of the Phil. church as the offering of a sacrifice upon wh. his blood is poured as a libation. **I . . all,**[a] he would rejoice in anything that would be a service to them. **for . . me,** that his death would be a gain to him and a benefit to them.

Ministerial zeal depicted.—I. What the event was which is here so gladly welcomed :—1. The event itself was a martyrdom ; 2. This Paul welcomed as a ground of joy. II. What the welcoming of such an event should teach us : —1. The value of the soul ; 2. The wonderful love of Christ to our sinful race ; 3. The proper character of a Christian minister.—*Simeon.*

Self-sacrifice.—Two boats, some time ago, were sent out from Dover to relieve a vessel in distress. The fury of the tempest overset one of them, which contained three sailors, and one of them sank. The two remaining sailors were floating on the deep ; a rope was thrown to one of them from the other boat, but he refused it, crying out, "Fling it to Tom, he is just ready to go down ; I can last some time longer." They did so ; Tom was drawn into the boat. The rope was then thrown to the generous tar, just in time to save him from drowning also.

19—23. I . . Jesus,[b] if it may be His will, and for His glory. **like-minded,** with myself in this respect. **naturally care,** *R. V.* "care truly." **all,** who are now with me, except Timotheus. **own,** profit, glory, safety. "This is a severe censure on the person really indicated. St. Paul must have suffered grave disappointments where he had a special right to expect ready help."—*Camb. B.* **not . . Christ's,**[c] *i.e.*, the welfare of His cause and people at all personal costs and hazards. **ye . . him,** ye know his well-tried character. **as . . father,** loving, obedient, entering into his father's work and spirit. **so . . me,** what issues my present affairs will have.

Concern for the spiritual wants of men.—I. The situation of mankind, in a moral and religious view, is such as ought to awaken the unaffected concern of good men. II. Men who properly care for the spiritual state of their fellow-beings are rarely to be found,—this was the case in Paul's time—it is so now, though in a less degree than formerly. III. Some of the principal causes of this unconcern : 1. An inordinate and criminal self-love ; 2. The prevalence of unbelief.—*Payson.*

Disinterested service.—San Quala, the native apostle of Central Burmah, was, in consequence of his abilities and influences, offered a lucrative appointment by the British Commissioner at Pegu. Without hesitation he declined the offer, though having no salary, and depending for food and clothing on the people to whom he preached. He replied : "I cannot do it. I will not have the money. I will not mix up God's work with Government work. There are others to do this thing ; employ them." And being further pressed with the suggestion that he might continue his work as missionary, which would thus be rendered easier, he said, "No, sir. When I eat with the children of poverty I am content. I did not leave my dear wife and come up hither in search of silver or agreeable food. I came to this land that its poor benighted inhabitants might be saved." In two and a half years this man had gathered thirty churches and baptized more than two thousand adult believers with his own hands.—*J. B. J. Tinling.*

24—27. I . . shortly, he trusted that he would be able soon to follow Timothy. **because . . sick,** he was sorry that their trials should he increased by a knowledge of his. **he . . death,** his illness was likely to be fatal. **but . . him,**[d] restoration to health, one form of Divine mercy. **and not,** etc.,[e] mercy to those who are dear, to be regarded as a mercy to us. **on me also,** "here, as so often in St. Paul, a heart glowing with holy and generous affection expresses itself in a recognition of the importance of his friends to him."—*Moule.*

Epaphroditus.—I. His sickness—nigh unto death. II. The sorrow of the Philippians on hearing of this—they loved and respected him. III. His recovery—"God had mercy on him"—they could ill spare so good a minister. IV. His desire to visit the Philippians. V. Paul's recommandation of him—he caught his illness in the holy work, therefore they should esteem and reverence him more.—*Henry.*

horse without a bridle."—*Anon.*

self-sacrifice

a Ac. xx. 24 ; Col. i. 24.

"It was an ancient custom to seal and complete a sacrifice by the pouring out of a libation on the altar or at the foot of it. This might be intended as the crowning testimony of the abundant freewill with which the service had been rendered and the sacrifice had been offered. To some such rite the Apostle alludes when he speaks of himself—that is to say, of his own life—as poured forth at the sacrifice and service of their faith."—*Rainy.*

Timotheus

b Ja. iv. 15 ; Jo. x. 30.
c Ma. xvi. 24 ; 2 Co. v. 15 ; 1 Co. x. 33.

"Notice the spirit of self-sacrifice on Paul's part. Timothy was the one thoroughly trusted and congenial friend within his reach. To a man who was a prisoner, and on whom the burden of many anxieties fell, it was no small ease to have one such friend beside him. Our blessed Lord Himself craved for loving human fellowship in His time of sorrow ; and so must Paul do also. Yet all must give way to the comfort and well-being of the Churches."—*Rainy.*

Epaphroditus

d Ps. ciii. 2—4 ; cvii. 21 ; cxvi. 15.
e Is. xxvii. 8.

"Though for him also 'to die' would have been

'gain' (i. 21), yet death *in itself* is a dark passage, even to the Christian. And meanwhile great are the joys of service on the pilgrimage, and deep their connection with the coming joys of the heavenly country. 'Those who are departed this life,' says St. Chrysostom here, 'can no longer *win souls*.'"—*Camb. B.*

Returning laborers to be welcomed with joy.—You remember the enthusiastic welcome which was accorded among us to the brave young American, Stanley, who had encountered innumerable perils to carry aid to the illustrious missionary pioneer of Central Africa, David Livingstone. We felt as if in helping the noble old man, whom all of us had come to think of as a personal friend, he had helped ourselves. We know what pleasure and sense of honor would be felt if Florence Nightingale presented herself under our roof, or under the roof of any true-hearted countryman of those wounded soldiers of the Crimea, for whom she cared so wisely and lovingly, and who kissed her very shadow on the wall as she passed through the wards of the hospital. Somewhat like this would be the position of Epaphroditus on his return to Philippi. The knowledge of his heroism and self-devotion in the cause of the Saviour they loved, and this in discharging the duties of a ministry for the relief and comfort of their dear friend and spiritual father the Apostle, could not but lead them to feel it a peculiar privilege and honor to be permitted to welcome him once more among them.—*R. Johnstone.*

a Ma. xxv. 36, 40.

"Friendship only truly exists where men harmonize in their views of things human and Divine, accompanied with the greatest love and esteem; I know not whether with the exception of wisdom, the gods have given us anything better."—*Cicero.*

"He who maliciously takes advantage of the unguarded moments of friendship, is no farther from knavery than the latest moment of evening from the first of night."—*Lavater.*

28—30. I sent, *R. V.* "I have sent." **carefully,** diligently. The sending precipated by the news he had heard of their sorrow, wh. the presence of E. might allay. **receive . . Lord,** bec. of his relation to me and you in Christ. **with all gladness,** "the cloud in his own sky interferes not in the least with this holy soul's interest in the joy of others." **reputation,** "Epaphroditus was to be had in reputation because he had approved himself to be one seeking not his own, one willing to lay down his life for the brethren." **for . . death,** his zeal for Christ had exposed him to imminent danger. **not . . me,**[a] his service to Paul was the expression of his zeal for Christ.

The succor of the saints.—This is—I. A work of Christ—enjoined—exemplified—commended by Him; II. A work of sacrifice—requiring not only the renunciation of ease and comfort—but often of health and life; III. A work of honor—those who undertake it are justly esteemed—their preservation is a source of joy to the Church.—*Lyth.*

Fraternal affection.—The Emperor Augustus having taken Adiatoriges, a prince of Cappadocia, together with his wife and children, in war, and led them to Rome in triumph, gave orders that the father and the elder of the brothers should be slain. The ministers of execution, on coming to the place of confinement, inquired which was the eldest? On this, there arose an earnest contention between the two young princes, each of them affirming himself to be the elder, that, by his own death, he might preserve the life of his brother. When they had continued this heroic and fraternal emulation for some time, the afflicted mother with much difficulty prevailed on her son Dytentus, that he would permit his younger brother to die in his stead, hoping that by him she might still be sustained. When Augustus was told of this example of brotherly love, he regretted his severity, and gave an honorable support to the mother and her surviving son.—*Percy Anec.*

CHAPTER THE THIRD.

rejoice in the Lord

b 1 Th. v. 16.
c 2 Pe. i. 12, 13.
d Ma. vii. 6; Ga. v. 15.
e Ro. ii. 28; Ga. v. 2; vi. 13.
f Ro. ii. 29; Col. ii. 11; De. x. 16.
g Jo. iv. 24; Ro. vii. 6.

"What national and ritual privilege was, in his own distorted estimate, to the Judaist, that the true Messiah, the Incarnate Son of God, CHRIST JESUS

1—3. rejoice,[b] a needful exhortation aft. what he had just said ab. himself, etc. **write . . things,**[c] the exhortation to rejoice in the Lord, wh. is the pervading thought of the Epistle. **grievous,** irksome. **beware,** observe. **dogs,**[d] the impure. **evil workers,** breeders of mischief. **concision,**[e] a contemptuous ref. to mere hand-wrought mutilation. **circumcision,**[f] "the true circumcision must be those who have the true glorying." **which . . spirit,**[g] *R. V.* "wh. worship by the Spirit of God."

Christian rejoicing.—I. Rejoice in the Lord as your Saviour. When Candace's treasurer found that Jesus had suffered for him on the cross, "he went on his way rejoicing." Our acceptance with God makes heaven rejoice—the return of the prodigal affords the greatest happiness to himself and all others. II. Rejoice in the Lord as your Guide. They were journeying on in comparative fear. In tribulation even the saints rejoice because their Saviour will deliver them. III. Rejoice in the Lord as your reward.—*Weekly Pulpit.*

Joy in the Lord.—The greatest painter—at least one of the greatest painters—of the devoutest period of the Middle Age, a man who, as men said, used to kneel and pray till the angels came to him to be painted, whose works, as they adorn the walls of Florence, open up to us a world we had hardly

dreamt of before,—that greatest of painters—Fra Angelico da Fiesole—in some of his most beautiful pictures, has, amidst a multitude of exquisitely-pencilled faces combined in groups, made each face of varying expression, but each expressive gaze of joy and thankfulness steadily fixed upon one central figure—the figure of the Redeemer.—*Knox Little.*

4—6. in . . flesh, com. human grounds of boasting. **circumcised**[a] **. . day,** *lit.* in respect of circumcision, eight days old. **stock,** race. **of . . Benjamin,** one of the two most famous. "It is interesting to trace in St. Paul's character some of the characteristics of this small but remarkable tribe; stern courage and persistent fidelity." **a . . Hebrews,** a Hebrew of pure blood. **Pharisee,**[b] one of the most scrupulous of the orthodox sect. **zeal . . church,**[c] many, even Jews, had not zeal enough for this. **touching . . law,**[d] righteousness that comes of obedience. **blameless,** in the judgment of men.

The faith of St. Paul.—St. Paul is here speaking of himself. Generally this is not wise, but circumstances may sometimes justify it. 1. The man who has been healed has a right to speak of the remedy, and ought to do so. St. Paul had been changed; the selfish man had become unselfish; the wild persecutor had been tamed. 2. The experience of St. Paul was very profitable. If you can do good by telling your experience, tell it. It is a delicate thing to speak of one's self; people who have little experience are often the greatest speakers; but there is a false delicacy which must be overcome. 3. Paul's purpose was also to glorify his Master. These verses resemble a tree with many branches, but they have but one root."—*Bib. Ill.*

Privileges no ground of trust.—The list sounds much as if you or I were to say something of this kind: "I am of a good Presbyterian stock. One of my ancestors fought at Bothwell Bridge for 'Christ's crown and covenant,' and another died as a martyr in the same cause in the Grassmarket of Edinburgh. There have been several ministers in my line, and many elders. I was baptized in a Presbyterian church, attended the Sabbath school, and became a communicant when I was eighteen. I have always attended the church regularly, kept up family worship, and lived a decorous life. I am well read in sound theology; hold rigidly in my opinions by the Westminster Confession; and have now and again taken a part in controversies about election, or the extent of the atonement." This is all well, very well, so far as it goes. But if you or I be in any degree looking to these things—to any of them, or to all of them taken together—as a ground of hope for eternity, we are, in so far, occupying a religious position corresponding very exactly with that of Paul before his conversion to Christ.—*Johnstone.*

7—9. what things, "including anything and everything, as ground of reliance, other than Christ." **gain,**[e] advantages to him bef. he bec. a Christian. **loss,** "as substitutes for Him they were not only worthless, but positive *loss.* Every day of *reliance* on them had been a day of delay and deprivation in regard of the supreme blessing."—*Moule.* **Christ,** "Christ henceforth became the ground, the meaning, and the aim of Paul's life. Life found its explanation, its worth, its loving imperative here."—*Rainy.* **count,** reckon. **all . . loss,** everything on which men rely apart from Christ. **for . . Lord,**[f] the value of wh. knowledge is the greatest possible gain. **for . . things,** "loyalty demands also actual sacrifice, when duty or when faithful service calls for it." **dung,** refuse. **win,** gain. **and . . him,**[g] united to Him, working for Him. **not . . righteousness,**[h] "a righteousness of mine own" is thus a title to acceptance, a claim on Divine justice, due to my own doings and merits, supposed to satisfy a legal standard.—*Camb. B.* **which . . law,** of works. **that . . Christ,** that wh. faith appropriates. "Clearly the Apostle thinks of this righteousness of faith as something very wonderful. It is for him fundamental."

All things but loss.—The true disciple reckons all but loss—I. As an object of pursuit. II. As a meritorious ground of hope. III. For the sake of his new acquisition and cause of glorying. This is no neutral, time-serving character. By seeking such high attainments we shall greatly increase our influence upon unconverted persons around us.—*Alexander.*

The words translated "loss" and "gain."—The word κερδη properly signifies the gain or profit which is made by merchandise, or otherwise. The word ζημιαν signifies loss incurred in trade; and more especially that kind of loss which is sustained at sea in a storm, when goods are thrown overboard for

was to the spiritual Christian—at once pedestal and crown, righteousness and life and glory."—*Moule.*

confidence in the flesh

a Ge. xvii. 12.

b Ac. xxvi. 4, 5.

c Ac. viii. 3; ix. 1; Ga. i. 13, 14.

d Ma. xix. 17—20; v. 27, 28.

"Besides all this, Christ comes to us to fix and fill our minds, and to endear Himself to us, in virtue simply of what He is. So viewed, He is to be owned as our best Friend, and indeed henceforth, with reverence be it said, by far our nearest Relation."—*Rainy.*

loss and gain

e Ma. xiii. 14; Ga. ii. 21.

f Is. liii. 11; Je. ix. 23, 24; Jo. xvii. 3; 1 Co. ii. 2; Mk. x. 28—30.

g Jo. xv. 4; Ro. viii. 1; Ge. vii. 7.

h Ro. x. 3, 5; iv. 14; iii. 21, 22.

i Ga. ii. 16; 2 Co. v. 21.

"Life, *taken in Christ's way,* along with prayer and thought, manifests Christ's meaning, and makes it real to us, as nothing else can. It furnishes the step-

ping-stones for passing onward, in the knowledge of Christ."—*Rainy.*

the sake of saving the ship and the people on board. In this sense the word is used in Acts xxvii. 10—21, and it gives a beautiful meaning to the passage. As though the Apostle had said, "In making the voyage of life, for the purpose of gaining salvation, I proposed to purchase it with my circumcision, and my care in observing the ritual and moral precepts of the law; and I put a great value on these things, on account of the gain or advantage I was to make by them. But when I became a Christian, I willingly threw them all overboard, as of no value in purchasing salvation. And this I did for the sake of gaining salvation through faith in Christ as my only Saviour."—*Macknight.*

not yet perfect

a Ro. vi. 3; Col. iii. 1, 2.

b 1 Pe. iv. 13; 2 Ti. ii. 11.

c 1 Co. ix. 26, 27; Lu. xiv. 14; Jo. v. 29.

d Ro. vii. 21.

e 2 Co. vii. 1; He. xii. 1, 14, 15.

"St. Paul implies that this cross-bearing, whatever is its special form, this acceptance of affliction of any sort as for and from Him, is a deep secret of entrance into spiritual intimacy with Christ; into 'knowledge of Him.'"—*Camb. B.*

10—12. that . . him, personally, practically, experimentally. **power . . resurrection,**[a] "this passage indicates the great truth that while our acceptance in Christ is always based upon His propitiatory work for us, our power for service and endurance in His name is vitally connected with His life as the Risen One, made ours by the Holy Spirit."—*Moule.* **and . . death,**[b] the immediate thought is that of spiritual harmony with the dying Lord's state of will. **if . . dead,**[c] expression not of doubt but a modest hope. "It is observable that the Apostle here implies his expectation of death, to be followed by resurrection; not of survival till the Lord's return." **perfect,**[d] spiritual perfection. **but . . after,**[e] I am pressing forward in the Divine life. **apprehend,** lay hold on (fig. taken from the Stadium).

And the power of His resurrection.—Paul regarded it as a fact of transcendent importance. He and the other Apostles regarded it as a power:—I. For inspiring faith in Christ as the Son of God. II. For our justification (Rom. iv. 25). The resurrection was a pledge that God had accepted the sacrifice. III. For inspiring within us the hope of glory. Death is to the eye of sense a mystery, and the materialistic doctrine darkens what faint hope of immortality may be within us. But Christ's resurrection "brought life and immortality to light." He conquered death, and to believe that He is "the first-fruits of them that slept," is to receive power to break the tyranny of death (*v.* 21). IV. To sanctify our nature. This is perhaps Paul's leading idea. To identify ourselves with a risen Redeemer must exert a purifying effect on our souls (Col. iii. 1).—*Finlayson.*

The sculptor and his work.—The artist that is satisfied with his transcript of his ideal will not grow any more. There is a touching story told of a modern sculptor who was found standing in front of his masterpiece, sunk in sad reverie, and when they asked him why he was so sad, "Because," he answered, "I am satisfied with it." "I have embodied," he would say, "all that I can think or feel. There it is. And because there is no discord between what I dream and what I can do, I feel that the limit of my growth is reached."—*Maclaren.*

perseverance

f Ps. xxvii. 4; Mk. x. 21; Lu. x. 42.

g 1 Co. ix. 24; 2 Ti. iv. 7, 8; 1 Pe. v. 10.

"Our work lies in front, not behind us; and 'Forward' is our motto. Let us not sit with folded hands, gazing upon the past as if it were the building; it is but the foundation. Let us not waste heart and life thinking of what might have been, and forgetting the 'may be' that lies before us."—*J. K. Jerome.*

13, 14. one thing,[f] those who succeed are usually men who mind *one thing.* **forgetting,** not obliterating fr. memory, but ceasing to trust. **those . . behind,** the part of the race already run. **and . . forth,** "the Greek gives the double thought of the runner stretching *out* his head and body *towards* his goal." **mark,** the goal. **prize . . calling,**[g] the crown of life. **God . . Christ Jesus,** the Father is the Caller (as Rom. viii. 29, 30, etc.), and the call is "in" the Son; it is conveyed *through* the Son, and takes effect in union *with* Him, in embodiment *in* Him.—*Camb. B.*

The believer pressing forward.—I. An exposition of the words: 1. Paul's activity; (1) The mark he proposes to himself—perfection; (2) The means he chooses—"reaching forth;" (3) The end—the duties and rewards of the Gospel; 2. The principle which inspires his activity—his assurance of obtaining the prize. II. The truths and duties which they include: 1. Saints on earth, however good, have not yet attained perfection; 2. We should imitate Paul's activity; 3. The care of advancing in godliness ought to be our principal business.—*Dumont.*

One thing I do.—I was, some years ago, writes a clergyman, travelling through the Forest of Dean on a visit to the clergyman of one of the new district churches. My gig had gone by the road, and I was making a short cut towards the parsonage, when I encountered a poor forester, with a bundle of sticks upon his shoulder. Feigning myself a stranger to the country, I pointed to the church in the distance, and asked what it was. "That," said he, "is our new church;" and then he proceeded to say, that they had a faith-

ful minister, and it was a happy day for the forest when the church was built. "Well, my friend, do you attend the church?" "Ay, sure," replied the man. "Were you there yesterday?" "Yes, that I was." "What was your minister preaching about?" This last question seemed to awaken a deep interest; and the old man told me that the text was taken from Ph. iii. 13, 14. "And what did he make of it?" said I. The forester took great pains to make me comprehend, and I was not a little gratified by his native simplicity. "You see those *shep*," said he (that is, sheep); "now our minister made it out as this: Suppose I was running a race to that *shep*, and father was on this side, and mother on that side, and half a score more, and calling to me to stop; I should not mind what any of them said, *but make for the shep*, and talk to them when it was over."

"It is indeed the nature of faith to rest, for it is a trust; not less certainly faith is under necessity to strive, for it is challenged and impeached."—*Bib. Exp.*

15—17. perfect,[a] *Gk.*, men who have passed out of the rudimentary discipline of ordinances.—*Lightfoot.* **be . . minded,** run by the rule of *vv.* 13, 14. **and . . minded,** if ye are in error ab. anything. **God . . you,**[b] by His Spirit guide you aright. "Such language implies the Apostle's certainty of his commission as the inspired messenger of Christ; it would otherwise be the language of undue assumption." **whereto . . attained,** the past has lessons for the future. **walk . . rule,**[c] union in things known and agreed upon. **let . . same thing,** *R. V.* omits. **be . . me,**[d] vie with ea. other in imitating me.—*Lightfoot.* **mark . . ensample,** watch, for imitation. The Philippians knew Paul's principles, but to *see* them they must look at the faithful disciples of the Pauline Gospel among themselves; such as Epaphroditus, on his return, "the true yokefellow" (iv. 3), Clement, and others.—*Camb. B.*

True progress in the Christian life.—I. From what origin it must proceed—Christ Jesus. II. By what rule it must shape itself—the non-attainment of perfection. III. What end it must seek—the prize of the heavenly calling.—*Lehmann.*

A noble example.—Lady Huntingdon, with an income of only £1,200 a-year, did much for the cause of religion. She maintained the college she had erected at her sole expense; she erected chapels in most parts of the kingdom, and she supported ministers who were sent to preach in various parts of the world. A minister of the Gospel and a person from the country once called on her ladyship. When they came out the countryman turned his eyes towards the house, and, after a short pause, exclaimed, "What a lesson! Can a person of her noble birth, nursed in the lap of grandeur, live in such a house, so meanly furnished—and shall I, a tradesman, be surrounded with luxury and elegance? From this moment I shall hate my house, my furniture, and myself for spending so little for God, and so much in folly."

use of examples

a He. v. 14.

b Ho. vi. 3; Col. ii. 7.

c 1 Co. xv. 58.

d 1 Co. xi. 1; Ph. iv. 9; 1 Pe. v. 3.

"Do not mistake the whole nature of Christianity; do not altogther miss the path in which God's children go. It is one spirit that dwells in the Church; let not your walk forsake the fellowship of that spirit. Christians are not bound to any human authority: Christ is their Master."—*Rainy.*

18, 19. many . . weeping,[e] the wicked who try to lead others astray. "Years had only given him new and bitter experience of the deadly results. We are reminded of the tears of his Lord (Luke xix. 41); tears which like these indicate at once the tenderness of the mourner and the awfulness and certainty of the coming ruin."—*Moule.* **that . . Christ,**[f] "as deluding their followers and themselves into the horrible belief that its purpose was to give the reins to sin, and as thus disgracing it in the eyes of unbelieving observers."—*Camb. B.* **whose . . destruction,** the end of their opposition will be their own perdition. **whose . . belly,**[g] the aim of their life sensual desire, gluttony. **whose . . shame,** what they now glory in will be their shame in the end. **who . . things,**[h] their mind fixed on things earthly, sensual, devilish.

Enemies of the cross of Christ.—I. There is reason to believe that many professing Christians are the real enemies of the cross of Christ. II. The existence of such persons in the Church is a subject of regret and sorrow: 1. From their influence; 2. From the slender probability that they will ever be converted and saved.—*Barnes.*

Whose god is their belly.—A gentleman in England, who had a chapel attached to his house, was visited by a person from London, to whom he showed the chapel. "What a glorious kitchen this would make!" said the visitor. "When I make a God of my belly," replied the gentleman, "I will make a kitchen of my chapel."

minding earthly things

e Ps. cxix. 136.

f Ro. ii. 23, 24; 2 Pe. ii. 1, 2; Ga. v. 4.

g Ro. xvi. 17, 18.

h Ti. i. 11; Ro. viii. 6, 7.

"In what direction do we find the tides of secret and unrestrained thought setting?"

20, 21. conversation,[i] *Gk.*, citizenship. **heaven,**[j] "we live on earth as those whose home is in heaven." **from . . Saviour,**[k] we tarry for a Saviour.

our body to be changed

i He. xi. 16.

j Ep. ii. 6; He. xii. 22, 23.

k Ti. ii. 11, 13; He. ix. 28; 1 Co. i. 7.

change, transform. **vile body,**[a] body of humiliation, "in its present conditions, inseparably connected with the burthens and limitations of earth." **glorious body,**[b] body of His glory. His sacred human body, as He resumed it in Resurrection, and carried it up in Ascension, and is manifested in it to the Blessed. **working,** strange, complete, irresistible. **he . . himself,** the body is only one of all things under Christ.

The heavenly citizenship.—I. Our citizenship. 1. Its nature; 2. Its communities; 3. Its responsibilities. II. Our privilege. 1. Citizens of no mean city; 2. The foundation of our right; 3. Its advantages. III. Our duty. 1. To cultivate heavenly dispositions, affections, habits; 2. To glory in our privileges and prospects. IV. Our hope—the coming of Christ. 1. From whence? Heaven. 2. How? (1) Personally; (2) Gloriously.—*Lyth.*

Citizenship detected by speech.—Our very speech should be such that our citizenship should be detected. We should not be able to live long in a house without men finding out what we are. A friend of mine once went across to America, and landing I think at Boston, he knew nobody, but hearing a man say, when somebody had dropped a cask on the quay, "Look out there, or else you will make a Coggeshall job of it," he said, "You are an Essex man, I know, for that is a proverb never used anywhere but in Essex: give me your hand:" and they were friends at once. So there should be a ring of true metal about our speech and conversation, so that when a brother meets us, he can say, "You are a Christian, I know, for none but Christians speak like that, or act like that." "Thou also wast with Jesus of Nazareth, for thy speech betrayeth thee."—*Spurgeon.*

a 1 Co. xv. 43—53.

b Col. iii. 4.

"Therefore, according to the Apostle, the standard of our living, and its sanctions, and its way of thinking and proceeding, and, in a word, our city, with its interests and its objects, being in heaven the earnest business of our life is there."

CHAPTER THE FOURTH.

the preacher's crown

1—3. joy . . crown,[c] his converts will be his wreath of victory, and show, that as a runner he had not run in vain. **Euodias** (*prosperous*), more prop. Euodia, a Christian woman, of whom no more is known. **Syntyche** (*affable* or *fortunate*), another Christian woman. **that . . mind,**[d] "perhaps their activity, and the reputation it won, had occasioned a temptation to self-esteem and mutual jealousy; a phenomenon unhappily not rare in the modern Church."—*Camb. B.* **Lord,**[e] "they must lay aside pique and prejudice, in the power and peace of their common union with Christ." **yokefellow,** "this person can only be conjecturally identified. He may have been a leading *episcopus* (i. 1) at Philippi. He may have been Epaphroditus, as Bp. Lightfoot well suggests." **help . . women,** Euodia and Syntyche. "Help" towards a reconciliation betw. them. **which,** *R. V.* "for they." **Clement,** gen. sup. to be the Bp. of Ro., and author of a letter to the Corinthians. **whose names,** the word "*names*" powerfully suggests the individuality and speciality of Divine love. **in . . life,**[f] the register of the covenant people.

c 2 Co. i. 14; 1 Th. ii. 19, 20; 1 Th. iii. 8, 9.

d Ph. ii. 2.

e 1 Pe. ii. 13.

f Re. xiii. 8; xx. 12; *cf.* Da. xii. 1; Lu. x. 20; Re. iii. 5; Ex. xxxii. 32; Ps. lxix. 28.

"Joys are our wings, sorrows are our spurs."—*Richter.*

Steadfastness in God.—Stand fast in—I. Your allegiance to God—many things will conspire to draw you away; but you must adhere to Him. II. Your dependence on Him—from this you are also in danger of being drawn, but we must live altogether by faith in Christ. III. Your expectation of His future advent—we should be always prepared for the Day of Judgment.—*Simeon.*

Stand fast.—He reminds me of the death of that British hero, Wolfe, who on the heights of Quebec received a mortal wound. It was just at the moment when the enemy fled, and when he knew that they were running, a smile was on his face, and he cried, "Hold me up. Let not my brave soldiers see me drop. The day is ours. Oh, do keep it!" His sole anxiety was to make the victory sure. Thus warriors die, and thus Paul lived. His very soul seems to cry, "We have won the day. Oh, do keep it!" O my beloved hearers, I believe that many of you are "in the Lord," but I entreat you to "stand fast in the Lord."—*Spurgeon.*

rejoice in the Lord

4. rejoice . . Lord, the usual Gk. salutation,—"rejoice;" with a Christian limitation, "in the Lord." **alway,** there being at all times, and in all circumstances, a ground for rejoicing in the Lord. **again . . rejoice,**[g] command repeated with emphasis. (Paul a prisoner when he thus wrote!)

g 1 Th. v. 16; Ro. xii. 12; Ps. xxxii. 11; 1 Pe. iv. 13.

"I wonder many times that ever a child of God should have a sad heart considering what the Lord is preparing for him."—*S. Rutherford.*

"Notice two points in which distinctively *Macedonian* traits appear in

Rejoicing always in the Lord.—I. The nature of this joy, so peculiar to the Christian mind. Its distinguishing features are—1. Peace—peace of mind, rest

of soul; 2. Affection—love for others; 3. Self-denial—resistance to the calls of pleasure, and the world; 4. Active benevolence. II. How this joy arises from the doctrines and practice of Christianity alone. From whence could arise peace and love but from that enlarged view of the universe which Christianity alone can afford, and from that ready acquiescence in the Divine will which a consciousness of our own necessary ignorance will infallibly dictate.—*Pennell.*

Christian cheerfulness.—Of Major Vandeleur, one of the most beautiful characters found among the Christians of the Crimean War, another officer who knew him at Gibraltar said to his biographer, Miss Marsh: "Everybody on the old rock liked Vandeleur, and regretted him when he left us. He was 'blue' you know (*i.e.*, religious), but then he was such a bright blue! No gay man, I should think, was ever half so cheerful and charming as a companion."—*Tinling.*

5. moderation,[a] your gentle and forbearing spirit. **known,** manifested. **the . . hand,**[b] let the nearness of the judgment admonish you to be gentle and merciful in your judgments.

Christian moderation.—Christian moderation—I. Refers to forbearance, or meekness under injuries: 1. No desire for revenge; 2. A readiness to forgive; 3. The cultivation of sweetness of temper. II. Involves equity in all our worldly business. III. Includes a mind moderate in its desire for the things of this world. IV. Requires a temperate use of them.—*Macdonald.*

Moderation.—A pious officer of the army, travelling through the Mahratta country, was asked by Judge D——, a religious gentleman, to accompany him to a public dinner, at which the commanding officer of the district, with all his staff, and various other public characters, were expected to meet. "I expressed a wish to be excused," says the officer, "as I had then no relish for such entertainments, and did not think that much either of pleasure or benefit was to be derived from them." His reply was, "While I feel it my duty to attend on such an occasion, I certainly have as little pleasure in it as you have. But there is one way in which I find I can be present at such meetings, and yet receive no injury from them. I endeavor to conceive to myself the Lord Jesus seated on the opposite side of the table, and to think what He would wish me to do and to say, when placed in such a situation. And as long as I can keep this thought alive in my mind, I find I am free from danger."

6, 7. Be . . nothing,[c] *R. V.* "in nothing be anxious." **but . . thing,** in every difficulty, or need. **by prayer and supplication,** "prayer" is the larger word, often including all kinds and parts of "worship"; "supplication" is the more definite. **let . . God,**[d] "exactly as if He needed information. It is for the Eternal, not for us, to reconcile such humble but most real statements and requests on our part with His infinity." **which . . understanding,**[e] surpassing in its power to calm, the power of human devices to harass. **shall . . minds,** "God's peace shall stand sentry, shall keep guard over your hearts."

Be careful for nothing.—1. Because there are higher considerations. Here we spend no end of time and thought on things which are not worth it, and neglect matters which deserve our most earnest attention. "The life is more than meat," and the soul than life. 2. Because those necessary trifles about which we are obliged to think in some degree are all seen to and arranged by God. Cast, then, "all your care upon Him; He careth for you." 3. Because the smallest affairs of life are entirely beyond our control. Man can do a great deal—he can flash a message round the world, and through the microphone hear the footstep of a fly, but he cannot add one cubit to his stature. 4. Because nothing is too small for God to arrange for. We are ready to believe that nothing is too great for God to care for, but it is difficult for us to confide in Him in little things. But the God who made the ocean makes the dewdrop, and cares for both.—*Thos. Spurgeon.*

Trust in God the secret of happiness.—There was once a poor colored woman who earned a precarious living by daily labor, but who was a joyous, triumphant Christian. "Ah, Nancy," said a gloomy Christian lady one day, who almost disapproved of her constant cheerfulness, and yet envied it—"Ah, Nancy, it is well enough to be happy now; but I should think that the thoughts of your future would sober you. Only suppose, for example, you should have a spell of sickness, and be unable to work; or suppose your present

the Christian life of the mission church. The first is *the position and influence of women.* The other point is the *pecuniary liberality* of the Philippians, which comes out so conspicuously in ch. iv. This was a characteristic of the Macedonian missions."—*Camb. B.*

moderation

a 1 Co. ix. 25; Ep. iv. 2.
b 1 Co. vii. 29—31; Ja. v. 8; 1 Pe. iv. 7; Re. xxii. 7; 2 Th. ii. 2.

"Some men are as covetous as if they were to live forever; and others as prodigal as if they were to die the next moment."—*Aristotle.*

"The boundary of man is moderation. When once we pass that pale our guardian angel quits his charge of us."—*Feltham.*

carefulness

c Ma. vi. 25; x. 19; Lu. xii. 22; 1 Co. vii. 32.

d Ps. lv. 22; 1 Pe. v. 7; 1 Th. v. 17, 18.

e Is xxvi. 3; Jo. xiv. 27; Ga. v. 22.

"The way to be anxious about nothing is to be prayerful about everything."—*Bib. Exp.*

"Pray till prayer makes you forget your own wish, and leave it or merge it in God's will."—*Robertson.*

"The crosses which we make for ourselves by a restless anxiety as to the

future, are not crosses which come from God."—*Fenelon.*

employers should move away, and no one else should give you anything to do; or suppose——" "Stop!" cried Nancy, "I never supposes. De Lord is my Shepherd, and I know I shall not want. And, honey," she added, to her gloomy friend, "it's all dem supposes as is making you so miserable. You'd better give them all up, and just trust the Lord."—*Bib. Ill.*

good things

a Ep. iv. 25.

b Ro. xii. 17; xiii. 13.

c Mi. vi. 8.

d 1 Ti. iv. 12; 1 Pe. iv. 8; Tit. ii. 10; 1 Th. v. 22; Ph. i. 27.

e Phi. iii. 17.

f Ro. xvi. 19, 20; 1 Th. v. 23; 1 Co. xiv. 33.

"The crown of honor which man cast away when sin gained him, was the approbation of the Lord."

"Nor is it sufficient merely to be in possession of virtue, as if it were an art, but we must practise it."—*Cicero.*

8, 9. true,[a] in the widest sense. **honest,**[b] honorable, worthy of reverence. **just,**[c] right, as between man and man. **pure,** "perhaps in the special respect of holy chastity of thought and act as regards the body." **lovely,** estimable. **good report,**[d] better, "sweet spoken"; kindly and winning speech. **virtue . . praise, think,** "study them, look out for them. learn to recognize them, to know their worth, to pursue them lovingly through all their manifestations."—*Rainy.* **seen,**[e] personal observation. **and . . you,**[f] to guide, protect, bless.

The Church summoned to aim at Christian excellence.—Addressing myself to the professed disciples of Christ, permit me to remark—I. That whatever there is lovely in the practice of Christian morality, you are to exemplify it. 1. The reasons for this; 2. The advantage which would result from it. II. Whatsoever things are exalted and mature in Christian piety, you should aim to attain. III. Whatever is useful in personal Christian activity, aim to accomplish it. IV. Whatever is tender in Christian solicitude for the salvation of others, cherish it. V. Whatever is lawful in Christian enterprise, aim to sympathize with and promote it. VI. Whatever there is sublime and animating in Christian motive, live under its ever-present influence.—*Harris.*

Trade morality.—A gentleman, one day conversing with a watchmaker upon the dishonest practices of persons in his way of business, was thus addressed by him:—"Sir, I served my apprenticeship with a man who did not fear God, and who, consequently, was not very scrupulous in the amounts charged to his customers. He used frequently to call me a fool, and tell me I should die in a workhouse, when, in his absence, I used to make such charges as appeared to me fair and honest. In course of time I set up in business for myself, and have been so successful as never to have wanted a shilling; whilst my master, who used to reproach me for my honesty, became so reduced in circumstances as to apply to me for a couple of guineas, and did himself at length die in a workhouse."

contentment

g 1 Ti. vi. 6, 8; He. xiii. 5.
h Ac. xx. 33, 34.
i Pr. xxx. 8, 9.

"If you are but content, you have enough to live upon with comfort."—*Plautus.*

"The persons and the things about us all have a connection with the Lord, if we have eyes to see it, and hearts to mark it; and that is *the chief thing about them.* They are in the Lord's world, the Lord calls us to have to do with them: as for the persons, they are, some of them, the Lord's servants, and all of them the Lord calls us to love and to benefit; as for the things, the Lord appoints our lot

10–12. flourished, put forth new shoots. **wherein,** with an eye to wh. **careful,** *R. V.* "ye did indeed take thought." **opportunity,** a suitable *bearer* had not been forthcoming. **not . . want,** I do not mean that I have been in absolute need. **learned,** by considering Christ, by my past experience. **content,**[g] *Gk.*, self-supporting, independent. **abased,** "to be *low*," in resources and comforts. The word is used in classical Greek of a river running low. **instructed,**[h] *R. V.* "have I learned the secret." **both . . need,**[i] how to deport myself in every condition.

The school of God—I have learned: I am instructed.—This school is: I. Old—a most venerable university—God the teacher—man the learner. II. Wealthy. What titles, privileges, possessions, and employments, God confers! III. Select—the pupils are made to differ—they are separated, sanctified ones. IV. Free—free to enter and advance—the highest seats are for the holiest.—*H. T. Miller.*

A parable of contentment.—A violet shed its modest beauties at the turfy foot of an old oak. It lived there many days during the kind summer in obscurity. The winds and the rains came and fell, but they did not hurt the violet. Storms often crashed among the boughs of the oak. And one day said the oak, "Are you not ashamed of yourself when you look up at me, you little thing down there, when you see how large I am, and how small you are; when you see how small a space you fill, and how widely my branches are spread?" "No," said the violet, "we are both where God has placed us; and God has given us both something. He has given to you strength, to me sweetness; and I offer Him back my fragrance, and I am thankful." "Sweetness is all nonsense," said the oak; "a few days—a month at most—where and what will you be? You will die, and the place of your grave will not lift the ground higher by a blade of grass. I hope to stand some time—ages, perhaps—and then, when I am cut down, I shall be a ship to bear men over the sea, or a coffin to hold the dust of a prince. What is your lot to mine?" "But," cheerfully breathed the violet back, "we are both what God made us and

we are both where He placed us. I suppose I shall die soon. I hope to die fragrantly, as I have lived fragrantly. You must be cut down at last; it does not matter, that I see, a few days or a few ages, my littleness, or your largeness, it comes to the same thing at last. We are what God made us. We are where God placed us. God gave you strength; God gave me sweetness."—*Paxton Hood.*

among them, and they are full of a meaning which He puts into them."—*Rainy.*

13, 14. I . . things, more exactly, "I have strength for all things;" whether to do or to bear. They are "all things" with which he has to do, as the will of God brings them to him; not the boundless field of possibilities, but a straight line across it, the actual path of duty and suffering, chosen not by himself but by his Lord and Master.—*Moule.* **through . . me,**[a] *R.V.* "in him," etc., by His word, Spirit, example. **ye . . done,** the absence of actual need on my side does not make your generosity of less worth. **communicate,** share in, seek to relieve it as if it were your own.

the weak are strong in Christ

[a] Jo. xv. 5; 2 Co. xii. 9; Ep. iii. 14—17.

All things through Christ.—Here we find—I. Weakness and strength. The believer is weak in himself. But he is not alone. Allied to Christ he is strong to overcome evil and to do good. II. Dependence and freedom. Of the natural life it is said, "In God we live and move and have our being;" how much more is this true of the spiritual life, and yet we are free. Of our own choice we trust in Christ; of our own will, every moment we abide in Him. "I can" implies the personal life, reason, conscience, will, and endeavor. III. Humility and aspiration. Paul was remarkable for humility. But he was not discouraged. His inspiration was from above. So with all Christians. In spite of conscious weakness, opposition, and failure, "through Christ" they take heart to persevere. IV. Suffering and contentment. Paul's life was marked by vicissitudes and trouble; he was now in prison. His soul was free; there was peace within, Christ was with him. So with Christians. Their satisfaction is not from without but from within; not from the lower and perishable things of the world, but from the immortal affection of their Saviour and God.—*Forsyth.*

"The Christian, in the strength of Christ, can perform any service, make any sacrifice, and endure any suffering for His sake."—*Dr. Raffles.*

Christian heroism.—In 1558, a noble lady in France, who was so exceedingly delicate in her health, that she could scarcely bear the rays of the sun, lived under perpetual fear of being called to suffer for religion, and daily prayed to be kept from so severe a trial, lest she should bring a reproach on the cause of the Saviour. At length, she and others were apprehended, and with the utmost constancy endured every torment their enemies could inflict upon them. When the executioner came to cut out their tongues, that they might not glorify God in the flames, she reproved one who hesitated, saying, God would restore their tongues at the resurrection, and that they should praise Him forever. She then turned to the executioner, and said, "Come here, my friend, and begin with me;" and cheerfully held out her tongue as far as she could. She endured the flames with the same constancy, keeping her heart and her eyes fixed on heaven. How readily can the Christian do all things when Christ strengthens him!

"The little infant, cherished by the mother, and blessed by God, will become a man, strong and useful. The little plant, cultured by the gardener, and fostered by nature, will advance to perfection, and bear much fruit. So your religion, though small, if cherished by you, and blessed of the Spirit, will strengthen and develop, until it permeates and covers your entire being."—*John Bale.*

15—17. beginning . . gospel, when the Gospel began for them; *i.e.*, when they first heard it. **no . . only,** this is a reminiscence after an interval of about ten years. None but this one Ch. had made provision for his temporal need. **Thessalonica,**[b] when I was in that city. "Thessalonica was just 100 Roman miles (about 92 English) from Philippi, on the *Via Egnatia.*" **once . . again,** "within a short stay at the longest." **necessity,** to supply my need. **fruit . . account,**[c] "and it betokened the progress of the work of grace, in that the Philippians were not weary in well-doing. So it was fruit that abounded to their account."—*Rainy.*

the true worth of Christian beneficence

[b] 2 Co. xi. 9.

[c] He. vi. 10; 1 Ti. vi. 17—19; Ac. xx. 35.

The gifts of the Philippians.—I. The straitened circumstances of the Apostle. II. The honorable conduct of the Philippians—though poor (2 Cor. viii. 2), they acknowledged their debt—stood alone—repeated their bounty of their own free will. III. The commendation of the Spirit of God—recorded to their honor—for our instruction.—*Lyth.*

"He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to his circumstances."—*Hume.*

The support of the ministry.—A clergyman in Wales was appointed by an ordaining council to address the people, who had impoverished their former pastor, and were now to receive a new one. He recommended, in his address, that Jacob's ladder be let down from the skies to that Welsh parish, in order that the new minister might "go into heaven on the Sabbath evening, after preaching, and remain there all the week: then he would come down so spiritually minded and so full of heaven, that he would preach almost like

"The view we take of money, and the use we

make of it, are referred to with extraordinary frequency in the New Testament, as a decisive test of Christian sincerity."

God will supply all need

a He. xiii. 16.
b Ep. v. 2; He. xi. 6; Ga. v. 6.
c 2 Co. ix. 8.
d Ep. i. 7; Ps. lxxxiv. 11.

"Do but surrender yourself to Christ, and He, of His own free will, takes in hand all your affairs."—*Spurgeon.*

"God supplies our needs through Jesus Christ. How much more precious gifts are when they come through the hands of those who love us."—*H. J. Bevis.*

salutation

e Ph. i. 13; 1 Co. vii. 20—22; 1 Co. i. 26.
f Ga. vi. 18; Ro. xvi. 24; 1 Th. v. 28; 2 Th. iii. 18; 2 Co. xiii. 13.

"Cæsar's household was an immense establishment, comprehending thousands of persons, employed in all sorts of functions, and composed chiefly, either of slaves, or of those who had emerged from slavery into the condition of freedmen. Indications have been gathered from ancient mortuary inscriptions tending to show that a notable proportion of Christians, whose names are preserved in this way, had probably been connected with the household."—*Rainy.*

an angel." Now, the people insisted on having their pastor with them on other days than the Sabbath. "That may be," replied the speaker; "*but then*, if he remain among you, he must have something to eat." The dignity of the angels was not inconsistent with their ascending and descending on a wooden ladder; and one ladder on which our ministering angels may go up to their heavenly studies is, such a material sustenance as will make it unnecessary for them to grovel in the earth.—*Prof. Park.*

18, 19. I . . abound,[a] I have all I need and more. **Epaphroditus,** "we learn definitely here that he was the bringer of the collection." **the things,** he seems to avoid the word "*money.*" It was more than money; the coin was the symbol of priceless love. **odour . . God.**[b] **my God,** words deeply characteristic of St. Paul. **supply . . need,**[c] fulfil every need of yours. **riches . . glory,** his resources, consisting in, and so lodged in, His own "glory" of Divine power and love. **by . . Jesus,**[d] through your union with Christ.

Filling the empty vessels.—I. Set out the empty vessels. 1. It is not supposed that you need to borrow other people's needs: you have enough of your own. Set them out—in a long row, all of them. Needs for your body and needs for your soul; needs for your families, for the present, for the future, for time, and for eternity. 2. Some of these empty vessels are large and are growing larger. Our wants grow upon us. You never needed so much as you do now. 3. Some of these needs, if supplied to-night, would be empty vessels to-morrow morning. Yesterday's old patience is stale stuff. You must grow more of that sweet herb in your garden. 4. Some of our needs are very pressing. Bring, then, your urgent needs. Set them all out in this row of empty pots. II. Who is to fill these empty vessels? My God will supply all your need. Nobody else can. He can. Paul says: See, my God has supplied me, He will also supply you.—*Spurgeon.*

The care of Providence.—A pious woman, in the days of persecution, used to say she should never want, because her God would supply her every need. She was taken before an unjust judge for attending the worship of God. The judge, on seeing her, tauntingly said, "I have often wished to have you in my power, and now I shall send you to prison, and then how will you be fed?" She replied, "If it be my heavenly Father's pleasure, I shall be fed from your table." And that was literally the case; for the judge's wife, being present at the examination, was greatly pleased with the good woman's firmness, and took care to send her victuals from her table, so that she was comfortably supplied all the time she was in prison.

20—23. glory, praise. **salute . . saint,** I send my greeting to each one. **the . . you,** "apparently the Apostle's personal companions . . . as distinguished from the Christians resident in Rome, who are described in the following verse." **Cæsar's,** etc.,[e] *i.e.*, some of the Emperor's servants and retainers. **be . . all,**[f] *R. V.* "be with your spirit."

The Apostolic benediction.—This is a passage which is—I. Full of sacred truths, embodying, either in direct statement or obvious implication, all the great principles which give to the Christian ministry its meaning and efficiency: 1. The exclusive authority of the Inspired Scriptures in the regulation of Christian faith and practice; 2. Jesus Christ, as the Saviour of sinners, is the sum and substance of the Scriptures; 3. The humble obedience of believers to His authority, as Lord, is the bond of their holiest attachments; 4. The real security for human safety and well-being is to be found in the gracious presence of our Lord and Saviour,—this will secure your personal comfort, your domestic peace, and your prosperity as a Church. II. Rich in spiritual feelings: 1. Reverence for the Saviour; 2. Calm and cheerful confidence in Him; 3. Affectionate interest and warm attachment.—*Stowell.*

Jewels of God.—The saints are God's Jewels. They are highly esteemed by Him, and are dear to Him. They are comely with the comeliness He puts upon them, and He is pleased to glory in them: they are a royal diadem in His hand. He looks upon them as His own proper goods, His choice goods, His treasure laid up in His cabinet, and the furniture of His closet: the rest of the world is but lumber in comparison with them.—*Henry.*

THE EPISTLE OF ST. PAUL TO THE COLOSSIANS.

Introduction.

I. Author, PAUL. **II. Where written.** "We assume that the Epistle was written from Rome, at some time during the imprisonment recorded at the close of the Acts." **III. Time,** "We may conjecture that it was at some time in A.D. 62, or even early in A.D. 63, that this Epistle with its companions, *Philemon* and *Ephesians*, was written" (*Camb. B.*). **IV. To whom,** to Ch. at Colossæ. "Tychicus (iv. 7; Eph. vi. 21), an Asiatic, and perhaps Ephesian, Christian, had been at Rome at St. Paul's side, and was now ready to return eastward as his representative. And with him was going another and more recent convert, Onesimus, fugitive slave of a leading Colossian convert. . . . Meantime a visitor had come from Colossæ, Epaphras, himself a Colossian (iv. 12) and the first missionary to Colossæ (i. 7). . . . Circumstances of the mission, apparently, had suggested to him a visit to Rome, to consult his apostolic chief" (*Camb. B.*). **V. Purpose,** to caution the Ch. at Col. ag. erroneous doctrines; to confirm it in the true faith; and exhort it to the practice of the moral and social duties. This Ep. seems (*Ellicott*) to have been called forth by the information St. Paul had received fr. Epaphras (iv. 12; Phil. 23). **VI. Peculiarities,** (1) The dignity of our Lord is beautifully set forth, in order to explain how it is that in Him alone God has saved us (i. 15—17). This passage confirms the test. of Jo. to the Divinity of Christ: i. 1—5; *cf.* Ep. iii. 9; Ph. ii. 6; He. i. 2 (*Pinnock*). (2) Strikingly similar to Ep. to Eph. "The two are, in fact, *twin* Epp., being written nearly together; insomuch that many expressions in the one were made use of in writing to the other" (*Paley*). "Both Epp. sprung out of one inspiration, one frame of mind, . . . so that we have in both many of the same thoughts uttered in the same words: many words and phrases peculiar to the two Epp.; many instances of the same term or phrase, still sounding in the writer's ear, but used in the two in a dif. connection" (*Alford*). The following table (*Horne*; see also *Davidson*, ii. 391) shows their extraordinary agreement:—

Eph.	*Col.*
i. 1, 2	i. 1, 2
i. 6, 7	i. 14
i. 10	i. 19, 20
i. 15, 16	i. 3, 4
i. 17—21	i. 9—15
i. 22; iii. 10, 11	i. 16—18
i. 19; ii. 1–5	ii. 12, 13
ii. 1	i. 21
ii. 13–16	i. 20; ii. 14
iii. 1	i. 24, 25
iii. 3	i. 26–29
iv. 2–4	iii. 12–15
iv. 16	ii. 19
iv. 22–25	iii. 9, 10
iv. 17–21	i. 21; ii. 6; iii. 8–10
iv. 29	iv. 6
iv. 32	iii. 12, 13
iv. 31	iii. 8
v. 5	iii. 5
v. 6	iii. 6
v. 7, 8	iii. 7, 8
v. 15, 16	iv. 5
v. 18–20	iii. 16,17
v. 21–23; vi. 1-9	iii. 18–25; iv. 1
vi. 18–20	iv. 2–4
vi. 21, 22	iv. 7–9

Synopsis.

(*According to Bengel.*)

I. THE INSCRIPTION.....i. 1, 2

II. DOCTRINAL.

1. Thanksgiving.....i. 3–8
2. Prayer.....i. 9–23
3. His affection.....i. 24; ii. 2

III. EXHORTATION.

1. General.

(1) Perseverance.....ii. 6, 7
(2) Against deception.....8
(3) To regard Christ as Head...9–16
(4) From His death, etc...17—iii. 4

2. Special.

(1) To avoid vice.....iii. 5–9
(2) To practise virtue.....10, 11
(3) Especially love.....12, 13
(4) To study the Word.....16, 17
(5) Relative duties.....18—iv. 1

3. Final.

(1) To prayer.....2, 3
(2) To Spiritual wisdom.....5, 6

IV. CONCLUSION.....7–18

CHAPTER THE FIRST.

We may say that each of Paul's greater Epistles has in it one salient thought. In that to the Romans, it is justification by faith; in Ephesians, it is the mystical union of Christ and His Church; in Philippians, it is the joy of Christian progress; in this Epistle, it is the dignity and sole sufficiency of Jesus Christ as the Mediator and Head of all creation and of the Church."—*Alexander Maclaren.*

introduction

1, 2. Paul . . an Apostle,[a] *lit.* "an envoy, a missionary;" in the Gospels and Acts always in the special sense of an immediate delegate from the Saviour; except perhaps Acts xiv. 14, where Barnabas bears the title.—*Camb. B.* **Timotheus . . saints,** "the root idea of the word, which is an Old Testament word, is not moral purity, but separation to God." **faithful,** as a designation of Christians it means not trustworthy but trustful; *full of faith*, in the Christian sense." **Colosse,** see Intro. and below. **and . . Christ,**[b] *R .V.* omits.

Why Christians are called Saints.—Consider—I. How humbling; II. How exalting is this designation.—*Schenkel.* Fellowship with God through faith makes saints, fellowship with one another makes brethren in Christ.—*Rieger.*

Colosse, Colossæ, or Colassæ, was a city of Phrygia, on the river Lycus, which empties into the Meander. Hierapolis and Laodicea were near it (ii. 1; iv. 13, 15, 16). This city was close to the great road which led from Ephesus to the Euphrates. It is spoken of as a city of considerable consequence; but it was at length overshadowed by the greater cities in its vicinity. It is probable that Paul had not been there when he wrote his Epistle to the Colossians (ii. 1). It is remarkable that Timothy is not mentioned in the contemporary Epistle to Ephesus; an omission probably to be explained by the more public and *circular* character of that Epistle.

[a] Ga. i. 1.

[b] 1 Co. i. 2, 3; 2 Pe. i. 1, 2; 1 Jo. i. 3.

"Saints are not an eminent sort of Christians, but all Christians are saints, and he who is not a saint is not a Christian."—*Alex. Maclaren.*

pleasant memories

3—5. we give thanks,[c] "almost all Paul's letters begin with similar expressions of thankfulness for the good that was in the Church he is addressing. Gentle rain softens the ground and prepares it to receive the heavier downfall which would else mostly run off the hard surface."—*Alexander Maclaren.* **God and the Father,**[d] better. "God, the Father." **since we heard,**[e] more simply, "having heard." He refers to the information given by Epaphras (*v.* 7), probably quite recently. **for the hope,**[f] *i.e.*, "on account of the hope;" "*hope*" here, strictly speaking, is not the subjective grace, but its glorious object, the return of the exalted Lord to receive His people to Himself. **ye heard before,** he might have said simply, "ye heard." But the expression "seems intended to contrast their earlier with their later lessons—the true Gospel of Epaphras with the false gospel of their recent teachers.—*Lightfoot.*

Five Christian elements.—I. Christian experience. It consists in—1. Faith—that which leads us to receive Christ as true, to depend on Him, constantly to apply to Him; 2. Love—universal benevolence, compassion for perishing sinners; 3. Hope—dwelling in the heart. II. Communion: 1. Joy and gratitude to God because of the converted; 2. Prayer for perfection of grace; 3. Cheering each other to perseverance. III. Resources. These are—1. The word of the truth of the Gospel; 2. The instrumentality of ministers; 3. Prayer for the supply of spiritual blessings; 4. The operations of the Spirit. IV. Practice. The fruits of the Gospel appear in—1. The conversion of sinners: 2. Exemplary deportment and diffusive benevolence. V. Expectations. The Christian hope is—1. Secret—out of sight; 2. In a place of security; 3. Not affected by the changes of time.—*Hirst.*

Continuance in prayer and praise.—'Tis great reason that we should continue to pray, because our wants continue; and 'tis as great reason that we should continue to praise, because our mercies continue. Who is there so full that wants nothing? and who so empty, but hath something? Let none give over praying, but he that wants nothing; and let none give over praising, that hath anything. Is not the mercy we want worth asking? and is not the mercy we have worth acknowledging?—*Venning.*

[c] Ph. i. 3; Ro. i. 8, 9; 1 Co. i. 4; Ep. i. 16; iii. 14–19.

[d] 3 Jo. 4; Ga. v. 6; 1 Th. i. 3; 2 Th. i. 3; Ep. i. 15; Phil. i. 3; 1 Jo. iii. 23; 2 Pe. i. 5, 7; 1 Pe. i. 22; 1 Jo. iv. 16.

[e] 1 Co. xv. 19. Ma. vi. 20; Ps. xxxi. 19; Ep. i. 18; 2 Th. ii. 16; 2 Ti. iv. 8; 1 Pe. i. 3, 4; Col. i. 23, 27.

[f] Ep. i. 13.

"We say to every one who is seeking to train his character in excellence, begin with trusting Christ, and out of that will come all lustre and whiteness, all various beauties of mind and heart."—*Alex. Maclaren.*

love in the Spirit

6—8. which . . world,[g] see on Ro. x. 18. **fruit,**[h] **the grace of God,**[i]

[g] Mk. xvi. 15; Ma. xxiv. 14.

[h] Jo. xv. 16; Mk. iv. 8; Ep. v. 9; Ph. i. 11

[i] Ro. x. 17; Ac.

xx. 24; Ep. iii. 2; Tit. ii. 11; 1 Pe. v. 12; 1 Th. i. 5.

His free and loving gift of Christ to the believing soul and Church. **Epaphras,**[a] see on Ph. ii. 25. From the notices in this Epistle and in Philemon we gather that he was a Colossian by birth, or at least by abode; that he had been the first, or at least chief, evangelist of Colossæ, and that he was now at Rome. Tradition makes Epaphras first bishop of Colossæ, and a martyr there.—*Moule.* **love . . Spirit,**[b] brotherly love in widest sense.

Love in the Spirit.—The spirit is that part of us by which we hold communion with God, and thus "love in the Spirit" may bear several interpretations: 1. It is to love according to the Spirit of God; 2. This love must therefore be a spiritual love; 3. Thus it cannot be love of the flesh; 4. It is not an interested affection; 5. It is not mere natural affection. IV. The object of this love—unity, a complete unity, embracing all that is made to be united.—*Vinet.*

a Col. iv. 12; Phil. 23.

b Ro. v, 5; 1 Pe. i. 7, 8, 22; Ga. v. 22; 2 Ti. i. 7.

"The great secret lies in these three things,—Christ, immortal souls, self-humiliation."—*Bp. Wilson.*

The progress of Christianity.—"The following statement, a conjectural but probable representation of the progressive increase of Christians in the world, is attributed to Sharon Turner: 1st century, 500,000; 2d, 2,000,000; 3d, 5,000,000; 4th, 10,000,000; 5th, 15,000,000; 6th, 20,000,000; 7th, 24,000,000; 8th, 30,000,000; 9th, 40,000,000; 10th, 50,000,000; 11th, 70,000,000; 12th, 80,000,000; 13th, 75,000,000; 14th, 80,000,000; 15th, 100,000,000; 16th, 125,000,000; 17th, 155,000,000; 18th, 200,000,000. In this nineteenth century, the Christian population of the world cannot be far from three hundred millions; and its progress now is more rapid than in any period since the Apostolic age. What imagination can forecast the conquests of the next fifty years!"—*Haven.*

knowledge and conduct

9—11. for . . you,[c] see on Ep. i. 15—18, and Ph. i. 9, 10. **desire,** as very often in the English Bible here means "make request." **ye . . worthy,**[d] see on Ep. iv. 1. The "worthy *of God*" of 1 Thess. ii. 12, thus gives to the phrase here a deep significance in relation to the Godhead of Christ.—*Moule.* **in . . God,** *i.e.*, of His will. **strengthened . . power,**[e] see on Ep. iii. 16, and vi. 10; here, *all* = every form of strength. **patience,**[f] etc., as the outcome of this strength or fortitude of mind.

The experimental knowledge of God the end of all Christian endeavor.—It is for the want of keeping this end steadily in view that many persons make so little progress. I. The life of true religion is an experimental knowledge of God. II. This knowledge is the end of ends, to which every other part of the religious system is subordinated. III. The exercises which go most directly to this end. 1. Living much with Him. If we only come across a man occasionally and in public, and see nothing of his private life, we cannot be said to know him. All the knowledge of God which many professing Christians have is derived from the formal salute they make to Him in their prayers. But no progress can be made thus. 2. Studying His mind in His Word. It is through His Word that God speaks to us, as it is through prayer we speak to Him.—*Bib. Ill.*

c Ro. i. 9; 2 Th. i. 11, 12; 1 S. xii. 23; Ac. xii. 5; 1 Th. v. 17; Col. i. 3, 4.

d 1 Th. ii. 12; Ro. vi. 4; Ep. v. 15; 1 Th. iv. 1; He xi. 5; 1 Jo. iii. 22.

e De. xxxiii. 25; Jos. i. 9; Is. xl. 29, 31; He. xi. 34.

f 2 Pe. i. 5, 6; He. x. 36; xii. 1; Ja. i. 3; Ro. v. 3; Ja. v. 7; Ep. iv. 2.

Pray for your minister.—The Rev. Solomon Stoddard, of Northampton, the predecessor of President Edwards, was engaged by his people on an emergency. They soon found themselves disappointed, for he gave no indications of a renewed and serious mind. In this difficulty their resource was prayer. They agreed to set apart a day for special fasting and prayer, in reference to their pastor. Many of the persons meeting for this purpose had necessarily to pass the door of the minister. Mr. Stoddard observed a plain man whom he knew, and inquired, "What is all this, what is doing to-day?" The reply was, "The people, sir, are meeting to pray for your conversion." It sank into his heart. He exclaimed to himself, "Then it is time I prayed for myself!" He was not seen that day. He was seeking in solitude what they were asking in company; and, "while they were yet speaking," they were heard and answered. The pastor gave unquestionable evidence of the change; he labored amongst a beloved and devoted people for nearly half a century: and was, for that period, deservedly ranked among the most able and useful of Christian ministers.

the saints' inheritance

12, 13. meet, etc.,[g] "who qualified us," or (*Lightfoot*), "made us competent;" *i.e.*, gave us, as His redeemed ones in the Son (*v.* 14). title to an entrance on our spiritual possessions. **to be partakers,** etc., *lit.* "unto the portion of the lot of the saints in the light." "The kingdom" (*v.* 13) of the Son of God is the realm of light, the light of spiritual knowledge, purity, and joy.—*Camb. B.* **who . . darkness,** etc.,[h] see on Ep. v. 8 and vi. 12.

The saints' inheritance.—I. Its nature: 1. How it comes down to us—by

g Ro. ix. 23; He. iii. 1; 1 Pe. v. 1; Ep. i. 11, 18; Ro. viii. 17.

h 2 Co. iv. 4; He. ii. 14; Ep. iv. 18; 1 Jo. ii. 8; 1 Pe. ii. 9; Jo. v. 24; Ep. vi. 12.

A man may go

descent and hereditary relationship, and that relationship we must prove to possess the inheritance; 2. The manner in which men may become entitled to it—by being born of God; 3. This work—by which man becomes God's child—must be, from first to last, the work of God. II. The meetness for it—through Christ's death we are rendered fit for it. III. How this meetness can be made ours: 1. By death to sin; 2. By life to righteousness.—*Boyd.*

The inheritance of the saints.—Won by other arms than theirs, it presents the strongest imaginable contrast to the spectacle seen in England's palace on that day when the king demanded of his assembled nobles by what title they held their lands. "What title?" At the rash question a hundred swords leapt from their scabbards. Advancing on the alarmed monarch, "By these," they replied, "we won, and by these we will keep them!" How different the scene which heaven presents! all eyes are fixed on Jesus; every look is love; gratitude glows in every bosom, and swells in every song; now with golden harps they sound the Saviour's praises; and now, descending from their thrones to do Him homage, they cast their crowns in one glittering heap at the feet which were nailed on Calvary.—*Guthrie.*

14, 15. in . . sins,[a] see on Ep. i. 7, and Ga. iii. 13. Observe the phrase, "*in* whom," not "*through*, or *by*, whom." The idea thus given is that of union with Christ.—*Camb. B.* Omit the words "*through His blood*," on clear documentary evidence.—They stand unchallenged in the parallel verse Eph. i. 7. And the truth they express comes out explicitly below, *vv.* 20, 22. **who . . God,**[b] "not that the reference of the 'Image' here is directly or primarily to our Lord's visible Body of the Incarnation, but to His being, in all ages and spheres of created existence, the Manifester of the Father to created intelligences." **the . . creature,**[c] "firstborn bef. every creature; *i.e.*. begotten, and that antecedently to everything that was created."—*Ellicott.* Better perhaps, "Firstborn of all creation" (*Lightfoot* and *R.V.*), or, with a very slight paraphrase, "Firstborn over all creation"; standing to it in the relation of priority of existence and supremacy of inherited right. So, to borrow a most inadequate analogy, the heir of an hereditary throne might be described as "firstborn to, or over, all the realm."—*Camb. B.*

Deliverance from sin.—I. Paul represents redemption as being identical with forgiveness of sins. What does redemption secure for us? 1. The remission of the penalty to which our breaking God's law has rendered us liable; 2. Release from the power of sin. II. This redemption is effected through the precious blood of Jesus Christ. In order that our feelings may be changed towards God, it is needful for us to see two things; redemption through Christ's blood clearly shows these to us:—1. That the forgiveness is a righteous forgiveness of our sins—not a mere weak-minded passing them over; 2. That it is needful to have a forgiveness of such a kind as opens up the loving heart of God. III. The practical aspect of this subject. It is *in* Christ that we have forgiveness of sins—*in* Christ, not *out* of Him. I ask you then, "Are you in Christ, or are you not?"—*Calthrop.*

Christ the image of God.—There is in Rome an elegant fresco by Guido—"The Aurora." It covers a lofty ceiling. Looking up at it from the pavement your neck grows stiff, your head dizzy, and the figures indistinct. You soon tire and turn away. The owner of the palace has placed a broad mirror near the floor. You may now sit down before it as at a table, and at your leisure look into the mirror, and enjoy the fresco that is above you. There is no more weariness, nor indistinctness, nor dizziness. Like the Rospiglioso mirror beneath "The Aurora," Christ reflects the glory of the Divine nature to the eye of man.—*Bib. Ill.*

16, 17. for, "because." Now follows the proof, given in the creative action of the Son, of His priority to lordship over created being. **by him,**[d] *lit.* and far better, "in Him." The creation of things *was in* Him, as the effect *is in* its cause. **visible and invisible,** belonging to all orders of finite being. **thrones, or dominions, or principalities, or powers,**[e] more strictly, "thrones, or lordships, or governments, or authorities." See Eph. i. 21 for a close parallel. In Eph. iii. 10, beyond question, "the principalities and powers" are regarded as *facts* of the unseen world. **before all,**[f] see refs. **by him,** quite precisely, "through Him." **by him,** *lit.* and better, "in Him." **consist,** *i.e.*, literally, "stand together, hold together."[g]

Christ the Creator.—1. Jesus, then, is God. "By Him were all things created." 2. Jesus is the clue of the universe; its centre and explanation.

to heaven without health, without wealth, without honor, without learning, without friends; but he can never go to heaven without Christ.

"What does it matter who praise, if He frowns? or who blame, if His face lights with a smile?"—*Alex. Maclaren.*

the firstborn of every creature

a Tit. ii. 14; Ac. xx. 28; 1 Pe. i. 18, 19; He. ix. 22; Re. v. 9; Ma. xxvi. 28; Ac. x. 43; Ep. iv. 32; 1 Jo, i. 7–9
b Jo. xiv. 9; He. i. 3; 1 Ti. i. 17.
c 1 Ti. iii. 16; He. i. 6; Jo. i. 18.

"The creation seems to have been designed as a theatre on which the Son of God should display His glory, particularly in the work of redemption."—*Fuller.*

"To know Jesus Christ is to love Him as the Saviour ought to be loved by the sinner whom He visits; to love Him as the shepherd is loved by the sheep, whom he preserves, guides, collects, and feeds; to love Him as the friend ought to be loved, who has laid down His life for us."—*Archdeacon Raikes.*

Christ the Creator of all

d He. i. 2; iii. 4.
e Ro. xi. 36.
f Pr. viii. 23; Jo. i. 1; viii. 58; xvii. 5; He. xiii. 8; Re. i. 8.
g 1 Co. viii. 6; Jo. i. 3; He. i. 3.

"I would urge that thought, that we depend on Christ for all

true knowledge of God. In Him, and in Him alone, the far off, awful, doubtful God becomes a God very near, of whom we are sure, and sure that He loves and is ready to help and cleanse and save."—*Alex. Maclaren.*

"The helm of the universe is held by the hands which were pierced for us. The Lord of Nature and the Mover of all things is that Saviour on whose love we may pillow our aching heads. We need these lessons today, when many teachers are trying hard to drive all that is spiritual and Divine out of creation and history."—*Alex. Maclaren.*

All things are to be seen in the light of the cross, and all things reflect light on the cross. For Him all things exist. 3. To live to Jesus, then, is to find out the true object of our being, and to be in accord with all creation; 4. Not living to Jesus, we can have no blessing; 5. We can only live *for* Him as we live *by* Him, for so all things do; 6. It is clear that He must triumph. All is going well. If we look at history from His throne, all things are "for Him." "He must reign." Let us comfort one another with these words. What an honor to be the smallest page in the retinue of such a prince!—*Spurgeon.*

"*Thrones, or dominions, or principalities, or powers.*"—The Colossian heretics seem to have held that all matter was evil, and that therefore the material creation could not have come directly from a good God, but was in a certain sense opposed to Him, or at all events separated from Him by an immense gulf. The void space was bridged by a chain of beings, half abstractions and half persons, gradually becoming more and more material. The lowest of them had created the material universe and now governed it, and were all to be propitiated by worship. Paul opposes the solid truth to these dreams. He lifts high and clear against that background of faith the solitary figure of the one Christ. He fills all the space between God and man. There is no need for a crowd of shadowy beings to link heaven with earth. There is a tone contemptuous impatience in Paul's voice as he quotes the pompous list of sensuous titles which a busy fancy had coined. It is as if he had said, You are being told a great deal about these angel hierarchies, and know all about their ranks and gradations. I do not know anything about them; but this I know, that if, amid the unseen things in the heavens or the earth, there be any such, my Lord made them, and is their Master. He is first and last in all things, to be listened to, loved, and worshipped by men. As when the full moon rises, so when Christ appears, all the lesser stars with which Alexandrian and Eastern speculation had peopled the abysses of the sky are lost in the mellow radiance, and instead of a crowd of flickering ineffectual lights there is one perfect orb, "and heaven is overflowed." "We see no creature any more save Jesus only."—*A. Maclaren.*

Christ the Head of the Church

18—20. head, a word combining the thought of supremacy with that of the origination and conveyance of life and energy. The Son of God presides over His Church, but more—He is to it the constant Cause and mighty Source of spiritual vitality. **firstborn . . dead,**[a] first to leave the realm of death as with a new birth into life. **that . . pre-eminence,**[b] that He might rank the first. No passage in the N. T. more fully, perhaps none so fully, witnesses to the Divine "Nature, Power, and Eternity" of the Saviour of mankind.—*Moule.* **fulness,**[c] *lit.* "all the fulness;" "the totality of the Divine Powers and Attributes." **peace,**[d] see on Ep. ii. 14. **reconcile,** see on 2 Co. v. 18, 19. **whether . . heaven,** "all creation therefore is affected by His act of propitiation: sinful creation is, in the strictest sense, *reconciled*, from being at enmity: sinless creation, ever at a distance from His unapproachable purity, is lifted into nearer participation . . . of Him, and is thus *reconciled*, though not in the strictest, yet in a very intelligible and allowable sense."—*Alford.*

Christ, the Church's fulness.—In Christ is a fulness of—I. Merit—merit for His obedience and sufferings; II. Truth—all the revelations to be made to mankind were committed to Christ for that purpose; III. Spiritual and gracious energy—to quicken and sanctify men by the truth; IV. Power and authority—as Mediator—as Judge of all mankind—as Ruler of the whole universe.—*Leifchild.*

The Bible points to Christ.—"Don't you know, young man," said an aged minister in giving advice to a younger brother, "that from every town, and every village, and every little hamlet in England, there is a road to London?" "Yes," was the reply. "So," continued the venerable man, "from every text in Scripture there is a road to the metropolis of Scripture, that is, Christ. And your business is, when you get a text, to say, Now, what is the road to Christ? and then preach a sermon running along the road towards the great metropolis—Christ."

a Jo. xi. 25; Ro. vi. 9; 1 Co. xv. 20, 23; Ac. xxvi. 23; Re. i. 5, 18.

b Song v. 10; Ma. xxviii. 18; 1 Co. xv. 25; Ro. xiv. 9.

c Col. ii. 9; iii. 11; Jo. iii. 34; i. 16.

d Is. ix. 6; Lu. ii. 14; Ac. x. 36; Ez. xvi. 63; Ro. v. 1.

21, 22. alienated,[e] in a state of alienation. **enemies,**[f] actively opposed. **mind,**[g] "by your mind in wicked works." **in . . death,**[h] see on Ep. ii. 15, 16. **present . . sight,**[i] see on Ep. v. 27.

Reconciliation.—I. The estrangement: 1. Its cause—"wicked works;" 2. Its seat.—"the mind;" 3. Its results—(1) Alienation, (2) Hostility. II. The

e Ep. ii. 1, 2, 12.
f Ro. i. 30; viii. 7; Ma. xii. 30; Ja. iv. 4.
g Tit. i. 15, 16.
h He. x. 10, 19, 20.
i Tit. ii. 14; 2 Pe.

reconciliation. Between man and—1. God; 2. Man; 3. Conscience; 4. Duty.—*Wythe.*

The Divine Origin of Christianity.—It cannot be anything slight or commonplace which has wrought such prodigious effects in history. Men do not fracture bars of iron by heaping fragrant rosebuds upon them, in dainty festoons. They do not cleave the mountain-cliffs with drills of delicate opaline glass. There must be always a certain proportion between instrument and effect.—*R. S. Storrs.*

iii. 14; Ep. i. 4; He. xiii. 20, 21; Jude 24, 25.

23—25. if, "with a certain emphasis in the Greek, *pressing* on the saints the need of watching and prayer." **continue in,** abide by, adhere to. **faith,**[a] "the Colossians were to persist, for their very life, in the Divine simplicity *of believing.*"—*Camb. B.* **grounded,** etc.,[b] *lit.* "founded, built on a foundation." **hope . . Gospel,**[c] the hope inspired by the Gospel. **which . . heaven; to . . heaven,** *R. V.* "in all creation under heaven." **who . . you,**[d] read, "Now I rejoice," see on 2 Co. vii. 4. **and fill up,** etc.,[e] the word rendered "*sufferings*" is better "*afflictions.*" Its reference is not to the pains of *death*, but to the toils, shame, and persecution of the Lord's life and labor. In *these* "troubles," though indeed pre-eminent, He was not unique. He only "*began* to do and to teach" (Acts i. 1) personally what through His members He was to carry on to the end, and what was in this respect left incomplete when He quitted earth.—*Camb. B.* **body's . . Church,** see on *v.* 18. **dispensation,**[f] better, "stewardship." **to . . God,**[g] "to unfold His message to the full."

the hope of the Gospel

a Ma. xxiv. 13; Lu. viii. 15.

b He. iii. 14; Col. ii. 7; Jo. xv. 6.

c Ga. v. 5; Ep. i. 18; Tit. iii. 7; He. vi. 19; 1 Pe. i. 3, 4.

d Ro. v. 3; Ma. v. 11. 12; 2 Co. i. 5, 6.

e 2 Co. iv. 10; Ph. iii. 10.

f 1 Co. ix. 17.

g 2 Ti. iv. 2, 5.

The hope of the Gospel.—I. Its nature: 1. Lively—living or lifelike; 2. Joy-producing; 3. Sure and steadfast. II. Its foundation: 1. Our conscious interest in the work of Christ; 2. The promise of God; 3. The experience of the redeemed people of God. III. Its object: 1. All the blessings of salvation; 2. The blessed realization of being fully invested with the righteousness that is by faith; 3. The coming of Christ; 4. The resurrection of the body; 5. Immortality and eternal life. IV. Its practical character. Its fruits are: 1. Boldness; 2. Confidence; 3. Patient endurance of present trials; 4. Holiness of heart and life.

Christian hope.—A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from the world, he took his Bible from under his pillow, and opened it at the passage, "I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." As death approached, he called his younger brother to his bedside, and, addressing him with the greatest affection and seriousness, closed with those remarkable words: "And now, Douglas, in a little time you'll be a duke, but I shall be a king."

"This man, with the chain on his wrist, and the iron entering into his soul, with his life in danger, and all the future uncertain, can say, 'Now I rejoice.' This bird sings in a darkened cage."—*Alex. Maclaren.*

26, 27. even the mystery,[h] *i.e.*, as always in N. T., a truth undiscoverable except by revelation, a holy *secret.* The word is borrowed from the ancient systems, in which certain rites and doctrines were communicated to the initiated. There is this difference, however, that whereas the heathen mysteries were strictly confined to a narrow cirle, the Christian mysteries are freely communicated to all.—*Camb. B.* **would,** *R. V.* "was pleased to." **riches,**[i] "*riches*" is a favorite term with St. Paul. **which . . you,**[j] the "Mystery" is, in fact, the Divine plan of a Church gathered from all mankind, and filled, in its every member, and in the resulting total of its life and power, with Jesus Christ.—*Camb. B.*

the hope of glory

h Ro. xvi. 25, 26; 1 Co. ii. 7; 1 Ti. iii. 16.

i Ro. xi. 33; Ep. iii. 8.

j Lu. xvii. 21; Jo. xv. 5; xvii. 22, 23; Ga. ii. 20.

Christ in you the hope of glory.—I. Christ is formed in us not by our acceptance of a set of published ideas, but by a relation to a great central truth. II. Our relation to the truth of the Gospel is not only external, but internal. It is Christ *in* us. III. The spiritual result which the Gospel works in us is not an end but a means. It is a hope of glory, neither selfish nor timid—the glory is in Christ, the hope of it is in us.—*Parkinson.*

The mystery.—"What was the substance of this grand mystery which thrilled Paul's soul? It is the wonderful fact that all barriers were broken down, and that Christ dwelt in the hearts of these Colossians. He saw in that the proof and the prophecy of the world-wide destination of the Gospel. No wonder that his heart burned as he thought of the marvellous work which God had wrought by him. He thinks of these once heathens and now

"A living hope, living in death itself. The world dares say no more for its device than *dum spiro spero* (whilst I breathe I hope); but the children of God can add, by virtue of this living hope, *dum expiro*

spero (whilst I expire I hope)." —*Leighton.*

Christians at Colossæ, far away in their lonely valley, and of many another little community—in Judæa, Asia, Greece, and Italy; and as he thinks of how a real solid bond of brotherhood bound them together in spite of their differences of race and culture, the vision of the oneness of mankind in the Cross of Christ shines out before him, as no man had ever seen it till then, and he triumphs in the sorrows that had helped to bring about the great result."—*A. Maclaren.*

the end of preaching

a Ac. xx. 20, 27, 31.

b Ep. v. 27; Col. i. 22.

c Col. ii. 1.

d Phi. ii. 12, 13; 2 Co. xii. 9, 10.

"Place not thy amendment only in increasing thy devotion, but in bettering thy life. This is the damning hypocrisy of this age; that it slights all good morality, and spends its zeal in matters of ceremony, and a form of godliness without the power of it."—*Fuller.*

28, 29. we, "emphatic. He has the alien emissaries in mind." **warning,**[a] better, as *R. V.* "admonishing." **teaching,** instructing. **all wisdom,** in every form of heavenly knowledge. **that . . Jesus,**[b] Lightfoot remarks that the word "*perfect*" is early used in Christian literature to distinguish the baptized man from the catechumen. **whereunto,**[c] to wh. end. **striving,** by usage, the word gives the thought of the strife and stress of the athletic arena. **working,** the outward work of the Apos. the measure of the inward working of God. **which . . mightily,**[d] *lit.* and better, "in power." "*Christ in him*" was for St Paul not only "the hope of glory" but also the mainspring of action; the secret of a "power" which brought with it a wonderful victory and an inexhaustible energy of life and love.—*Moule.* See on Ep. iii. 20.

Motives to earnestness.—We read that the Rev. Charles Simeon kept the picture of Henry Martyn in his study. Move where he would through the apartment, it seemed to keep its eyes upon him, and ever to say to him, "Be earnest, be earnest; don't trifle, don't trifle;" and the good Simeon would gently bow to the speaking picture, and, with a smile, reply, "Yes, I will be in earnest; I will, I will be in earnest; I will not trifle, for souls are perishing, and Jesus is to be glorified." Oh, Christian, look away to Martyn's Master, to Simeon's Saviour, to the omniscient One. Ever realize the inspection of His eye, and hear His voice of tenderest importunity. "Be instant; entreat with all long-suffering and tears. Be faithful unto death; for lo, I come quickly, and My reward is with Me."—*S. J. Moore.*

CHAPTER THE SECOND.

Apostolic anxiety

e 1 Th. ii. 2.

f Re. iii. 14, 15.

g Ro. xi. 33; 1 Co. i. 24; Ep. iii. 8; 1 Co. i. 30; Ep. i. 8; 1 Co. ii. 6, 7.

See *Serm.* by *Archer Butler*, 1st series, 301.

"Loose grains of sand are light and moved by a breath; compacted they are rock against which the Atlantic beats in vain. So, a Church, of which the members are bound together by love, presents a front to threatening evils through which they can-

1—3. In these verses two things are dwelt on: the Apostle's agony of anxiety for the Colossian Church (*vv.* 1—4), and the joy with which, from his prison, he travelled in spirit across mountain and sea, and saw them in their quiet valley, cleaving to the Lord (*v.* 5).—*A. Maclaren.* **conflict,**[e] it is (see next verse) the "strife" of prayer. **Laodicea,**[f] ab. 18 m. W. of Colossæ. **and . . flesh,** pos. all. to people of Hierapolis (*Ellicott*), wh. was 6 m. N. of L. "These words, *taken with the context*, naturally mean that St. Paul had never personally visited Colossæ, Laodicea, and their district." **love,** brotherly love, source of Church comfort. **and . . understanding,** he prays that they may more and more enter into the "wealth" of *a deep and conscious insight* into "the mystery of God." **to the ack. of,** *R. V.* "that they may know." **of . . Christ,** *R. V.* "the mystery of God, even Christ." **hid . . knowledge,**[g] better, "in whom are all the treasures," etc., hidden (there).

The great conflict.—I. The conflict—what it is. An earnest outgoing energy; an effort that implies suffering as well as action. II. The objects in whose behalf it is waged—"for you," etc. III. The benefits to be obtained. They are three in number—1. Christ; 2. Christ in you; 3. Christ in you the hope of glory. IV. The desire of the contender, that those for whom he contended should know of his contending.—*Arnot.*

Paul's conflict.—The conflict referred to is, of course, that of the arena, as so often in Paul's writings. But how could he, in Rome, wage conflict on behalf of the Church at Colossæ? No external conflict can be meant. . . . He was "always striving in prayer for them." In that lonely prison-cell, remote from their conflict, and with burdens enough of his own to carry, with his life in peril, his heart yet turned to them and, like some soldier left behind to guard the base while his comrades had gone forward to the fight, his ears listened for the sound of battle, and his thoughts were in the field. His prison-cell was like the focus of some reverberating gallery in which every whisper spoken all round the circumference was heard, and the heart that was held captive there was set vibrating in all its chords by every sound from any of the Churches.

Let us learn the lesson, that, for all Christian people, sympathy in the battle for God, which is being waged all over the world, is plain duty.—*Alex. Maclaren.*

4—6. and . . words,[a] see on Ep. iv. 14. **beguile you,** *lit.* "reason you aside." Enticing = plausible, sophistical. **absent . . spirit,**[b] "he is *present* in the sense of spiritual love and influence." **order**[c] **. . stedfastness,** both words are military; Lightfoot renders them orderly array and solid front respectively. The enforced companionship of St. Paul with the soldiers of the prætorian guard at this time (Phil. i. 13) might have suggested this image. **as . . him,**[d] "let your *actual life* as believers be guarded and guided by this Lord thus received." He warns them of the danger, amidst heretical surroundings, of an *unapplied* orthodoxy.—*Camb. B.*

Receiving Christ the Lord.—The life of faith is represented as receiving, which—I. Is an act which implies the very opposite of anything like merit. It is simply the acceptance of a gift. II. Implies a sense of realization, making the matter a reality. We receive that which is substantial—so it is in the life of faith, Christ becomes real to us. III. Means grasping or getting possession of. The thing which I receive becomes my own; and, when I receive Jesus, I appropriate Him as mine.—*Spurgeon.*

Force of example.—A young infidel was one night in bed, contemplating the character of his mother. "I see," said he within himself, "two unquestionable facts. First, my mother is greatly afflicted in circumstances, body and mind; and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible. Secondly, that she has a secret spring of comfort of which I know nothing; while I, who give an unbounded loose to my appetites, and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may not I attain to it as well as my mother? I will immediately seek it of God." Thus the influence of Christianity, exhibited in its beauty by a living example before him, led Richard Cecil to know Christ Himself, and to glorify Him by a life of most successful devotion to His service.—*Morse.*

7—9. rooted, etc.,[e] union, strength, growth. **in the faith,** render, with Lightfoot, and *R. V.* margin, "by your faith." "Faith is, as it were, the cement of the building." **any man,** "this indefinite expression is frequently used by St. Paul, when speaking of opponents whom he knows well enough but does not care to name." **spoil you,**[f] better, with *R. V.* "maketh spoil of you." **philosophy . . deceit,** "a philosophy that is intrinsically vain and deceitful," probably th. mixture of Jewish and Oriental philosophy wh. afterwards expanded into Gnosticism.—*Alford.* **rudiments,** the Apostle has in view the pre-Christian ordinances of *e.g.*, sacrifice and circumcision, regarded as temporary, introductory to the Gospel, and now therefore to be laid aside. *In their place,* they were Divine; *out of their place,* they are "of the world."—*Camb. B.* **for . . bodily,**[g] see i. 19.

False philosophy.—Philosophy, in itself, is noble, because true; but there has arisen that which under the name of philosophy works for evil—debauching morals, dissuading from mental improvement, disuniting society, discerning not God's wisdom either in the earth or the heavens, and discouraging men from being grateful to their universal Father. Such a system is detestable, because false—and false, because contrary to man's nature and his relations to society and God.—*Hungerford.*

10—12. complete,[h] filled full. **which . . power,**[i] "all the personal Powers of the Unseen, however real and glorious, are but limbs (in their order of being) of this Head; therefore no nearer to Him than you are, and no less dependent on Him. Live then on the Fountain, not on Its streams."—*Camb. B.* **ye . . hands,**[j] *i.e.*, of the heart; the work not of man but of God. **body . . flesh,**[k] *R.V.* omits "of the sins." "The body of the flesh" is the body viewed as the vehicle of temptation. **by . . Christ,**[l] see on Ph. iii. 3. Union with C. brings about the *true* circumcision of all believers. **buried . . dead,**[m] see on Ro. vi. 3—11. **through the faith of,** better, "through your faith in the working of God."

The resurrection of Christ.—It is: 1. The solution to His life; 2. The climax of His miracles; 3. The seal of His teachings; 4. The decisive step on the way to glorification. V. The founding of the kingdom of God. VI. The

order and consistency

a 2 Co. xi. 13; Ma. xxiv. 4; Ro. xvi. 18; 1 Jo. iv. 1; Ac. xx. 30; Ep. v. 6.

b 1 Th. ii. 17; 2 K. v. 26.

c 1 Co. iv. 20.

d Jo. i. 12; Ph. i. 27; 1 Th. iv. 1.

"A living grasp of Christ will keep us from being swept away by the current of prevailing popular opinion, which is always much more likely to be wrong than right."—*Maclaren.*

false teaching

e Is. lxi. 3; Ep. ii. 20—22; 1 Co. iii. 9; 1 Pe. ii. 5; Jude 20; Ac. xx. 32.

f Je. xxix. 8; He. xiii. 9; 1 Co. iii. 19.

g Ma. i. 23; Jo. i. 14; xiv. 10; 2 Co. v. 19; Tit. ii. 13; 1 Jo. v. 20.

"Folly indeed it is," says Quensel, "to seek to establish a science wholly Divine on foundations wholly human. And this is what they do who seek to judge of the things of faith by the principles of philosophy."

complete in Christ

h Ga. iii. 26; Ep. i. 6, 23; 1 Co. i. 30; 2 Co. v. 21; Jo. i. 16.

i 1 Pe. iii. 22; He. i. 14; Ph. ii. 9—11.

j Ro. ii. 29; De. xxx. 6; Je. iv. 4; De. x. 16.

k Ph. iii. 3; Ro. vi. 6.

l Ga. ii. 20; Ep. iv. 22; Col. iii. 8, 9.

m 1 Pe. iii. 21.

"Let it not be

whole doctrine of salvation. Learn: (1) The possibility; (2) The certainty; (3) The glory, of our own resurrection with Christ.—*Lange.*

Sin conquered by the power of Christ.—No asceticisms and no resolves will do what we want. Much repression may be effected by sheer force of will, but it is like a man holding a wolf by the jaws. The arms begin to ache and the grip to grow slack, and he feels his strength ebbing, and knows that as soon as he lets go, the brute will fly at his throat. Repression is not taming. Nothing tames the wild beast in us but the power of Christ. He binds it in a silken lash, and that gentle constraint is strong, because the fierceness is gone. "The wolf also shall dwell with the lamb, and a little child shall lead them." The power of union with Christ, and that alone, will enable us to put off the body of the flesh. And such union will certainly lead to such crucifying of the animal nature. Christianity would be easy if it were a round of observances; it would be comparatively easy if it were a series of outward asceticisms. Anybody can fast or wear a hair shirt, if he have motive sufficient; but the "putting off the body of the flesh" which is "not made with hands," is a different and harder thing. If we are in Christ, we shall not live in the flesh.—*Alex. Maclaren.*

Imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely greater."—*Pascal.*

handwriting of ordinances

13–15. and you, etc.,[a] see on Ep. ii. 1, 5, 6, 11. **blotting,** having cancelled. **the handwriting,** the bond, note-of-hand. **of ordinances.** not solely the *Jewish Law,* for here the case of *all* believing sinners is in view; rather that of which that Law was only one grand instance, the Divine precept of holiness.—*Camb. B.* **spoiled,** "stripping for Himself," the disarmed and despoiled foes are then appropriately, as captives, "*shewn*" *in triumph.* **principalities,** etc.,[b] that strove against Him. **made a shew of,** nearly the same Greek verb as that used Matt. i. 19; "*make her a public example.*" **openly,**[c] with boldness. **triumphing,**[d] triumphing over them in it, *i.e.*, the cross.

The powers that are spoiled.—The power of—I. Satan, who stands behind the flesh and its motions. II. The flesh, that breaks out in sin. III. The law, that appears against our sin, as accuser.—*Braune.*

There is a beautiful Oriental custom of which I have read that tells the story of Christ's atonement on the cross very perfectly. When a debt had to be settled, either by full payment or forgiveness, it was the usage for the creditor to take the cancelled bond and nail it over the door of him who had owed it, that all passers-by might see that it was paid. Oh, blessed story of our remission! There is the cross, the door of grace, behind which a bankrupt world lies in hopeless debt to the law. See Jesus, our bondsman and brother, coming forth with the long list of our indebtedness in His hand. He lifts it up where God and angels and men may see it, and then, as the nail goes through His hand, it goes through the bond of our transgressions to cancel it forever; "blotting out the handwriting of ordinances that was against us, that was contrary to us, He took it out of the way, nailing it to His cross!"

a 2 Co. v. 14; Ez. xxxvii. 3; Lu. xv. 24; Ro. viii. 10, 11; vi. 13.

b Ma. xii. 29; Lu. xi. 21, 22; Ge. iii. 15; Ps. lxviii. 18; Is. liii. 12.

c Lu. x. 18; Jo. xvi. 11.

d He. ii. 14; 1 Co. xv. 55–57; Ro. viii. 37–39.

"A death-like sleep, a gentle wafting to immortal life."—*Milton.*

the shadow and the substance

16, 17. judge,[e] condemn. **in . . drink,**[f] decide for you what you may or may not eat or drink. **or . . days,** or what fasts and feasts you should observe. **which,** legal, ceremonial observances. **shadow,**[g] the old dispensation typical of this. **but . . Christ,** the substance of which these things were the shadow.

The Sabbath.—The obligation of the Jewish sabbath has passed away as much as sacrifices and circumcision. That seems unmistakably the teaching here. But the institution of a weekly day of rest is distinctly put in Scripture as independent of, and prior to, the special form and meaning given to the institution in the Mosaic law. It is a physical and moral necessity, and that is a sadly mistaken benevolence which, on the plea of culture or amusement for the many, compels the labor of the few, and breaks down the distinction between the Sunday and the rest of the week. They who know their own slothfulness of spirit, and are in earnest in seeking after a deeper, fuller Christian life, will thankfully own, "the week were dark but for its light." I distrust the spirituality which professes that all life is a sabbath, and therefore holds itself absolved from special seasons of worship. If the stream of devout communion is to flow through all our days, there must be frequent reservoirs along the road, or it will be lost in the sand, like the rivers of higher Asia.—*Alex. Maclaren.*

e Ro. xiv. 10–13.

f Ro. xiv. 14–17. 2, 3; 1 Co. viii. 8.

g He. viii. 5; ix. 8–14.

false doctrine and vain curiosity

18, 19. beguile,[h] *R. V.* "rob you of your prize," *i.e.*, the crown of life.

h Col. ii. 4; 2 Jo. vii. 8; Re. iii. 11.

in . . humility, the worship of angels wh. the false teachers advocated, involved a show of humility in its assumption th. humanity, debarred by its contact w. matter, must reach after God thro. intermediate beings.—*Vincent, Word Studies.* **and . . angels,**[a] wh. the beguiler was guilty of. **which . . seen,**[b] nor knows certainly anything of. **puffed up,** inflated. **by . . mind,** his mind carnalized, depraved, with the low conceit of his superior wisdom. **holding,** believing in, adhering to. **Head,** etc.,[c] see on Ep. iv. 15, 16.

Angel-worship.—It is noticeable that the Council of Laodicea (A.D. 394), so near Colossæ, forbids Christians to leave the Church and go away "to name angels" in secret assemblies, calling this a "secret idolatry," and apparently connecting it with Jewish influences. Theodoret in his Commentary here speaks of the existence in his time (cent. 5) of Oratories to the Archangel Michael in the region of Laodicea and Colossæ, and of their popularity, apparently as rivals to the regular Churches. At this day in Abyssinia, Michael has his holyday *every month.—Moule.*

20—23. from . . world,[d] see above on *v.* 8. **living in the world,** not merely "*being,*" but "*living;*" having your life-power and life-interests of and in the world. **ordinances,**[e] ritualistic observances. **touch . . not,**[f] etc., these words should not be in brackets. They are quoted by Paul as a specimen of the ascetic warnings of the false teachers, prob. against certain meats. **which . . using,** this clause only should be in brackets, as Paul's parenthetic remark on the fleeting nature of the things of wh. the false teachers made so much account. **after . . men,**[g] who would enforce such ordinances. **shew,**[h] reputation. **will worship,** self-imposed worship. **neglecting,** unsparing treatment; a severe ascetism. **not . . flesh,**[i] better, as *R. V.* "not of any value against the indulgence of the flesh."

Two great dangers on the path to the heavenly goal.—I. The error of human ordinances. II. The pride of our own heart.—*Claas. Interference with allowable enjoyment by ordinances of men.*—I. The wrong inherent in such interferences. II. The impurity to which it leads.—*Schenkel.*

The soul's true freedom in Christ alone.—Let me tell you again my old story of the eagle. For many months it pined and drooped in its cage, and its bright eye faded, and its strong wings drooped. So, in pity we carried its cage out to the open air, and flung wide the lowly door. Just then, from a rift in an overhanging cloud, a golden sunbeam flashed upon the scene. Then it lifted its royal crest, the dim eye blazed again, the soiled plumes unfolded and rustled, the strong wings moved themselves, with a rapturous cry it sprang heavenward. Higher, higher, in broader, braver circles it mounted toward the firmament, and we saw it no more as it rushed through the storm-clouds and soared to the sun. And would, O ye winged spirits! who dream and pine in this poor earthly bondage, that only one ray from the blessed Sun of Righteousness might fall on you this hour! for then would there be the flash of a glorious eye and a cry of rapture, and a sway of exulting wings, as another redeemed and risen spirit sprang heavenward unto God!—*C. Wadsworth.*

CHAPTER THE THIRD.

1. if, etc.,[j] ref. back to ii. 20; **risen,** *lit.* and far better, "ye did rise," or "were raised." The time-reference is, ideally, to the hour of Christ's Resurrection; biographically, to their own union with Him by faith.—*Camb. B.* **seek . . above,**[k] "as the exile seeks home (Heb. xi. 14), or as a thing gravitating seeks its centre."—*Moule.* **where . . God,**[l] to "seek the things above" is to go out in spirit towards a Christ triumphant and reigning, and therefore all-competent to save and bless.—*Camb. B.*

Things above.—It is implied in this exhortation that the things above are—I. Known to us. We may love the unseen, not the unknown. II. Ours. We may not set our hearts on what is not ours. But "all things are ours." III. If we do not set our affections upon them we shall on things below. Empty man's heart cannot be. IV. They are those amid which every Christian will soon be placed for eternity. V. They are fitted and worthy to occupy a Christian's soul. VI. They have a transcendent excellency. Note the Apocalyptic figures of them. VII. They endure forever. All else is perishable. VIII. In setting our affections on them we are certain of success. We

a 1 Ti. ii. 5, 8.

b De. xxix. 29.

c Jo. xv. 4, 5.

"Had it been the Apostle's intention to give the least encouragement to any religious addresses to saints and angels, this would have been a very natural occasion of introducing the subject."—*Burnet.*

touch, taste, handle not

d Ga. v. 1; Ro. vi. 3, 5.
e Ga. iv. 3, 9; He. xiii. 9.
f 1 Ti. iv. 3; Le. v. 2; xi. 8; Mk. vii. 18, 19.
g Is. xxix. 13; Ma. xv. 8, 9.
h Ma. xxiii. 27.
i 1 Co. x. 31; Is. lviii. 13; Ro. xiii. 14.

"Higher tastes drive out lower ones, as some great stream turned into a new channel will sweep it clear of mud and rubbish. So, if we are joined to Christ, He will fill our souls with strong emotions and interests which will deaden our sensitiveness to things around us, and will inspire new loves, tastes, and desires, which will make us indifferent to much that we used to be eager about, and hostile to much that we once cherished."—*A Maclaren.*

risen with Christ

j Ro. vi. 4, 5, 11; Col. ii. 12; Ep. ii. 4—6.

k Ma. vi. 20, 33; 2 Co. iv. 18; Ph. iii. 20, 21; He. xi. 13—16.

l He. xii. 2.

"Who are the most God-like of men? The question might be a puzzling one,

unless our language answered it for us: the Godliest."—*Anon.*

can say this of nothing else. IX. They become daily more and more important, while the things of earth grow daily less so.—*Bib. Ill.*

A lesson from the flies.—"If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that while they plunge their *bodies* in the water, they keep their wings high out of the water; and after swimming about a little while, they fly away with their wings unwet through the sunny air. Now that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love out of the world, that, with these unclogged, we may be ready to take our flight to heaven."—*Inglis.*

duties of the new life

a 1 Ch. xxii. 19; Ps. lxii. 10; cxix. 36, 37.
b Ro. viii. 5, 6; 1 Jo. ii. 15; Ma. vi. 19; Lu. xii. 15; Ph. iii. 19.

"The head truly enlightened will have a wonderful influence in purifying the heart; and the heart, affected with goodness, will much conduce to the directing of the head."—*Sprat.*

2. set, etc.,[a] previous command repeated and expanded. **affection,** mind, your disposition (*v.* 1 ref. more to practical pursuits). **on . . above,** things supreme and final. **not . . earth,**[b] *lit.* and better, "the things," etc. (Cp. Phil. iii. 19.) The special reference is to earth as the scene of temptation, the field of conflict with "the flesh."

Our past, present, and future.—I. Our past—a seeking and minding what is on the earth—a life without Christ and God, manifest in sin and shame. II. Our present—a seeking and minding what is above, where Christ is—a life "hid with Christ in God" (*v.* 3). III. Our future—a possessing and enjoying all that after which we here strive in faith—a life with God, manifested with Christ in glory (*v.* 14).—*Gesetz und Zeugniss.*

Attaining higher life.—"I have known men who have been up in balloons, and they have told me that when they want to rise higher they just throw out some of the sand with which they ballast the balloon. Now, I believe one reason why so many people are earthly-minded and have so little of the spirit of heaven, is that they have got too much ballast in the shape of love for earthly joys and gains; and what you want is to throw out some of the sand, and you will rise higher."—*D. L. Moody.*

Christ our life

c Ro. vi. 2; Ga. ii. 20.
d Jo. x. 28–30; xiv. 19; Ro. v. 10.
e Jo. xvii. 21; 1 Co. xii. 27; 2 Co. v. 17; 1 Jo. v. 20.
f Ac. iii. 15; Jo. xi. 25; 1 Jo. v. 12.
g 1 Jo. iii. 2.
h 1 Th. iv. 17; Ph. iii. 21; 1 Co. xv. 43; Tit. ii. 13; He. ix. 28; 1 Pe. v. 4.

"Men will wrangle for religion; write for it; die for it; anything but—live for it."—*Colton.*

3, 4. dead,[c] to sin. **life,** your real true life. **hid,**[d] laid up, safely kept; also concealed fr. common view. **with . . God,**[e] Christ the channel, God the source of that life. **Christ . . life,**[f] its model, inspiration, end. **appear,**[g] *R. V.* somewhat more closely, "shall be manifested;" leaving the Secret Place of His glory to return to human sight, in His Second Advent. **ye also appear,**[h] *R. V.* "be manifested." "The sons of God will be *manifested*" (Rom. viii. 19) in respect of the nature and the greatness of their sonship. The roots of our being shall be disclosed, for He shall come, "and every eye shall see Him." We shall be seen for what we are.

Ye are dead.—I. There is a life, not beyond only—that we all admit—but within and above this life. II. There are a few persons who do not admit the possibility of such a life; but still the life within is there. Not only is this fact admitted by many—but in a vast multitude of cases there is a hope, an intention, more or less strong, of possessing it before we die. III. This hidden life is always the truest. Principle, which you cannot see, is always higher than actions which you can. IV. In proportion as this inner life is vivid, the outer life will be effective. V. This life, of which so many glorious things are spoken, comes not naturally to any man. It must be aspired to, and we must be fired to attain it by the Bible. There we shall find rest of soul, peace amidst trouble, strength in weakness, life in death.—*Vaughan.*

We shall appear with Him.—We are in the chrysalis state now, and those who are the liveliest worms among us grow more and more uneasy in that chrysalis state. Some are so frozen up in it that they forget the hereafter, and appear content to remain a chrysalis forever. But others of us feel we would sooner not be than be what we now are forever, we feel as if we must burst our bonds, and when that time of bursting shall come, when the chrysalis shall get its painted wings and mount to the land of flowers, then shall we be satisfied. "When Christ, who is our life, shall appear, we also shall appear with Him in glory."—*Spurgeon.*

past sins

i Ga. v. 24; Ro. vi. 6; vii. 23.
j Ro. vi. 19, 20; vii. 5; 1 Co. vi. 11; Tit. iii. 3; 1 Pe. iv. 3.

5–7. mortify,[i] etc., see on Ro. viii. 13, and Ga. v. 19–21. **upon the earth,** sympathetic, with "*earth*" as the scene of temptation. and not with heaven, where lies the source of victory. **the wrath of God,** the eternal *personal* antagonism of the Holy One, as such, to sin. **cometh,** is coming; is on its way, till in "the day of wrath" (Rom. ii. 5) it falls. **lived . . them,**[j] not merely "*existed*," or "*dwelt*," but found what seemed "*life*." From the "*life*" issues the "*walk*."—*Camb. B.*

Corruptions overcome by grace.—"My gardeners were removing a large tree which grew near a wall, and as it would weaken the wall to stub up the roots, it was agreed that the stump should remain in the ground. But how were we to prevent the stump from sprouting, and so disarranging the gravel-walk? The gardener's prescription was, to cover it with a layer of salt. I mused awhile, and thought that the readiest way to keep down my ever-sprouting corruptions in future would be to sow them well with the salt of grace. O Lord, help me so to do."—*C. H. Spurgeon.*

8—11. ye . . off, *R. V.* "put ye also away." **blasphemy,** *R. V.* "railing." We now confine "*blasphemy*" to railing against God and Divine things; but the Greek has no such limit.—*Camb. B.* **filthy . . mouth,**[a] *R. V.* "shameful speaking." **one to another,**[b] "as Christian to Christian. Not that truth was to be spoken less to heathen or misbeliever; but Christian intercourse was to be, so to speak, *the nursery-plot* for the right temper in all intercourse."—*Moule.* **put . . deeds,**[c] see on Ep. iv. 22—24. **and . . him,**[d] the "*taking off*" and "*putting on*" here may be explained as meaning, practically, "you broke connection (of guilt and helplessness) with the First Adam, and formed connection (of acceptance and of life) with the Second." *Lit.* and better, "unto knowledge."—*Camb. B.* **where . . Jew,**[e] see on Ro. x. 12. **circumcision,**[f] etc., see on 1 Co. vii. 19. **Scythian,** an intensification of the previous word. The Scythians, a wandering race, akin probably to the modern Turks, were regarded by both Greeks and Jews as the wildest of wild tribes. **bond . . free,** true religion takes no cognizance of nation or social distinction. **Christ . . all,**[g] He is everything, everywhere, to all men.

The influence of Christianity upon society.—Introduction: (1) In order justly to appreciate the benefits derived to us from the Gospel, we should always remember what our state would have been but for Christianity; (2) Christianity has done much for the benefit of many persons, who abjure its authority; (3) As much praise, to which it is entitled, has been taken from it, so it has been blamed for much of which it is entirely guiltless. Consider, now, the effect of Christianity upon—I. Public and international policy. II. The civil government of Christian states. III. The conjugal relation. IV. The relation between parent and child. V. The relation between master and servant. VI. The rich and the poor.—*Chandler.*

Christ all and in all.—A child will work wonders under the approving eye of father or mother. A soldier will fight marvellously under the eye of his captain. A Highland chief fell; and his clan thinking him slain began to waver, but raising himself on his elbow he called, "My children, I am not dead, I am looking at you." That turned defeat into victory. At the battle of Ivry Henry IV. said, "My children, when you lose sight of your colors rally to my white plume. You will always find it in the way to glory."—*Bib. Ill.*

12, 13. elect,[h] chosen ones. **beloved,** in the Greek, a *perfect* participle passive, indicating the settlement and fixity of the Divine love; "on whom He *has set His love.*" **bowels . . mercies,** tender mercies of compassion. **kindness,**[i] "benevolence and sweetness of disposition." **humbleness,** lowliness. **forgiving,**[j] "it is implied that there would be occasions for forbearance and forgiveness, even in this happy and holy community."

The choice communion garment of the children of God.—I. Who gives it to them—God. II. How it is woven (*vv.* 12—15). III. How we should put it on. *Christian social life.*—I. What the deeds peculiar to the converted are. II. What is distributed to each by virtue of these peculiar deeds. III. The common rule for every one.—*Schleiermacher.*

Be merciful.—The daughter of a poor widow had left her mother's cottage. Led astray by others, she had forsaken the guide of her youth, and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource; nor was it in vain. Touched by a sense of sin, and anxious to regain the peace she had lost, late one night the daughter returned home. It was near midnight, and she was surprised to find the door unlatched. But she was soon told, in the fulness of the mother's heart, "Never, my child, by night or by day, has that door been fastened since you left. I knew that you would come back some day, and I was unwilling to keep you waiting for a single moment."

14, 15. charity,[k] *R. V.* love; "love is that which seeks its joy in the good

"Christianity was sent to subdue and change natural dispositions. An angry man cannot have communion with God, any more than the sky can be reflected in the storm-swept tide; and a man in communion with God cannot be angry with a passionate and evil anger any more than a dove can croak like a raven or strike like a hawk. Such anger weakens all good in the soul."—*Maclaren.*

put on the new man

a He. xii. 1; Ja. i. 21; Ep. v. 4.

b Ep. iv. 25; Is. lxiii. 8; Re. xxi. 27.

c Ro. vi. 6.

d Ro. xiii. 14; Ez. xxxvi. 26; Ro. xii. 2; Ps. li. 10.

e 1 Co. xii. 13; Ga. iii. 28.

f Ga. v. 6.

g 1 Co. i. 30; Ga. iii. 29; vi. 14.

Christian virtues

h Ro. viii. 29; 1 Pe. i. 2; 1 Th. i. 3, 4; 2 Pe. i. 10; Ro. xi. 5, 6; Ep. i. 4.

i Ga. v. 22, 23; Ep. iv. 32.

j Ja. ii. 13.

"The more honesty a man has, the less he affects the air of a saint."—*Lavater.*

charity and peace

k 1 Pe. iv. 8; Jo. xiii. 34; 1 Jo. iv. 7—16; Ep. iv. 15, 16.

of another."—*Leibnitz.* See on 1 Co. xiii. 13. **bond,** etc., "love is the bond wh. belongs to, is the distinctive feature of, perfection."—*Ellicott.* **the . . God,**[a] *R. V.* "the peace of Christ," *i.e.*, the peace wh. He gives. **rule . . hearts,** keep your hearts in order. **to . . called,** to the possession and enjoyment of peace. **in one body,** *i.e.*, so as to form one body, in which now you are. Each true convert was, as such, brought into Divine peace, so as to be a living unit in a divinely peaceful society. **thankful,**[b] to God for that peace and the call.

Charity a Divine guest and garment.—Consider charity—I. In its general aspect. It is the most Divine of all graces. II. In its particular application. It is a principle for the production of—1. Strength; 2. Beauty; 3. Harmony. III. As an acquisition. It does not come with us into the world, and grow with our growth. It is a lesson difficult to learn. Let us pray God, then, to put *round* us the bond of love, and *in* us its abiding spirit.—*Barrows.*

Gratitude the one thing needed.—A gentleman in Bombay, seeing an anchorite sitting under a cocoa-nut tree, asked for an interest in his prayers. The anchorite replied he would with pleasure grant the request, but he scarce knew what best to ask for him. "I have seen you often," he said, "and you appear to have everything you want that can conduce to human happiness; perhaps the best thing I can ask for you will be a grateful heart."—*Baxendale.*

16, 17. word,[c] "the definiteness of the Gospel is powerfully emphasized by its designation as *a word, a message.*" **dwell,** in experience and memory, "as what has become a permanent part of your thought." **richly,** without scant. **wisdom,** such "*wisdom,*" infinitely higher than that of the mere critical inquirer, would be learnt in communion with the Lord of the Word.—*Camb. B.* **teaching . . another,** "the spiritual importance of Christian hymnody comes out impressively here. It is no mere luxury of devotion, certainly no mere musical pleasure; it is an ordained vehicle of instruction and warning."—*Moule.* **psalms . . Lord,**[d] see on Ep. v. 19. **do . . deed,** whole of visible, active life. **do . . Jesus,**[e] live as His servants, in harmony with His will, to advance His glory. **by him,** through whom our prayers and praises are acceptable to the Father.

The poets of the New Testament.—I. The extent of the poetic endowment in the primitive Churches. We may conceive that it was pretty extensively bestowed from—1. The frequent reference made to it; 2. The universality of the preternatural endowment; 3. The universality of excited feelings in the Apostolic Churches. II. Its character: 1. Its intellectual merit; 2. Its moral purity; 3. Its poetic conception. III. Its utility: 1. For personal enjoyment; 2. As an element of public worship; 3. In its influence on society.—*Davies.*

Power of a hymn.—On one of the days when President Garfield lay dying at the seaside, he was a little better, and was permitted to sit by the window, while Mrs. Garfield was in the adjoining room. Love, hope, and gratitude filled her heart as she sang the hymn commencing "Guide me, O Thou great Jehovah!" As the soft and plaintive notes floated into the sick chamber, the President turned his eyes up to Dr. Bliss, and asked, "Is that Crete?" "Yes," replied the doctor; "it is Mrs. Garfield." "Quick, open the door a little," anxiously responded the sick man. Dr. Bliss opened the door, and after listening a few moments Mr. Garfield exclaimed, as the large tears coursed down his sunken cheeks, "Glorious, Bliss, isn't it?"—*Baxendale.*

18, 19. "The Christian home, the masterpiece of living Christianity, is now presented as the special field for the practice of the holy principles just stated." **wives . . submit,**[f] no submission as of a vassal is meant; the man is (1 Pet. iii. 7) to "*give honor to the wife.*" See on Ep. v. 22. **husbands . . love,**[g] "a word deepened and hallowed indefinitely by the Gospel, in reference to matrimonial truth and tenderness." **be not bitter,** "the husband's primacy is not for dominion but for guidance, with sweetness, wisdom, and peace."—*Quesnel.* See on Ep. v. 25.

The dangers of bitterness in married life.—I. Its extent. II. Its causes. III. Its results.—*Schenkel. The regulation of household life.*—It should be so regulated that: I. All that is done shall be done in the name of Jesus. II. Thanks are in every way given to God, through the conduct of our household life.—*Schleiermacher.*

Cyrus and the captives.—The historian Xenophon relates, that when Cyrus had taken captive a young prince of Armenia, together with his beautiful and

a Is. xxxii. 18; Ps. xxix. 11; Is. xxvi. 3; Jo. xiv. 27; Ro. v. 1; xiv. 17.

b Col. iii. 17; ii. 7; Re. vii. 12.

singing

c Jo. v. 39; He. iv. 12; 2 Ti. iii. 15, 16; Job xxiii. 12; Ps. cxix. 11; Je. xv. 16.
d Ma. xxvi. 30; Ja. v. 13; Ps. cxix. 54.
e 1 Co. x. 31; Ro. xiv. 6, 8, 9.

"Sincerity is like travelling in a plain, beaten road, which commonly brings a man sooner to his goal than by-ways, where men lose themselves."—*Tillotson.*

It is with the singing of a congregation as with the sighing of the wind in the forest, where the notes of the million rustling leaves, and the boughs striking upon each other, altogether, make a harmony, no matter what be the individual discords

wives and husbands.

f 1 Pe. iii. 1; Ep. iv. 31; Ge. iii. 16; 1 Co. xi. 3.

g 1 Pe. iii. 7; 1 Co. vii. 14–16.

"Sole partner, and sole part of all these joys; dearer thyself than all."—*Milton.*

"Choose neither

blooming wife, of whom he was remarkably fond, they were brought before the tribunal of Cyrus to receive their sentence. The warrior inquired of the prince what he would give to be reinstated in his kingdom; and he replied, that he valued his crown and his liberty at a very low rate, but if the noble conqueror would restore his beloved wife to her former dignity and possessions, he would willingly pay his life for the purchase. The prisoners were dismissed, to enjoy their freedom and former honors; and each was lavish in praises of the conqueror. "And you," said the prince, addressing his wife, "what think you of Cyrus?" "I did not observe him," she replied. "Not observe him!" exclaimed her husband, "upon whom, then, was your attention fixed?" "Upon that dear and generous man," she replied, "who declared his readiness to purchase my liberty at the expense of his life."

jewel, nor woman, nor linen, by candle-light."—*Italian.*

20, 21. children, "the child, and the servant, recognize in parent and master a lawful *commander*." **well-pleasing . . Lord,**[a] "why does He seem here specially to delight in filial obedience? Because it was His own universal virtue, the soul and law of all His actions." **fathers . . anger,** see on Ep. vi. 4. **discouraged,** disheartened at seeing their parents so difficult to please.

children and parents

[a] Lu. ii. 51; Ex. xx. 12; De. vi. 16; xxvii. 16; Pr. vi. 20—23.

The duties of children to their parents.—I. The duties. 1. Love to parents. 2. Reverence—in words, in behavior. 3. Obedience—prompt, cheerful, self-denying, uniform. 4. Submission to the family discipline and rule. 5. Consulting the wishes of the parents. 6. Imitation of their good example. 7. Kindness to them. II. The motives by which they may be enforced. 1. Their enjoinment in Scripture; 2. A consideration of the comfort of the parents; 3. Gratitude.—*James.*

Says the venerable Dr. Spring, "The first affecting thought to me on the death of my parents was, *that I had lost their prayers.*"

Filial obedience.—A pointsman in Prussia was at the junction of two lines of railway, his lever in hand for a train that was signalled. The engine was within a few seconds of reaching the embankment, when the man, on turning his head, perceived his little boy playing on the rails on the line the train was to pass over. "Lie down!" he shouted to the child, but as to himself, he remained at his post. The train passed safely on its way. The father rushed forward expecting to take up a corpse, but what was his joy on finding that the boy had at once obeyed his order! He had lain down, and the whole train passed over him without injury. The next day the king sent for the man, and attached to his breast the medal for civil courage.—*Bib. Ill.*

22—25. servants . . flesh, "with the implied thought that the master was not master of his bondman's *spirit*, and that master and bondman alike were bondmen, spiritually, of Christ. **singleness,** *lit.* "simplicity," the desire to do right for its own sake, or rather for the sake of the heavenly (and also the earthly) Master. **fearing God,**[b] read, "fearing the Lord" Christ, the true Master, with the fear of reverent loyalty. **do it heartily,**[c] *lit.* "work from the soul." See on Ep. vi. 7. **knowing,**[d] "as a certainty of the Gospel. **serve . . Christ,** we may render, "Christ is the Master whose bondmen ye are." **no . . persons,**[e] see on Ro. ii. 11.

servants

[b] Tit. ii. 9; 1 Pe. ii. 18; 1 Ti. vi. 1; Phil. 16.

[c] Ec. ix. 16; Ro. xiv. 6.

[d] Pr. xi. 18; Ro. ii. 6, 7.

[e] 1 Pe. i. 17; De. x. 17.

Penalty of disobedience.—Two servants of a certain Rajah, in the East Indies, once paid a dreadful penalty for the sin of disobedience. One of them had been strictly ordered to keep away from a cave in a wood, near the residence of the Rajah, and to prevent any other person from going there also. This servant, instead of resolving at once to obey the command he had received, began to consider the probable reason of his having been forbidden to enter the cave, and persuaded himself that his master had a great treasure hid there. He at length resolved to get possession of it. Knowing that he could not roll away the stone from the mouth of the cave himself, he communicated his design to a fellow-servant, who willingly engaged in the plot, on being promised a part of the booty. When the night came, and the silvery moon was pursuing her course through the heavens, they stole quietly into the wood, and approached the cave, thinking only of the manner in which they should dispose of their treasure. But, alas! what sudden calamities come upon evil-doers. No sooner had they, with great labor, rolled away the stone, than a tremendous tiger, with eyes glaring like fury, sprang upon them, and tore them to pieces.

"So far is it from being true that men are naturally equal, that no two men can be half an hour together without one shall acquire an evident superiority over the other."—*Johnson.*

"They also serve who only stand and wait."—*Milton.*

CHAPTER THE FOURTH.

masters

a Le. xxv. 43; De. xv. 15.

"We are Christ's slaves, for He has bought us for Himself, by giving Himself for us. Let that great sacrifice win our heart's love and our perfect submission. 'O Lord, truly I am Thy servant, Thou hast loosed my bonds.' Then all earthly relationships will be fulfilled by us; and we shall move among men, breathing blessing and raying out brightness, when in all, we remember that we have a Master in heaven, and do all our work from the soul as to Him and not to men."—*Alex. Maclaren.*

1. masters . . heaven,[a] see on Ep. vi. 9, the master is not commanded to surrender his status, but to respect the interests of the slave as faithfully as his own. This, consistently carried out, was a long and sure step towards the end of slavery.—*Camb. B.*

The duties of masters to servants.—I. Justice is required of them—strict justice, equity, and kindness—faithfulness to promises—reasonableness in work demanded—proper means to be provided for the servants. II. A good reason is given for this regard,—they have "a master in heaven." Deal, then, with your servants as you would wish your Master to deal with you. —*Henry.*

Masters and servants.—There should be a reciprocity of interest felt between a Christian master and his man. Nothing in social life has been more admirable than the magnificent loyalty of old servants. Read of it in the armor-bearers of Hebrew kings, the squires of days of chivalry. An old family servant, after ten years, comes to look upon your home as her home —all she has in this world. She's been sick, and you waited for her recovery —how she thanked you; and that winter you were all sick she paid you back with interest. She prefers you to the savings bank. She has known Master Charley from birth, and has nigh spoiled him; and that other one down in Greenwood she remembers, and surprises you by saying, "This is the 15th of May, the day he died." God bless you, good creature! Brethren, let us treat all artisans, serving tradesmen, laborers, and workers as we wish Christ to treat us, till the time when He shall "call us no longer servants, but friends." —*Emory J. Haynes.*

prayer and watching

b Ph. iv. 6; 1 Th. v. 17, 18; Lu. xviii. 1; Ge. xxxii. 26; Ps. lv. 17; Ma. xxvi. 41; 1 Pe. iv. 7; Col. i. 12, 13; He. xiii. 15.

c Ro. xv. 30; 1 Th. v. 25.

d 1 Co. ii. 4; 2 Co. ii. 14, 17.

"The very deepest cry of the heart which understands its own yearnings, is for the living God; and perpetual as the hunger of the spirit for the food which will stay its profound desires, will be the prayer of the soul which knows where alone that food is."—*Exp. Bib.*

2—4. continue,[b] presevere at prayer. Cp. Eph. vi. 18. **withal**[c] **praying,** "he wisely covets for his apostolic work, and the work of his friends, the prayers of the obscurest watchful believer." **open . . utterance,** *lit.* "a door of the word" of the Gospel *i.e.*, an opportunity for the missionary. **for which,** "on account of which." "St Paul might have been still at large if he had been content to preach a Judaic Gospel."—*Lightfoot.* **manifest,**[d] distinct, plain, faithful. **I ought,** "under the holy obligation of my commission."

The people's prayer and the minister's work.—I. The persons for whom we must pray. "For us," Paul, Timothy, etc. 1. Observe in general (1) That we ought to pray not for ourselves alone, but for others; (2) That to get a large heart in prayer, and perseverance in its practice, we must endeavor to help others by prayer; (3) That Christians should desire the prayers of others, as carnal men make use of their friends to get wealth, offices, etc. 2. Learn in particular (1) That the greatest in the Church need the prayers of the meanest; (2) That in hearing prayer God is no acceptor of persons; (3) That Churches should pray for their own ministers; (4) That Christians should pray for all ministers. Paul does not desire their prayers for himself alone. II. The things to be prayed for. 1. That a door of utterance may be opened. (1) This comprehends—(*a*) Liberty to preach the Gospel; (*b*) Opportunity; (*c*) Preaching power; (*d*) Courage to rebuke sin, and declare all God's counsel without fear of any man; (*e*) Success: such utterance as will open the door into the heart.—*Bib. Ill.*

The minister's prayer-book.—A once popular minister gradually lost his influence and congregation. The blame was laid entirely upon him. Some of his church officials went to talk with him on the subject. He replied, "I am quite sensible of all you say; for I feel it to be true; and the reason of it is, I have lost my prayer-book." He explained: "Once my preaching was acceptable; and many were edified by it, and members were added to the Church, which was then in a prosperous state. But we were then a praying people. Many joined in prayer that my preaching might be blessed to the conversion of sinners and to the edification of saints. This, by the blessing of God, made us prosper. Prayer was restrained, and the present condition of things followed. Let us return to the same means, and the same results may be expected." They followed the suggestion; and in a short time the minister was as popular as he had ever been, and the Church was in a flourishing state.

5, 6. walk, etc.[a] **redeeming,** etc.[b] See on Ep. v. 16. **speech,**[c] "St. Paul himself, in the Acts, is a perfect instance of the union of holy courage with the truest tact and good sense," esp. in worldly society. **grace,** tongue ruled by grace in the heart. Grace choosing the theme and its treatment. **salt,** the "*salt*" is the power of Christ's grace, banishing all impurity of motive, and all uncleanness of allusion, and at the same time giving the pleasant "savor" of sound and nourishing "food for thought."—*Moule.* **ye . . how,** what and when to speak. **answer,**[d] those who either inquire or scoff.

Redeeming the time.—By these words is meant using time as it is given, and for the purposes for which it is given to us. I. The human life: 1. In business, it is our duty to use well our time; 2. Then there are the claims of society upon our time; 3. There are also recreations which take of necessity a portion of our time. II. The inner life—the edifice of which all this outward show is but the scaffolding. We are to "redeem the time" for—1. Repentance and faith; 2. The continuance of holy living; 3. The enlargement of Christ's kingdom. Application: We must redeem the time because—(1) It is the seed-time for eternity; (2) It is the only seed-time.—*Dr. McClintock.*

A wise answer.—A poor shepherd, addicted to the habit of swearing, was gently reminded by a minister who heard him, of the Scripture precept, "Swear not at all;" to which he replied, "He meant no harm; 'twas only a way he'd got." "True, my friend," was the minister's answer, "but the same good Book tells you and me, 'There is a way that seemeth right to a man, but the end thereof is the way of death.'"—*Owen.*

7—10. Tychicus,[e] "he was, evidently, loved and honored by the Apostle; was beside him, occasionally at least, in his first imprisonment; and was faithful to him to the end. His name, though not common, occurs in inscriptions and on coins belonging to Asia Minor."—*Moule.* **Onesimus,** see Ep. to Phil. 10. **who . . you,** belongs to your city. **Aristarchus,**[f] acc. to trads. of Gk. Ch. aft. Bp. of Apamea, in Phrygia; acc. to Ro. Ch. Bp. of Thessalonica; also said to have been one of the 70 discs. **Marcus,** John Mark the Evang. **sister's . . Barnabas,** cousin, not nephew to B. **commandments,** of wh. we know nothing.

Tychicus and Onesimus sent to Colosse.—I. Paul's unselfishness in sparing two of the few friends he had at Rome in order to send them to these Colossians. II. The persons whom he sent. 1. Tychicus—a beloved brother, a faithful minister. 2. Onesimus—one of themselves. III. His design in sending them thither. 1. To make known unto them all things done at Rome; 2. To comfort their hearts.—*Burkitt.*

A good minister.—

> Would I describe a preacher such as Paul,
> Were he on earth, would hear, approve, and own,
> Paul should himself direct me. I would trace
> His master-strokes, and draw from his design:
> I would express him simple, grave, sincere;
> In doctrine uncorrupt, in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impress'd
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men.—*Cowper.*

11—14. Jesus, only named here. Trad. says he was aft. Bp. of Eleutheropolis. **who . . circumcision,** Christians who had been Jews. **Epaphras,**[g] see i. 7. **who . . you,** belongs to your city. **Laodicea,** etc.,[h] see on ii. 1.

Self-aspect of religion.—I. The influence of religion on the whole man—1. Intellectually; 2. Morally; 3. Physically. II. This perfection and completeness is to take in the various virtues of religion: General self-government; 2. Wholesome temperance; 3. Habitual self-denial. III. It will also include the Christian graces—faith, hope, love, patience, etc. IV. For this perfection, Christ's example is the model—His life—Spirit—words—deeds. V. It is attainable only by the operations of Divine grace. Application:—

conduct and speech

a Ma. x. 16; La. iii. 17.
b Ec. ix. 10; Ga. vi. 10.
c Pr. x. 21; Ec. x. 12.
d Ma. xii. 34, 35; Lu. iv. 22.

"We owe them that are without such a walk as may tend to bring them in. Our life is to a large extent their Bible. They know a great deal more about Christianity, as they see it in us, than as it is revealed in Christ, or recorded in Scripture—and if, as seen in us, it does not strike them as very attractive, small wonder if they still prefer to remain where they are."—*Exp. Bib.*

Tychicus, etc.

e Ac. xx. 4; 2 Ti. iv. 12.

f Ac. xix. 29; xx. 4; xxvii. 2.

"Aristarchus was, or had been, in prison with St. Paul in the course of his missionary *warfare*, or he was now in such close attendance on him that St. Paul lovingly calls it an imprisonment."—*Moule.*

"They who begin by effect without labor will end by labor without effect."—*Ld. Jeffrey.*

justice, etc.

g Phil. 23; Jo. xii. 26; Ja. v. 16; Ep. iv. 11—13.

h 2 Ti. iv. 10, 11.

Hierapolis, city of Phrygia, ab. 20 m. NN. W. of Colossæ. Mineral springs. Mephi-

tic cavern called Plutonium. Site near to modern Pambuk-Kulasi.

Consider—(1) The need of this perfection; (2) Its vast importance; (3) Its glorious end.—*Burns.*

Fellow-laborers.—"I am past usefulness," said an old lady to her minister; "the Lord spares my days, but I do no good now." "You are doing a great deal of good," said the minister; "you help me to preach every Sabbath." Of course she was very much surprised. Help her minister to preach! "Why, how?" "In the first place," said he, "you are always in your seat at church, and that helps me. In the second place, you are always wide awake, looking right up into my face, and that helps me. In the third place, I often see tears running down your cheeks, and that helps me very much."

remember my bonds

a Ro. xvi. 5.

b 1 Th. v. 27.

c Phi. 2.

d 2 Th. iii. 17; 1 Co. xvi. 21; Ga. vi. 11.

e "When his right hand penned the salutation, no wonder he felt his bonds so keenly, and spoke of them, for at the same moment his left hand was chained to the right arm of the Rom. soldier who kept him."—*Eadie.*

15—18. Nymphas, only mentioned here. **his . . house,**[a] *R. V.* "their house." **and . . Laodiceans,**[b] to whom it, or a copy, might be sent. **that . . Laodicea,** either the Ep. to the Ephesians, or a lost epistle (see Intro. to Ep. to Ephes.). **Archippus,**[c] fr. what follows, an office-bearer in the Ch.; nothing more known. Trad. says he suffered martyrdom at Chonæ. **salutation . . Paul,**[d] here he takes the pen from the amanuensis (see Rom. xvi. 22), and writes the final words in autograph; to attest authenticity of the letter. **remember,** etc.,[e] cherish my memory, and pray for me in this chain. **grace . . you,** he concludes as he beg., with a benediction. **amen,** *R. V.* omits.

Working for things temporal and eternal.—In the mind of the politician, the machinist, the man of science, the man of trade, or any of the numerous classes which spend their intellectual energies on the things of time and sense, the expected result of their operations must occupy the first place, since it furnishes the only efficient motive for their exertions. But the defender of religious truth acts in obedience to the principle of duty, and leaves the result with God. The men who are, by office, the especial standard-bearers in the army of Christ, are bound to "contend earnestly for the faith once delivered to the saints," whether their efforts are likely to be accounted the greatest or the least in the annals of human achievement.—*Hopkins.*

THE TWO EPISTLES OF ST. PAUL TO THE THESSALONIANS.

THE FIRST EPISTLE.

Introduction.

I. **Author,** PAUL is almost universally recognized as the author (*Alford*). No quotation fr. it in the Apos. Fathers. External testimony is weighty (*Irenæus, Clem. Alex., Tertullian*). The objections of Schrader and Baur are answered by De Wette, Meyer, and Davidson (*Intro. to N. T.* ii. 454). II. **Time,** winter of A.D. 52 (*Alford, Pinnock, Cony. and How.*), A.D. 53 (*Wordsworth*), A.D. 52 or 53 (*Ellicott*); nearly all critics agree that this was the *first* of P.'s Epistles. III. **Place,** CORINTH. IV. **To whom,** CHURCH AT THESSALONICA. T., a city of Macedonia, in Rom. times the proconsular capital of the second distr. of that prov. It was sit. on the Sinus Thermaicus, and said to have been built on site of anc. Therme (*Herod.* vii. 121), by Cassander, son of Antipater, who named it T., after his wife Thessalonica, sister of Alex. the Gt. (so called fr. a victory obtained by his father Philip on the day when he heard of her birth). "Bef. the founding of Constantinople it was virtually the cap. of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Ægean with Eph. and Cor." (*Cony. and How.* i. 346). Through the Middle Ages it continued important; and is even now, under the name of Saloniki, with its 70,000 inhabs., the sec. city in European Turkey. The Ch. in T. was founded by P. (Ac. xvii. 1—9; *Cony. and How.* i. 344—9; *Lewin*, i. 252). V. **Design,** twofold: 1. *To console*, with ref.—(1) to *exter.* trials (ii. 14 *ff.*), (2) to *inter.* trials (iv. 13 *ff.*); 2. *To admonish*, with ref.—(1) to moral principles (iv. 1 *ff.*), (2) Christian watchfulness (v. 1 *ff.*), (3) practical duties (v. 14) (*Ellicott*). VI. **Style,** "thoroughly Pauline,—abounding with phrases and lines of thought, wh. may be paralleled with similar ones in his other Episs. . . . As comp. with other Episs., this is written in a quiet and unimpassioned style, not being occa. by any grievous errors of doctr. or defects in practice, but written to encourage and gently admonish those who were, on the whole, proceeding favorably in the Christian life" (*Alford*).

Synopsis.

(*According to Bengel.*)

I. Inscription ..... i. 1

II. Discussion.....i. 2—ii. 16

III. Declaration

1. Of his desire.....ii. 17–20
2. Of his solicitude.....iii. 1–5
3. Of his joy and prayer.....6–13

IV. Exhortation to progress—

1. In holiness..... .....iv. 1–8
2. In love and prudence.....9–12

V. Instruction—

1. Concern. those asleep..... 13–18
2. Concern. the times.....v. 1–11

VI. Miscellaneous matters.....v. 12–24

VII. Conclusion.....25–28

(*According to Olshausen.*)

I. Part First.

1. The faith of the Thess.....i. 1–10
2. Labors in Thess.....ii. 1–16
3. Desire to see the Thess....17—iii. 13

II. Part Second.

1. Exhortation to holiness.....iv. 1–12
2. Instruc. as to Christ's Advent...13—v. 11
3. Conclusion.....v. 12–28

In reading the First Epistle to the Thessalonians, we are reading the oldest book of the New Testament, the earliest document of the Christian religion, the first extant written testimony of any Christian after the death of Christ.

CHAPTER THE FIRST.

1. Silvanus,[a] called Silas in Acts xv.—xviii. **Timotheus,** Timothy must have been quite young at this time, as he is referred to as a youth in 1 Tim. iv. 12, twelve years later. **unto . . church,** not to the officials, hence the Scriptures may be read by the laity. **Thessalonians,** see Intro. **which . . God,**[b] formerly "in the wicked one." **from God . . Christ,** *R. V.* omits.

The pastor's prayer.—I. The blessings desired—their nature—their connection—grace may exist without peace, but not peace without grace—yet peace flows from grace. II. Their source—God the Father is the fountain of all grace—Christ is the medium of communication. III. Their supply—free—sufficient for all—constant—inexhaustible.—*Lyth.*

2—4. we . . all,[c] see on Phi. i. 3, and Ep. i. 16. **your . . faith,**[d] your life-work to which your faith prompts you. **and . . love,**[e] toil which love to Christ suggests and sustains. **and . . hope,**[f] he who has a good hope may well be patient and persevering. There was a remarkable vigor, a moral courage, and activity in the life of this Church, over which the Apostle rejoiced even more than he did in the eloquence and knowledge of the Church of Corinth (1 Cor. i. 5). *Warmth of heart and practical energy* were the distinguishing features of Thessalonian Christianity.—*Findlay.* **beloved . . God,** *R. V.* "beloved of God, your election."[g] See on Eph. i. 4.

The distinguishing features of the Church at Thessalonica.—I. Active faith. Its energy was shown in—1. Their full persuasion of the truth and value of the Gospel; 2. In their firm and steadfast adherence to it in the midst of severe trials; 3. In the great change which it had wrought in them; 4. In the efforts which they had put forth to diffuse it. II. Laborious love. This implies—1. Great solicitude for the welfare of others, both temporal and spiritual; 2. Self-denying exertions to promote the welfare of others. III. Patient hope; 1. A conviction that Christ will come; 2. A preparedness for His coming; 3. An expectation of this coming; 4. An earnest desire for it.—*T. Hughes.*

Your faith, and love, and hope.—Faith receives and has, love gives, hope waits. Faith makes the heart firm, love makes it soft, hope expands it. Faith holds fast to what it has received, love gives up what it has received, hope triumphs over what is wanting. Faith capacitates us for dominion over this world, love for ministering to this world, hope for renunciation of this world. Faith is the confidence in what one hopes for; love, the proof of this, that one has faith; hope, the taking possession, before we have reached the goal, of that which we have learned by faith and love to yearn after. Faith is what it ceases to be in sight; hope is what it ceases to be in full possession; love is that which it never ceases to be, for God is love.—*Prof. Harless.*

5—7. for, *R. V.* "how that." **power . . Ghost,**[h] "that mighty Breath from heaven's eternal shores." See on 1 Cor. ii. 4. **know . . sake,**[i] a strong appeal to personal character. **followers,**[j] imitators; see on 1 Co. xi. 1. **received . . affliction,** see Ac. xvii. 5—9. **ensamples,** first imitators, then patterns.

Word and power.—In this text we have the Gospel in two aspects—I. Human—"*our* Gospel." It is human—1. In its instrumentality—it was revealed to man—its blessings are enjoyed by man—and it is to be preached and propagated by man; 2. When not crowned with success—"in word only." II. Divine. It comes in the "Holy Ghost." Divine in—1. Its origin—of God; 2. Its revelation—revealed by God; 3. Its efficacy: (1) In the emancipation of sinners from the slavery of sin and Satan; (2) In establishing God's kingdom in the heart.—*J. Jenkins.*

Preaching without power.—About forty or fifty years ago, a clergyman, who was a widower, married the widow of a deceased clergyman of another

salutation

a Ac. xv. 22; xvi. 37; xvii. 4; 2 Co. i. 19; 1 Pe. v. 12.

b "It is a high dignity, to wh. nothing is equal, when one is in God."—*Chrysostom.*

"Grace is the root of peace, peace the flower of grace."

thanksgiving

c Ph. iv. 6; Ro. i. 9; 2 Ti. i. 3; Phil. 4; 1 Th. ii. 13.

d 1 Th. iii. 6; 2 Th. i. 3—11.

e Ga. v. 6.

f 2 Co. iv. 17, 18.

g 2 Th. ii. 13; Ph. i. 6.

"Christian work is animated by the threefold motive: the work is worth doing, God is worth serving, souls are worth saving."—*Burn.*

"God never gave a man a thing to do concerning which it were irreverent to ponder how the Son of God would have done it."—*G. Macdonald.*

apostolic example

h 1 Co. iv. 20; Is. lv. 10, 11; Col. ii. 2.

i 1 Th. ii. 10, 11; 2 Th. iii. 7—9.

j 2 Co. viii. 5; 1 Co. xi. 1.

"Achaia, originally the most northern territory of the Peloponnesus, was, from the year B.C. 146, the name of the Roman

province that embraced the Peloponnesus and Hellas, since, by the overthrow of the Achæan league, the Romans had made themselves masters of Greece." —*Auberlen.*

denomination. She was a woman highly esteemed for her correct views of Divine truth, and for sincere and consistent piety. She had not accompanied her new companion in his public and social worship a long time before she became pensive and dejected. This awakened the solicitude of her husband. He insisted on knowing the cause. At length, with trembling hesitancy, she observed, "Sir, your preaching would starve all the Christians in the world." "Starve all the Christians in the world!" said the astonished preacher; "why, do I not speak the truth?" "Yes," replied the lady, "and so you would were you to stand in the desk all day, and say my name is Mary. But, sir, there is something beside the letter in the truth of the Gospel." The result was a very important change in the ministerial efforts of the clergyman; after which his wife sat and heard him preach with great delight.

waiting for Christ

8—10. for . . Lord, they received, lived, enjoyed, and disseminated the Gospel. **but . . place,**[a] where there are Churches of Christ. **your . . abroad,** a hint of the interest taken by Christians in each other. **so . . thing,** read this in close connection with the next verse. It is as much as to say, "No need for us to tell the story. We hear of it from all sides; everywhere people are talking about your conversion and your brave testimony for Christ." **for . . themselves,** those ref. to in *v.* 8. **what . . you,** reception of the Apos. and of his preaching. **wait,** in patience and confidence. **heaven,**[b] to judge the world. **wrath,**[c] holy anger of God against sin.

Sounded out the word.—1. A trumpet-note is, first of all, clear. There should be no hesitation in our witness; nothing uncertain in the sound that we give. 2. The note should be penetrating. 3. And then, again, the note should be a musical one. There is nothing to be done for God by harshness; nothing to be done by discords and jangling; nothing to be done by scolding and rebuke. Music goes further than discord; and the witness that a Christian man bears will travel in direct proportion as it is harmonious and gracious and gentle and beautiful. 4. And then, again, the note should be rousing. You do not play on a trumpet when you want to send people to sleep. The trumpet means strung-up intensity, means a call to arms, or to rejoicing; means, at any rate, vigor, and is intended to rouse. Let your witness have for its inmost signification, "Awake! thou that sleepest, and arise from the dead, and Christ shall give thee light."—*A. Maclaren.*

Folly of idolatry.—According to Jewish tradition, Terah was a maker and seller of idols, and being one day obliged to leave home, he charged his son Abram to attend to business in his absence. Presently an elderly man came in, and taking a fancy to an idol asked the price. In reply, Abram said, "Old man, what is thy age?" "Threescore years," replied the visitor. Whereupon Abram exclaimed, "Threescore years! And thou wouldest worship a thing that has has been fashioned by the hands of my father's slaves within the last four and twenty hours! Strange that a man of sixty should be willing to bow down his gray head to a creature of a day!" At these words the man, overwhelmed with shame, went away.—*Bib. Ill.*

[a] 2 Th. i. 4; Ro. i. 8.

[b] Ph. iii. 20; Tit. ii. 13; Jo. xiv. 3; Ac. i. 11; 1 Th. iv. 16; 2 Th. i. 7.

[c] Ro. v. 9; 1 Th. v. 9; Re. vi. 16, 17; Ma. xiii. 49, 50.

"Wrath is the holy will of God, energetically upholding, over against the sinful creature, His own inviolable order of life and government as the highest interest of the world, and, for that reason, surrendering for righteous punishment the party resisting it to self-chosen destruction."—*Auberlen.*

CHAPTER THE SECOND.

apostolic boldness

1, 2. This section, *vv.* 1—12, is of the nature of a *self-defence*, called forth by the calumnies of St. Paul's enemies at Thessalonica. But there blends with his self-defence the lofty strain of *thanksgiving* in which the letter commenced.—*Camb. B.* **entrance . . vain,** see on i. 9. **Philippi,** Ac. xvi. 19—23. **we . . you,** Ac. xvii. 2—5.

Homiletical hints.—The preaching of the Gospel does not go forward without a struggle, and, indeed, many struggles; for Christ is the sign that is spoken against.—*Zwingli.* Suffering makes good salt; avoidance of the cross makes the salt insipid.—*Rieger.* The great boldness after the contumelious suffering is a sound, valid proof of—I. The truth of God's Word. II. The real ground of faith.—*Hahn.*

"True courage is cool and calm. The bravest of men have the least of a brutal, bullying insolence, and in the very time of danger are found the most serene and free. Rage, we know, can make a coward forget himself and fight. But what is done in fury or anger can never be placed to the account of cour-

Christian devotion.—Rev. Mr. Johnson, a Baptist missionary in China, relates this fact of a native convert who, when trying to persuade his countrymen to give up their idols and believe in Christ, was ridiculed and scorned, and at last pelted with mud and stones till his face was red with the blood that flowed from the cuts in his temples. Mr. Johnson meeting him said, "You

have had bad treatment to-day." He smilingly replied, "They may kill me if they will love Jesus."—*Bib. Ill.*

3, 4. deceit,[a] error. **uncleanness,** impurity, as to motive. **guile,** with deliberate intention to lead astray. **allowed,** better, "as we have been approved by God to be entrusted."[b] **not . . men,** see on Ga. i. 10.

Pleasing God.—The supreme and controlling purpose of life should be, "not to please men but God." I. To please God is possible—because He has revealed to man His will, and we know or may learn it. II. To please man is impossible: 1. As it is impossible to please all men, so it is almost as impossible to please one; 2. As a further proof of the impossibility of pleasing man, I may adduce the consideration that God has failed to please him, perhaps more signally failed, than even man himself; 3. And, chiefly, see how He failed to please man, when He came in the likeness of man that He might redeem him, and purify him, and fit him for heaven; 4. By seeking to please men instead of God, or more than God, men must doom the world to perpetual darkness and stationariness, or rather, as this is not possible, to sure retrogression and decay. How blessed then is the truth that it is easier to please God than man.—*E. Mellor.*

The preacher's aim.—I believe that men universally, just as much where the Gospel is preached as where it never has been heard, are in a state which, if they are not redeemed from it by God's Spirit, will be fatal to them. I believe there is a character to be built up by the truths of Christ, and by the influence of God's spirit, in men. The conversion of men from their sins, and their edification in the Christian life, therefore, I have proposed to myself as the very aim of my ministry. To that I have given the burden of my life among you. Although, that I might not weary you with endless repetitions, that I might draw the attention of the young, that I might adapt my teaching to the ever-varying disposition of this great congregation, I have sought to come at these substantial things from many different sides—from the side of fact, of sympathy, of reason, of imagination—yet the target at which I have aimed has been the redemption of men from their sins, and their salvation through faith in Jesus Christ.—*Beecher.*

5—8. used . . words, speech of flattery. **nor . . covetousness,**[c] nor with a specious manner did he cover a bad design. **nor . . glory,**[d] homage, reverence, esp. in the form of support. **might,**[e] without impropriety. **have . . burdensome,** better, "have claimed honor." **we . . you,**[f] gentle in the midst of. **but . . souls,**[g] our life itself. **were dear,** *R. V.* "were become very dear."

Lessons.—1. That gentleness is a power, not only in patient endurance, but also in enterprising action. 2. That gentleness is indispensable to effectiveness, either in warning or reproof. It succeeds where a rigid austerity fails. 3. That gentleness is fostered and regulated by a deep self-sacrificing love.—*G. Barlow.*

Loved into life.—One of the most beautiful of the legends of classical mythology is that of Pygmalion the sculptor, who became so passionately enamored of a statue of his own creation that he implored Heaven to bestow upon it life. As the story goes the prayer was granted, and the beautiful image that his genius had evoked from the rude block began to show signs of vitality. The cold marble grew warm as the life-blood began to course; the hueless cheeks gradually glowed with a modest blush; the dull, expressionless eye gave back an answering glance to the artist's ravished gaze; the rigid tresses relaxed into a silky softness, and waved with a golden sheen; the stony bosom heaved with deep-drawn breathing, and reciprocated the passion of that to which it was clasped; until at last the fair creature stepped down from her pedestal to be the bride of him who had loved and prayed her into life. There is a lesson for us, as Christian workers, in this old-world fable. We must love the souls we would quicken. Love must be the inspiration of our prayers. It is so loving and so praying, with the arms of our affection and our faith around the objects of our solicitude, that we shall sooner or later witness the result on which our hearts are set, and behold them "alive unto God."—*J. Halsey.*

9, 10. for ye, etc., see on Ac. xx. 34, and 1 Co. ix. 11—14. **because . . chargeable.** Paul puts it in a more delicate way than this: "that we might not lay a burden on any of you." It was consideration for his Thessa-

age."—*Shaftesbury.*

honest preaching

a 2 Co. ii. 17; iv. 1, 2.
b 1 Co. ix. 17; 1 Ti. i. 11, 12.

"The study of truth is perpetually joined with the love of virtue; for there's no virtue which derives not its original from truth: as, on the contrary, there is no vice which has not its beginning from a lie. Truth is the foundation of all knowledge and the cement of all society."—*Casaubon.*

"One must either not meddle with priests, or else smite them dead. 'Oh, what we must suffer for the Church of God!' cried the abbot, when the roast fowl burnt his fingers."—*German.*

pastoral gentleness

c Ac. xx. 33.

d Jo. v. 41, 44; xii. 43.

e 2 Th. iii. 8, 9; 2 Co. xii. 14; 1 Co. ix. 12, 18.

f 1 Co. ix. 22; 2 Co. x. 1; Is. xl. 11; 2 Ti. ii. 24; 1 Ti. v. 1, 2.

g 1 Jo. iii. 16; 2 Co. xii. 15.

"Praise not people to their faces, to the end that they may pay thee in the same coin. This is so thin a cobweb that it may, with little difficulty, be seen through: 'tis rarely strong enough to catch flies of any considerable magnitude."—*Fuller.*

self-denying zeal

lonian flock, rather than regard to his personal independence, that influenced him. **ye**, etc.,[a] he appeals to their own personal knowledge of his conduct.

Ministerial tenderness and fidelity.—I. Paul's disinterestedness. II. His holy consistency. III. His faithful and affectionate labors. IV. His grateful feelings on their behalf (*v.* 13). Here he refers to—1. Their reception of the Gospel; 2. Their sufferings on its account. V. His ardent affection for them: 1. Its proof; 2. Its grounds.—*Anon.*

An unmercenary teacher.—The *Evangelist* told the story of a young minister in whom the true spirit of his calling was evidently present. He went from a Congregational seminary to a Missouri town. His church was the feeblest one in the place, and soon men said, "No Congregational element in this town." He created one. Through many discouragements he remained at his post, never once complaining or "craning" his neck for a richer church, a larger field, or a more conspicuous position. At last he began to get influence, and to use it aright. He had a call to a stronger church at $1,500 salary. He quietly refused. Then a call came from a great church east of the Alleghanies, with a larger offer of salary and moving expenses. None of these things stirred him. He never even told of it in his parish. The call was repeated. He said, "No, my work is here till God shuts the door." And a goodly inheritance was his.—*Bib. Ill.*

11, 12. father, etc., not only with a father's tenderness, but authority also. **walk . . God,**[b] to "walk worthily of God" is the noblest possible ideal of life; so high that it would appear visionary and impracticable, if it were not for what follows. **who . . glory,**[c] hence walk as citizens of that kingdom, and heirs of that glory.

Walking worthy of God.—I. The kingdom and glory to which God has called us. He calls us to possess—1. Himself—to take Him by the Spirit, the heart, and the knowledge, which is love; 2. Ourselves—we are lost, if we lose God; 3. Our brethren—if we possess God, we must possess as our brethren all who are His sons; 4. All things—"all are ours." II. Consider that God hath "called us to His kingdom and glory": 1. The ground of this call—His own character; 2. The ways in which He calls us—by the Gospel—by His Son—by His Sacraments. III. What our duty is with reference to this call—to walk worthy of God. We may do this by contemplating the life, and following the example, of the only man who walked worthy of God—our Saviour, Jesus of Nazareth, who gave Himself for us.—*N. Macleod.*

Walking with God.—To walk with God is to be sincerely and heartily careful to set forward His cause, to promote His Gospel, to defend His truth, to amplify His kingdom to the uttermost of our powers. Walk on, and go forward. For if ye be in the way of life, not to go forward is to go backward. A dog returning to his vomit is a foul and an ugly thing to behold. Take heed of backsliding. Walk not as those do in darkness, but in light. "God is light;" walk, therefore, "with God," and then ye do that which He requireth at your hands.—*Abp. Sandys.*

13, 14. ye . . men, the mere word of Paul and Silas and Timothy. **but . . God,**[d] the Thessalonians accepted God's word *as God's*, with reverence and faith. They recognized in what they heard from Paul and Silas a higher Voice, the message of the living and true God, calling them to life eternal. The success of religious teaching lies in its power to make God's voice audible through human speech. If the preacher cannot do this, he does nothing. **which . . believe,**[e] producing good fruit. **for ye,** etc.,[f] he instances their imitation of the Churches of Judæa in their sufferings as distinct evidence of the energy of the Word within them.

A due reception of the Gospel.—I. What there was in Paul's ministry among the Thessalonians which occasioned such incessant thankfulness to God. The manner of—1. Its reception—they received it as proceeding from His love—as sanctioned by His authority—and as assured to them by His truth and faithfulness; 2. Its operation—in their first conversion—in their subsequent support—in their progressive sanctification. II. What ground of thankfulness all ministers have, whose labors are so blest: 1. For the people's sake; 2. For the Church's sake; 3. For the world's sake; 4. For the Lord's sake. Learn:—(1) Whence it is that the Word preached is so generally ineffectual to any saving purpose; (2) How it may be made effectual to the good of our souls.—*C. Simeon.*

God's Word and man's: their relative effect.—A clergyman had prepared a

a 2 Co. vii. 2; i. 12.

"Be a pattern to others, and then all will go well; for as a whole city is infected by the licentious passions and vices of great men, so it is likewise reformed by their moderation."—*Cicero.*

"As a nurse who takes a child to bring up, yet feeds it not, but lets it die of hunger, is a murderer; so is he a murderer of souls who allows them to starve under his ministry."—*Cawdray.*

on consistency

b 1 Th. iv. 1; Ep. iv. 1; Col. i. 10; Ph. i. 27.

c 2 Ti. i. 9; 1 Co. i. 9.

"Princes are taught that they are sons of kings and must, therefore, conduct themselves in royal fashion. By every man it should be kept in perpetual remembrance that he is a child of the King of kings. What an uplifting power! What a help in the struggle to do the right!"—*Noble.*

receiving the truth

d 1 Th. iv. 8; Ma. x. 40; Ga. iv. 14.

e Ja. i. 18; 1 Pe. i. 23.

f Jo. xv. 5; 1 Co. i. 30; He. x. 33, 34.

"He who excels in his art so as to carry it to the utmost height of perfection of which it is capable, may be said in some measure to go beyond it; his transcendent productions admit of no appellations."—*La Bruyère.*

certain sermon with great care, and had reason to hope that it would be attended with a great blessing, for which he had sought with earnest prayer. The sermon was preached with great effect, and he came down from the pulpit full of hope. A widow stopped him on his way to the vestry and begged a word. "Ah!" he said to himself, "it is coming as I expected. I thought it would not be preached in vain." Then to the woman, "What part of the sermon struck you most, the boginning or the ending?" "Well, sir," she replied, "I do not know much about the beginning or the ending; but you said, 'God so loved the world that He gave,'" etc. The doctor was struck to the heart. All his fine words forgotten, but one of God's words made effectual.—*W. Baxendale.*

"The saint's appetite augments the delight of his enjoyment.

15, 16. who, etc.,[a] thus P. endorses the words of that martyr at whose death he had presided. **their . . prophets,** *R. V.* "the prophets." **and . . men,** supposed ref. to that "hatred of the human race" for wh. the Jews were reproached. **forbidding,** etc.,[b] this they had oft. done by word and deed. **wrath,** the effects of God's righteous indignation.

Personification of bigotry.—"She has no head, and cannot think; she has no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin; her prayers are curses; her communion is death; her vengeance is eternal; her decalogue is written with the blood of her victims; and, if she stops a moment from her infernal flight, it is upon some kindred rock, to whet her fang for keener rapine, and to replume her wing for a more sanguinary desolation."—*Philips.*

penalty of unbelief

a Ac. vii. 52; ix. 22, 23.

b Ac. xiii. 50; xiv. 19; xvii. 13; xviii. 12; Ma. xxiii. 32, 34; xxiv. 1, 2, 21, 34.

17, 18. being . . you, "having been torn fr. you." **for . . time,** "for the season of an hour." **presence . . heart,** see on Col. ii. 5. **wherefore,**[c] on acc. of this strong desire. **Satan . . us,**[d] by var. agencies, always at his command. This phrase evidently implies the personality of Satan.

Satan hindering us.—Since the first hour in which goodness came into conflict with evil, it has never ceased to be true in spiritual experience, that Satan hinders us. He does this on all sides, at all times, and in all manners. He hinders us—I. When we are first coming to Christ. II. When we are saved and converted—now he tries to hinder the completeness of our personal character. III. When we are earnest in prayer—he endeavors to make us miss the blessing. IV. In all Christian effort—to all revivals of religion there will be found a revival of his opposition. But we are doing the Lord's work, and in His strength we shall win the victory, and triumph over our adversary.—*Spurgeon.*

The work of Satan.—

Son of God!
Go on redeeming;—I will go on damning.
God! go on making; I will go on marring.
Go on believing, man! I go on tempting.
Saint! angsl! cherub! seraph! and archangel!
Go ye on blessing;—I will go on cursing.
I now retrack my course to earth, therein
To work out what remaineth of the fate
Of this man, and await his world's destruction.
What next may hap I care not.

—*Bailey.*

Paul's desire to visit them

c 1 Th. iii. 10.

d Re. ii. 10; Jo. xiii. 2, 27.

"Friendship requires actions; love requires not so much proofs as expressions of love. Love demands little else than the power to feel and requite love."—*Richter.*

"What, can the devil speak true?"—*Shakespeare.*

19, 20. for . . rejoicing? as if he said, "Who will furnish our crown at Christ's coming—who, indeed, but *you?*" (See on 2 Co. i. 14, and Ph. iv. 1.) **glory . . joy,**[e] that his converts, in whom he glories, should become in his experience a matter of joy, lies in the nature of the case.

The day of God.—I. The advent of the Saviour. II. The fact that at His appearance there will be a mutual recognition of individuals. III. The relation between ministers and people peculiarly regards the day of God. Then only will the fruits of our ministry be—1. Secure from all danger; 2. Complete; 3. Ascertained and known. IV. These future realizations may even now be partially anticipated. "What is our hope," etc.?—1. Some encourage us—these are our hope—the young—the afflicted—the convinced and awakened; 2. Some solace us—our joy; 3. Some dignify us—our "crown of rejoicing"—these are the well-informed—the consistent—the peaceful—the kind and generous—the public-spirited.—*W. Jay.*

the preacher's crown of rejoicing

e Is. xlii. 18; Re. xxii. 12.

"Make not a bosom friend of a melancholy soul; he'll be sure to aggravate thy adversity, and lessen thy prosperity. He goes always heavy loaded; and thou must bear half. He's

never in a good humor, and may easily get into a bad one, and fall out with thee."—*Fuller.*

A minister's joy in his converts.—Archbishop Williams once said to a friend of his, "I have passed through many places of honor and trust, both in Church and State, more than any of my order in England these seventy years back; yet were I but assured that by my preaching I had but converted one soul to God, I should take therein more spiritual joy and comfort than in all the honors and offices which have been bestowed upon me."

CHAPTER THE THIRD.

the sending of Timothy

a Ma. x. 22; Jo. xvi. 2, 23; 2 Ti. iii. 12; 1 Pe. ii. 21; Ro. viii. 17.

b Ac. ix. 16; xx. 23, 24.

"Solitude is one of the highest enjoyments of which our nature is susceptible. Solitude is also, when too long continued, capable of being made the most severe, indescribable, unendurable source of anguish."—*Deloraine.*

"The grating file is not more necessary to the polish of metals, than are trials for the brightening of grace in the Christian's soul."

tribulation

c 2 Co. xi. 3.

d Ga. iv. 11.

"There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual."—*Colton.*

"The devil is often more to be feared when he fawns than when he roars."—*Bp. Wordsworth.*

effect of good news

e Ac. xviii. 1—5.
f Pr. xxv. 25; 2 Co. vii. 6, 7.

1—3. left . . alone, Ac. xvii. 15. **that . . afflictions,** see on Ep. iii. 13. **for . . thereunto,** this applies to all discs.,[a] and esp. to Paul.[b]

Causes of early persecution.—"The fanatic priest, led on by every personal and religious motive; the man of the world, caring for none of these things, but not the less resenting the intrusion on the peace of his home; the craftsman, fearing for his gains; the accursed multitude, knowing not the law, but irritated at the very notion of this mysterious society of such real, though hidden strength, would all work together towards the overthrow of those who seemed to them to be turning upside down the political, religious, and social order of the world. . . . The actual persecution of the Roman government was slight, but what may be termed social persecution and the illegal violence employed towards the first disciples unceasing."—*Dr. Jowett.*

Ministers of joy.—Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air to every one, far and near, that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit. Some women cling to their own houses, like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. There are trees of righteousness which are ever dropping precious fruit around them. There are lives that shine like star-beams, or charm the heart like songs sung upon a holy day. How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all! It would be no unworthy thing to live for, to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long for, enjoy, and appreciate.—*Beecher.*

4, 5. even . . know, hencce it was not an unexpected thing that had happened. **sent . . faith,** *v.* 2. **lest . . you,**[c] to abandon or disgrace your profession. **and . . vain,**[d] without fruit, in your holy walk and Church extension; see on Ga. iv. 11.

The minister's people to be warned by him of future sufferings.—I. It is the duty of ministers to warn young converts of the difficulties of the Christian life. They must be taught that a suffering hour will come, and they must expect it. II. When Christians have received these warnings, they should forearm themselves, and not sink under trials when they come. III. The heavier these trials are, the greater will the reward be—for light affliction we shall have an eternal weight of glory.—*W. Burkitt.*

Christian progress a cause of tribulation.—Crossing the ocean, I used to hang over the side of the *Java* to watch the stroke of the wave against the ship's cut-water. I noticed, when it was foggy, and we were making only seven or eight knots an hour, there was but little stir in the water; but when, in fair weather, we went fourteen knots an hour, the ocean tossed in front of the prow and boiled on either side. So, just in proportion as a Christian makes headway in Christian enterprise, in that ratio will there be commotion and excited resistance in the waters. If nothing has been said against you, if you have never been assaulted, if everybody seems pleased with you, you are simply making little or no progress; you are water-logged, and, instead of mastering the wave, the wave masters you.—*Talmage.*

6—8. now . . us, P. being in Cor. at that time,[e] Timothy's return has been anxiously awaited; and no sooner has he arrived and told his story, than Paul sits down and writes out of a full heart this affectionate and grateful letter. **comforted,**[f] thus the Master cheered His servant in the

midst of his toil and anxiety. **live . . Lord,**[a] it is indeed life, to live with the confidence that one has succeeded in his life's great aim. This passage, like the Epistle to the Galatians and the Second to Corinth, shows St. Paul as a man of high-strung and ardent nature, sensitive in his affections to an extreme degree. His whole soul was bound up with the Churches he had founded.—*Bib. Ill.*

The people's stability the minister's comfort.—I. What is that stability which all Christians must attain. Stability in—1. The faith of the Gospel; 2. Its profession; 3. Its practice. II. Why their attainment of it lies so near the heart of every faithful minister. Because.—1 God's honor is deeply interested in it; 2. The salvation of the people altogether depends upon it; 3. The great ends of the ministry are answered by it.—*C. Simeon.*

Inspiring Christian steadfastness.—An image of Cybele was carried round in one of her usual cars on one occasion, in the reign of the Roman Emperor, Marcus Aurelius, and accompanied by a great multitude of people. All fell on their knees; but Symphorianus, a young man of high family, conceived that his conscience would not allow him to participate in this rite. He was instantly seized, and conducted before the governor, Heraclius, as a disturber of the public worship and a seditious citizen. The governor said to him, "You are a Christian, I suppose. As far as I can judge, you must have escaped our notice; for there are but a few followers of this sect here." He answered, "I am a Christian: I pray to the true God, who rules in heaven, but I cannot pray to idols; nay, if I were permitted, I would dash them to atoms, on my own responsibility." The governor, on this avowal, declared him guilty of a double crime, one crime against the religion, and another against the laws of the state; and, as neither threats nor promises could induce Symphorianus to abjure his faith, he was sentenced to be beheaded. As they led him to execution, his mother cried out to him, "My son, my son, keep the living God in thy heart; we cannot fear death, which leads so certainly to life: up, my son! let thy heart be up, and look to Him who rules on high. Thy life is not taken from thee to-day, but thou art conducted to a better. By a blessed exchange, my son, thou wilt pass this day to the life of heaven."—*Neander.*

9, 10. thanks, sufficiently expressive of our boundless gratitude. **God,** the source of their faith, and, through it, of his great comfort. **for . . God,**[b] mark his intense interest in them. **that . . faith,**[c] both in respect of its power and knowledge.

Joy in the progress of the Gospel.—A pious Armenian, calling on Mr. Hamlin, the missionary at Constantinople, remarked that he was astonished to see how the people were waking up to the truth; how, even among the most uncultivated, some were seeking after it as for hid treasure. "Yes," said he, "it is going forward; it will triumph; but alas! I shall not live to see it. Alas, that I am born an age too soon!" "But," said Mr. Hamlin, "do you remember what our Saviour said, 'There is joy in heaven over one sinner that repenteth'? You may not live to see the truth triumphant in this empire, but should you reach the kingdom of heaven your joy over your whole nation redeemed will be infinitely greater than it could be on earth." He seemed surprised at this thought; but after examining the various passages to which I referred him, he seemed to be perfectly enraptured at the thought that our interest in the Church of Christ is something which, instead of ceasing with this life, will only be increased and perfected in another.—*W. Baxendale.*

11–13. now . . Christ,[d] *R. V.* "now may our God and Father Himself and our Lord Jesus (omitting "Christ"). **direct . . you,**[e] by removing obstacles. **increase . . abound,**[f] not suf. to have love. The Christian must grow in and overflow with love. **and . . all,** for the Thessalonian Church, cruelly persecuted, this wider love was peculiarly necessary, and difficult. It meant loving their enemies, according to Christ's command (Matt. v. 44). **to the end,**[g] etc., see on 1 Co. i. 8.

The effect of love on universal holiness.—I. The influence of love on universal holiness: 1. It rectifies all the powers of the soul; 2. It enters into every action of the life; 3. It prepares the soul for heavenly communications. II. The attention due to it under this particular consideration: 1. Let us seek to abound in it; 2. Let us entreat God to work it in us; 3. Let us be stirred up to this, especially from the consideration before us. Application: —(1) How shall we know whether our love increases? Examine the difficul-

a 3 Jo. 4; Ep. vi. 10, 11.

"When ill news comes too late to be serviceable to thy neighbor, keep it to yourself."—*Zimmerman.*

"Ill news are swallow-winged, but what's good walks on crutches."—*Massinger.*

"Thy words have darted hope into my soul,
And comfort dawns upon me."—*Southern.*

"*Faith and charity.*—Your faith is the guide, but your love is the way that leads to God."—*Ignatius.*

"The more solitary you make religion, the more it becomes in danger of degeneration."—*Phillips Brooks.*

brotherly rejoicing

b 1 Th. ii. 19, 20. *c* Ro. i. 11; 2 Co. xiii. 9.

"There is nothing so small but that we may honor God by asking His guidance of it, or insult Him by taking it into our own hands."—*Ruskin.*

"Of all the created comforts, God is the lender; you are the borrower, not the owner."—*Rutherford.*

abounding in love

d 2 Th. ii. 16; Jo. x. 30.

e Pr. iii. 5, 6.

f Jo. xiii. 34, 35.

g 1 Th. v. 23; Zec. xiv. 15; Jude 14; Ma. xxv. 31; 2 Th. i. 7.

"Engage in no

pursuit in which you cannot look up to God and say, 'Bless me in this, O my Father.'"

"A man's life is an appendix to his heart."—*South.*

ties it surmounts—the sacrifices it makes—and the victories it gains. (2) What shall we do to get an increase of it? Remember that nothing but love can beget love.—*C. Simeon.*

Love one another.—Just as the application of electricity to the innumerable wants of human life, and to new ends, is reckoned a new discovery and invention of modern times (though the fact has been familiar for ages to the Indian child in the farthest of the Far West, and applied by him for ages to his childish sports), so the extension of this grand principle of love to all the possible cases of life, and to all possible persons—even though the principle was known and applied long before, in love to friends, country, and relations—is truly and properly a new commandment, a discovery, a gospel, a revelation.—*Robertson.*

CHAPTER THE FOURTH.

on consistency

a Col. i. 10.

b Ma. xxviii. 20.

"All the while thou livest ill, thou hast the trouble, distraction, inconveniences of life, but not the sweets and true use of it."—*Fuller.*

"1. Walk *in* Christ by a living faith. 2. Walk *after* Christ by a holy conversation."—*Simeon.*

1, 2. furthermore, *R. V.* "finally." **please God,** etc., *R. V.* "please God, even as ye do walk,—that ye abound," etc. The clause "even as ye do walk" is restored to the text by the Revisers, on the best authority. Comp. *vv.* 9, 10, "for indeed you do it;" also ch. v. 11. The Apostle would not appear to censure his readers. He is sure that they *are* walking in the true path, mindful of his instructions; he wishes to keep them in it, and to urge them forward.—*Camb. B.* **would . . more,**[a] in practical obedience to the Word. **what . . gave,** he reminds them of the substance of his preaching when he was with them. **by . . Jesus,**[b] by His authority and inspiration.

Pleasing God.—Introduction:—There are different kinds of people—(1) Self-pleasers, (2) Men-pleasers, (3) God-pleasers. The last deserve our imitation. I. God can be pleased—"pleasure in them that fear Him." If so—1. He notices our conduct; 2. He notes the character of our actions; 3. He has a disposition in regard to men. II. He can be well-pleased (Col. iii. 20). III. He can be easily pleased—we must be Christ-like to please Him, and this is easy (Ma. xi. 28—30). IV. He can alw ays be pleased. V. He ought to be pleased: 1. God; 2. The well-being of our fellows; 3. Our own welfare, require it.—*B. Pugh.*

A true life.—Secretary Walsingham, in writing to Lord Burleigh, said, "We have lived long enough to our country, to our fortunes, and to our sovereign; it is high time that we began to live for ourselves and for our God." The learned and pious Donne, on his death-bed, on taking a solemn farewell of his friends, said, "I count all that part of my life lost which I spent not in communion with God, or in doing good."

chastity

c 2 Th. ii. 13.

d Ga. v. 19—21; He. xiii. 4; Pr. v. 8—11; vi. 24—32; vii. 24—27.

e Ps. lxxxi. 12; Ep. iv. 18, 19.

"Our knowing to use our body in sanctification and honor implies that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy."—*C. Benson.*

3—5. for . . God, His purpose concerning His children. **sanctification,**[c] moral holiness. **fornication,**[d] see on 1 Co. vi. 15—18, and Ep. v. 3. **possess . . vessel,** *R. V.* "possess himself of his own vessel," *i.e.*, his own wife. **in . . honour,** self-respect and regard for the honor of one's own person as well as reverence for God, forbid unchastity, see on Ro. vi. 19. **not,**[e] etc., see on Ro. i. 24.

What are the signs of sanctification?—1. Such as are sanctified can remember a time when they were unsanctified. 2. The second sign of sanctification is the indwelling of the Spirit: "The Holy Ghost which dwelleth in us." 3. The third sign of sanctification is an antipathy against sin. 4. The fourth sign of sanctification is the spiritual performance of duties, viz., with the heart, and from a principle of love. The sanctified soul prays out of a love to prayer; he "calls the Sabbath a delight." 5. The fifth sign, a well-ordered life. "Be ye holy in all manner of conversation." Where the heart is sanctified, the life will be so too; the Temple had gold without as well as within. 6. The sixth sign, steadfast resolution.—*T. Watson.*

Chastity.—Alexander the Great having defeated Darius, king of Persia, the wife and daughters of Darius, who were women of remarkable beauty, were taken captive. Though it was but too common to use female captives with indecency, Alexander strictly avoided everything in his conduct towards them that would have given them cause to suspect any danger to their honor; and, no doubt, thinking it was more glorious and worthy of a king to conquer himself than subdue his enemies, he never approached any of them, but permitted them to live unseen in the greatest privacy.

6, 7. go . . matter, *R. V.* "transgress and wrong his b. in the matter," with a plain ref. to violating the marriage state. **of all such,** better, "concerning all these things"—in everything that concerns the honor of the human person and the sacredness of wedded life. **testified,**[a] *Gk.*, solemnly testified. **holiness,**[b] of heart and life.

Preserving chastity.—1. To keep ourselves fully employed in labors either of the body or the mind; idleness is frequently the introduction to sensuality. 2. To guard the senses, avoiding everything which may be an incentive to lust—certain meats and drinks—reading certain books, indulging the eyes in looking at certain things, frequenting public plays, dancings, etc. 3. To implore the Divine Spirit, which is a Spirit of purity; and by the utmost regard to His presence and operations to endeavor to retain Him with us.—*Grove.*

8, 9. he . . man, is not slighting a human opinion merely. **God,**[c] who has pronounced against sin. **who . . Spirit,** *R. V.* "who giveth his Holy Spirit unto you." The unchaste act or thought is an affront to the Holy Ghost, who dwells as Guest in the soul and body of the Christian. **need not,** there was a *need* to write of those other matters. **for . . another,**[d] and they profited by the teaching. (Cf. i. 4.)

The causes which generally operate to induce a despising of Divine Revelation.—I. The rejection of Christianity cannot be said to arise from a superior intellect on the part of infidels—infidelity is not an intellectual state. II. Nor can it be traced to their superior knowledge. Far from it, I charge them with ignorance of—1. The language of Sacred Writ; 2. Philosophy; 3. Historical facts and monuments. III. It is not owing to their superior morality—persons fall off to infidelity mostly through immorality. IV. Can these despisers of Christianity produce a superior system? What motives to morality superior to ours can they present?—*T. Archer.*

Brotherly love.—During the retreat of Alfred the Great, at Athelney, in Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him that they had only one small loaf remaining, which was insufficient for themselves and their friends, who had gone abroad in quest of food, though with little hope of success, the king replied, "Give the poor Christian one half of the loaf; He who could feed five thousand men with five loaves and two small fishes can certainly make that half of the loaf suffice for more than our necessities." Accordingly, the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned.

10—12. but . . more,[e] he again exhorts them to grow in this grace, see iii. 12, as well as in others, iv. 1. **ye . . quiet,**[f] not patiently to suffer sin, but avoid strife, and a meddlesome spirit. **do . . business,**[g] attend to your own lawful calling, in a lawful way, as a religious duty. **and . . hands,** see on Ep. iv. 28. **walk . . without,**[h] see on Col. iv. 5, and 2 Co. viii. 21.

Life's business.—The business of life is—I. Personal work. We have our own—1. Needs; 2. Surroundings; 3. Aptitudes; 4. Obligations. II. Quiet work. It is the—1. Strongest; 2. Happiest; 3. Divinest. III. Intelligent work: 1. A definite object of pursuit; 2. A wise choice of means.—*Wythe.*

Honesty towards those without.—Only a few weeks ago, a missionary in China took his gun to go up one of the rivers of the interior to shoot wild ducks; and, as he went along in the boat, he shot at some ducks, and down they fell; unfortunately they did not happen to be wild fowl, but tame ducks belonging to some neighbors. The owner was miles away, but the boat was drawn up to the side of the river, and the missionary went about carefully endeavoring to find out the owner of the ducks. The owner was much surprised, he had been so accustomed to have people shoot his ducks and never say a word about it, that he could not understand the honesty of the man of God, and he told others, until crowds of Chinese gathered round and stared at the missionary as if he had dropped from the moon; a man so extremely honest as not to be willing to take away ducks when he had killed them! They listened to the Gospel with attention, and observed that the teaching must be good which made people so conscientious as the missionary had been. I should not wonder but what that little accident did more for the Gospel than the preaching of twenty sermons might have done without it.—*Spurgeon.*

13—15. asleep,[i] death of the good so called. Death had visited the Chris-

call to holiness

a Ro. i. 18.
b Le. xix. 2; He. xii. 14; 1 Pe. i. 15.

"Obey thy parents, keep thy word justly, swear not, commit not with man's sworn spouse, set not thy sweet heart on proud array. . . . Keep thy foot out of brothels, thy pen from lenders' books."—*Shakespeare.*

brotherly love

c Lu. x. 16; 1 Co. ii. 13; 2 Ti. iii. 16; 2 Pe. i. 21.
d Jo. xiv. 26; 1 Jo. ii. 20; Ma. xxii. 39; Jo. xv. 12; Ep. v. 2; 1 Pe. iv. 8; 1 Jo. iii. 11.

"There can be no Christianity where there is no charity, but the censorious cultivate the forms of religion, that they may the more freely indulge in the only pleasure of their lives, that of calumniating those who to their other failings add not the sin of hypocrisy."—*Colton.*

industry

e Ph. i. 9; 1 Pe. i. 22.
f 1 Pe. iv. 15.
g Ep. iv. 28; Ac. xx. 35; 2 Th. iii. 7—12.
h,1 Pe. ii. 12.

"It is remarkable that Providence has given us all things for our advantage near at hand; but iron, gold, and silver, being both the instruments of blood and slaughter, and the price of it, nature has hidden in the bowels of the earth."—*Seneca.*

sorrow and hope

i Ac. vii. 60; xiii.

36 ; 1 Co. xv. 6 ; 2 Pe. iii. 4.

tian flock at Thessalonica since St. Paul left them ; and this had aroused in the survivors a painful fear lest those who were thus snatched away should have lost their place and their share in the approaching advent of Christ. This apprehension the Apostle proceeds to remove ; and we may entitle the remaining verses of the chapter : *Concerning them that fall asleep.—Camb. B.* **that . . not,**[a] beyond bounds of moderation. **even . . hope,**[b] the heathen to whom at the most immortality was uncertain. **for . . again,** see on 1 Co. xv. 20. **even . . him,** see on 2 Co. iv. 14. **by . . Lord,** implying a direct revelation to Paul. **prevent,** go before (see *vv.* 16, 17). "We gather that it was not their personal resurrection, but *their share in the Parousia* about which the Thessalonians were anxious on behalf of their departed friends. Probably they had sent inquiries to St. Paul, through Timothy, upon the subject."

a 2 S. xii. 20.

b Pr. xiv. 32 ; Ep. ii. 12.

"Let me penetrate into Thy heart, O God," said an afflicted Christian, "and read the love that is there. Let me penetrate into Thy mind, and read the wisdom that is there ; then shall I be satisfied, the storm shall be turned into calm."

Others which have no hope.—Hopelessness was a prevalent feature of the world's life at this time. The more enlightened and thoughtful a Greek or Roman citizen might be, the less belief he commonly had in any existence beyond death. See, *e.g.*, the speeches of Cato and of Cæsar given in the *Catiline* of Sallust. The loss of Christian faith in modern times brings back the old Pagan despair, and throws over us again "the shadow of a starless night." Amongst many sorrowful examples, the *Journal of Marie Bashkirtseff*, recently published, supplies one of the most touching. Dying at twenty-four, with her splendid gifts wasted and hungry ambition unappeased, this Russian girl writes : "O, to think that *we live but once*, and that life is so short ! When I think of it I am like one possessed, and my brain seethes with despair !" Against this great sorrow of the world the word *sleep*, four times in this context applied to Christian death, is an abiding protest.—*Camb. B.*

"Any mind that is capable of a *real sorrow* is capable of good." —*Mrs. Stowe.*

Heathen mourning.—The mother of poor Touda, who heard that I wished to see him once more, led me to the house where the body was laid. About two hundred women were sitting and standing around, singing mourning songs to doleful and monotonous airs. As I stood looking, the mother of Touda approached. She threw herself at the foot of her dead son, and begged him to speak to her once more. And then, when the corpse did not answer, she uttered a shriek, so long, so piercing, such a wail of love and grief, that tears came into my eyes. Poor African mother ! she was literally as one sorrowing without hope, for these poor people count on nothing beyond the present life. For them there is no hope beyond the grave.—*Du Chaillu.*

the resurrection

16—18. Lord . . shout,[c] *lit.* "shout of command," as specified in the following clauses. **archangel,** who will proclaim His advent. Leader of heavenly hosts (see on Ep. i. 21). **with . . God,** with the trumpet pertaining to God (see on 1 Co. xv. 23—52). **first,**[d] the resurrection of the dead shall precede the glorification of the living. **remain,** hearing and beholding these wonders. **caught . . air,** see on Ph. iii. 20, 21. **so . . Lord,** see on 2 Co. v. 8. **comfort . . words,**[e] as Divinely inspired.

c Ma. xxiv. 30, 31 ; Ac. i. 11 ; 2 Th. i. 7.

d 1 Co. xv. 51.

Ever with the Lord.—Intercourse and fellowship with Christ. I. Where ? In a place prepared by Himself—designed by His genius—built up by His energy—enriched by His resources—adapted to us by His wisdom. II. How long ?—forever. III. With what results ? Life forever—light forever—love forever—peace forever—rest forever—joy forever.—*Martin.*

e Jo. xii. 26 ; xiv. 3 ; xvii. 24.

Forever with the Lord.—Of all the solemn associations connected with this verse few can surpass the following : "At the earthquake of Manilla (1863), the cathedral fell on the clergy and congregation. The mass of ruin overhead and around the doomed assemblage was kept for a time from crushing down upon them by some peculiarity of construction. Those outside were able to hear what was going on in the church, without the slightest possibility of clearing away the ruins, or of aiding those within upon whom the building must evidently fall before long. A low, deep, bass voice, doubtless that of the priest officiating, was heard uttering the words, 'Blessed are the dead which die in the Lord.' As this sentence came forth, the multitude burst in a passion of tears, which was soon choked. For some time deep groans issued from within, apparently wrung from the speaker by intense pain, and then the same voice spoke in a calm and even tone, as if addressing a congregation, and all heard the words : 'The Lord Himself shall descend,' etc."—*Bp. Alexander.*

"If strict justice be not the rudder of all our other virtues, the faster we sail the farther we shall find ourselves from 'that heaven where we would be.'" —*Colton.*

"Passing through nature to eternity."—*Shakespeare.*

CHAPTER THE FIFTH.

1—3. times,[a] periods intervening bef. this advent of Christ as Judge. **seasons,** precise date of this advent. **know,** from the Lord's own Word. **day . . night,**[b] unexpectedly. **as . . child,** certain, expected, yet at last surprising and painful. **and . . escape,**[c] any more than a woman the pangs of childbirth.

The coming of the Lord.—I. The coming of Christ will be sudden and unexpected. II. The wise and the holy will enjoy His fellowship forever (1 Thess. iv. 17). III. The wicked will be doomed to utter desolation. IV. Vigilance is the duty of all.—*Parker.*

Men lured to destruction.—The other day I was going down the street and I saw a drove of pigs following a man. This excited my curiosity, so that I determined to follow. I did so, and to my great surprise I saw them follow him to the slaughter-house. I was very anxious to know how this was, and I said to the man, "My friend, how did you manage to induce those pigs to follow you here?" "Oh, did you not see?" said the man; "I had a basket of beans under my arms, and I dropped a few as I came along, and so they followed me." Yes, and I thought, so it is; the devil has a basket of beans under his arm, and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad and crowded thoroughfares are strewn with the beans of the devil.—*Rowland Hill.*

4, 5. darkness, ignorance of the certainty of the judgment. **ye are,** etc.,[d] see on Ep. v. 8, and on Col. i. 12, 13. **children,** *R. V.* "sons." By a common Hebrew idiom, a man is said to be a *son* of any influence that determines or dominates his character.

The children of light and of darkness.—I. A solemn truth stated (*vv.* 1—3): 1. It has reference to the day of the Lord; 2. Its coming will be sudden and unexpected; 3. The consequences to those in a state of carnal security will be most fearful. II. A cheering conviction expressed—"Ye are not in darkness:" 1. The individual who makes these statements; 2. The grounds he had for making them. III. The practical duties enjoined. We must be—1. Watchful; 2. Sober; 3. Prepared to confront our foes. IV. The important motives adduced (*vv.* 9, 10).—*Anon.*

Safety in light.—A native hunter passed a whole night within a few paces of a wounded tiger. The man's bare knees were pressed upon the hard gravel, but he dared not shift, even by a hair's breadth, his uneasy posture. A bush was between him and the wild beast; ever and anon the tiger, as he lay with glaring eyes fixed upon it, uttered his hoarse growl of anger; his hot breath absolutely blew upon the cheek of the wretched man, and still he moved not; the pain of that cramped position increased every moment—suspense became almost intolerable; but the motion of a limb, the rustling of a leaf, would have been death. He heard the gong of the village strike each hour of that fearful night, that seemed to him an "eternity, and yet he lived." The tormenting mosquitoes swarmed around his face, but he dared not brush them off. That fiendlike eye met his whenever he ventured a glance towards the horrid spell that bound him; and a hoarse growl grated on the stillness of the night, as a passing breeze stirred the leaves that sheltered him. Hours rolled on, and his powers of endurance were well-nigh exhausted; when, at length, the welcome streaks of light shot up from the eastern horizon. On the approach of day the tiger rose, and stalked away with a sulky pace to a thicket at some distance—and the stiff and wearied watcher felt that he was safe.—*Vaughan.*

6, 7. sleep,[e] in carnal scoffing security. **others,** who are in darkness. **watch,** be always on the alert, expectant. **sober,**[f] having all senses and capacities in full and thoughtful exercise. **sleep,** the carnally secure. **night,** of ignorance. **drunken,** those who yield themselves to riotous excesses.

Ill-timed sleep.—"Let us not sleep," for such sleep—I. Indicates ingratitude; II. Is the precursor of poverty—a drowsy Christian is poor in faith, comfort,

the coming of the Lord

a Ma. xxiv. 3, 36; Ac. i. 7.

b 2 Pe. iii. 10.

c 2 Th. i. 9.

"I perceive you contemplate the seat and habitation of men; which, if it appears as little to you as it really is, fix your eyes perpetually upon heavenly objects, and despise earthly."—*Cicero.*

children of light

d 1 Jo. ii. 8.

"The end of learning is to know God, and out of that knowledge to love Him, and to imitate Him, as we may the nearest by possessing our souls of true virtue."—*Milton.*

Two views of death.—"'I am taking a fearful leap in the dark,' said the dying infidel, Hobbes. 'This is heaven begun, I have done with darkness for ever, nothing remains but light and joy,' said the dying believer, Thomas Scott."—*Sunday at Home.*

"Ignorance is a dangerous and spiritual poison, which all men ought warily to shun."—*Gregory.*

watchfulness

e Ma. xxv. 5, 13; Ro. xiii. 11—13.

f 1 Pe. v. 8; i. 13.

"It is with nations as with

individuals, those who know the least of others think the highest of themselves; for the whole family of pride and ignorance are incestuous, and mutually beget each other."—*Colton.*

Instruction is only profitable to those who are capable of receiving it: bring an ass to Mecca, and it will still return an ass.

appointed to salvation

a He. xi. 32—34.
b 2 Ti. i. 12.
c He. vi. 18, 19.

"Take also the helmet or headpiece of health, or true health in Jesus Christ; for there is no health in any other name; not the health of a Grey Friar's coat, nor the health of this pardon or that pardon."—*Latimer.*

"To be angry, is to revenge the fault of others upon ourselves."—*Pope.*

pastors to be esteemed

d Ac. xiv. 23.
e 1 Ti. v. 17; He. xiii. 7, 17.

"Not for indolent contemplation and study of thyself, nor for brooding over emotions of piety—no, for actions was existence given thee."—*Fichte.*

relative duties

f 2 Th. iii. 6.
g Ro. xv. 1.
h Ac. xx. 35.
i Pr. xx. 22; xxiv. 29; 1 Pe. iii. 9.

"Not being untutored in suffering, I learn to pity those in affliction."—*Virgil.*

and everything; III. Means insecurity; IV. Is characterized by unhappiness—restless—bad dreams. V. Implies a dreadful waking.

A slumbering church.—You have all read the fairy tale: A great Eastern city, beleaguered by fierce foemen, was arming in resistless strength to issue from her gates and sweep away the invader. But from the camp of the foe came forth a mighty magician, and with a breath of his sorcery changed the whole city into stone. Everything where life had been became a cold, dead statue. There stood the pawing war-horse, with nostril distended, caparisoned for the battle. There stood the mailed champion, ready to spring to his seat and lay lance in rest for the onset. But, alas! the strong arm was cold stone on the neck of the petrified charger. There stood the serried infantry, with armor and plumes, and upfloating banners, but each man cold, breathless, lifeless. The eye had a stony glare. Hand, brow, lips, were frozen to marble. All still, silent, deathstruck! Alas! picture sadly truthful of Christ's slumbering Church to-day.—*C. Wadsworth.*

8—11. breastplate,[a] see on Ep. vi. 14. **helmet,** see on Ep. vi. 17. **not . . wrath,** to fall under the punitive action of Divine anger. **but . . Christ,**[b] hence if lost it will be through our own perverseness, and not of God's will. **who died for us,** it has been said that the Gospel which Paul preached at Thessalonica was "not the Gospel of the Cross of Christ, but of the Coming of Christ." But these two are not exclusive or conflicting doctrines; they are complementary parts of one and the same Gospel. This clause is enough to show how far the Apostles were from ignoring the Cross of Christ in their ministry at Thessalonica.—*Camb. B.* **wake,** are *alive* at His coming. **sleep,** be in our graves at that time. **we . . him,** in heaven forever. **comfort . . together,**[c] in life's trials. **edify,** build ea. other up in virtue, etc.

The sober-minded children of the day.—I. The persons—"us who are of the day." 1. Their position—in God and in Christ; 2. Their blessedness—"of the day." II. The duty—"be sober." Sober with respect to—1. God; 2. Our enemies; 3. Ourselves.—*A. Triggs.*

Free salvation.—Shall the husbandman, for the sake of the harvest, waste his strength, and bear the burden and heat of the day, and then, when the ripe corn tempts the sickle, in very wantonness refuse to reap, and let it be destroyed? Shall the Lord Jesus undertake to suffer for us, shall He actually toil, and groan, and grieve, and die for us, and then let the fruit of all His sufferings be lost, and leave us to perish in our sins? No; it cannot be. It is impossible to exaggerate the certainty and freeness of that salvation that is in Christ for all who will but lay hold of it.—*Caird.*

12, 13. know, recognize their calling, value their work. **over . . Lord,**[d] thus the nature of their work, the source of their authority, and limits of their influence are marked: see on 1 Co. xvi. 18; and Ph. ii. 29. **for . . sake,**[e] not for the sake of their persons, or famous name, or high official title. **be . . yourselves,** since discord will result in personal unhappiness and social ruin.

Christ honored in His servants.—As Lord Lieutenant of Hampshire, the late Duke of Wellington always made a point of receiving and entertaining the Judges when they arrived in the county on circuit. He felt that the Judges *represented* the Sovereign, and no claim of society, no call even of duty, was strong enough to hinder him from paying the same marks of respect which his loyalty would have induced him to pay to the Sovereign had she been personally present.

14, 15. warn,[f] see on Ga. vi. 1, 2. **comfort the feeble-minded,**[g] *R. V.* "encourage the faint-hearted." **weak,**[h] in faith. **patient,** long-suffering, gentle: see on Ep. iv. 2. **evil,**[i] warning against revenge. **follow,** persevere in, set your mind upon. **good . . men,** see on Ga. vi. 10.

Patience.—I. The nature and sources of Christian patience. In respect to personal trials, patience is the lowest form of this sovereign virtue: 1. It does not imply approval of men's conduct or character; 2. Nor does it. with bad men, or with mankind, imply any indifference to the moral character which they bear; 3. It implies such benevolence of disposition, and such a pity for human weaknesses and even for human sins, as shall make us tolerant and forbearing. II. The conditions of its exercise and its objects—it must be exercised towards all men. III. Some of the motives to it: 1. It is only by having patience with men that you can retain any hold upon them; 2. Only

in this way can you imitate Christ; 3. It is by this very patience on God's part that we ourselves are saved.—*Beecher.*

Good for evil.—Bacon said, "He that studieth revenge keepeth his own wounds green." Philip the Good, of Burgundy, had it in his power to punish one who had behaved ill to him; but he said, "It is a fine thing to have revenge in one's power, but it is a finer thing not to use it." A minister remarked, "Some persons would have had no particular interest in my prayers, but for the injuries they did me."—*H. R. Burton.*

"If anger is not restrained, it is frequently more hurtful to us than the injury that provokes it."—*Seneca.*

16. rejoice, see on Ph. iv. 14, and 2 Co. vi. 10.

Rejoice evermore.—I. A Christian privilege. The Christian may rejoice evermore because—1. Nothing which befalls him can injure him; 2. Everything must benefit him in proportion as it aims to injure him. II. A Christian precept. The act of rejoicing has—1. A remedial, 2. An acquiring, 3. A conquering, power. III. A Christian promise. A promise—1. As to the Christian's future; 2. That the causes for joy should be exhaustless; 3. That the duration of the Christian's joy should be endless.—*Homilist.*

rejoice evermore

"You traverse the world in search of happiness, which is within the reach of every man; a contented mind confers it on all."—*Horace.*

The Christian rejoicing.—Rejoice with a rejoicing universe. Rejoice with the morning stars, and let your adoring spirit march to the music of hymning spheres. Rejoice with the jocund spring, in its gush of hope and its dancing glory, with its swinging insect-clouds and its suffusion of multitudinous song; and rejoice with golden autumn, as he rustles his grateful sheaves, and clasps his purple hands, as he breathes his story of fruition, his anthem of promises fulfilled; as he breathes it softly in the morning stillness of ripened fields, or flings it in Æolian sweeps from lavish orchards and from branches tossing bounty into mellow winds. Rejoice with infancy, as it guesses its wondering way into more and more existence, and laughs and carols as the field of pleasant life enlarges on it, and new secrets of delight flow in through fresh and open senses. Rejoice with the second youth of the heaven-born soul, as the revelations of a second birth pour in upon it, and the glories of a new world amaze it. Rejoice with the joyful believer when he sings, "O Lord! I will praise Thee: though Thou wast angry with me, Thine anger is turned away; Thou comfortedst me. Behold, God is my salvation."—*I. Hamilton.*

"Joy is the happiness of love. It is love exulting. It is love aware of its own felicity, and rioting in riches which it has no fear of exhausting. It is love taking a look of its treasure, and surrendering itself to bliss without foreboding."—*Dr. J. Hamilton.*

17. pray . . ceasing,[a] see on Lu. xviii. 1—8. "Prayer is to be the accompaniment of our whole life—a stream ever flowing, now within sight and hearing, now disappearing from view, forming the under-current of all our thoughts and giving to them its own character and tone."

pray without ceasing

[a] Lu. xviii. 1; xxi. 36; Ro. xii. 12; Col. iv. 2; 1 Pe. iv. 7.

Prayer without petition.—Prayer is not always petition, thanksgiving, confession, adoration, etc.: it is often an unuttered and unutterable communion. A nervous clergyman, who could only compose to advantage when absolutely alone and undisturbed, thoughtlessly left his study door unlocked, and his little three-year-old child softly opened the door and came in. He was disturbed, and, a little impatiently, asked, "My child, what do you want?" "Nothing, papa." "Then what did you come in here for?" "Just because I wanted to be with you," was the reply. To come into God's presence and wait before Him, wanting nothing but to be with Him—how such an hour now and again would rest us!—*Bib. Ill.*

"Prayer can obtain everything; can open the windows of heaven, and shut the gates of hell; can put a holy constraint upon God, and detain an angel till he leaves a blessing; can arrest the sun in his course, and send the winds upon our errands."—*Bishop Taylor.*

18. in . . thanks, see on Ep. v. 20, and on Col. iii. 17. **the . . God,** who wills our gratitude, as well as the things for wh. we should give thanks. **in . . Jesus,** our relation to God in Christ a pledge that all things will work for our good.

thankfulness

In everything give thanks.—I. The things we should be thankful for. All blessings, ordinary or extraordinary, perfect or imperfect, peculiar and common, or public and national. II. How we should frame our thanksgiving. Our praises must ascend to God through the atonement—must proceed from a deep sense of God's infinite mercy and our own unworthiness—must be full of humility and love—must be constant—should be accompanied with works of piety and mercy.—*Stevens.*

"Wherever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man."—*Pope.*

Thanksgiving with prayer.—A child knelt at the accustomed time to thank God for the mercies of the day and pray for His care during the coming night. Then, as usual, came the "God bless mother and——" But the prayer was stilled, the little hands unclasped, and a look of sadness and wonder met the mother's eye, as the words of helpless sorrow came from the lips of the kneeling child, "I cannot pray for father any more." Since her lips had been able to form the dear name, she had prayed for a blessing upon it. It

"I have never got over my surprise that I should have been born into the most estimable

place in all the world, and in the very nick of time too."—*H. D. Thoreau.*

quenching the Spirit

a Ge. vi. 3; Is. lxiii. 10; 2 Ti. i. 6.

"The Ædiles among the Romans had their doors always standing open, that all who had petitions might have free access to them. The door of Heaven is always open for the prayers of God's people."—*T. Watson.*

"The best and sweetest flowers of Paradise God gives to His people when they are upon their knees. Prayer is the gate of Heaven, or key to let us into Paradise."—*T. Brooks.*

religious instructions

b 1 Co. xiv. 3; Ac. xv. 32; Lu. x. 16.

"No man is the wiser for his learning; it may administer matter to work in, or objects to work upon; but wit and wisdom are born with a man."—*Selden.*

"General abstract truth is the most precious of all blessings; without it, man is blind: it is the eye of reason."—*Rousseau.*

prove all things

c 1 Jo. iv. 1; Ma. vii. 15, 17; 1 Co. ii. 15; Is. viii. 20; Ac. xvii. 11.
d 2 Th. ii. 15; Ro. xii. 9; Re. iii. 11.
e 1 Th. iv. 12.

"Send us poverty

had followed close after her mother's name. But now he was dead. I waited for some moments, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered, she said, "Oh, mother, I cannot leave him out all at once; let me say, 'Thank God that I had a dear father once,' so I can still go on and keep him in my prayers."—*The Christian.*

19. quench . . Spirit,[a] the Spirit—as a fire—*consumes* sin, error; *warms* the cold heart, etc. We are not to quench the S. in ourselves or others. (See on Ep. iv. 30.)

Quench not the Spirit.—Why are inquiring souls to take heed lest they quench the Spirit? Because—I. The Spirit is the soul's enlightener. Put not out the light, is the Apostle's tender caution. II. It melts the flinty heart. The melting process is wrought in God's moral foundry—the Holy Ghost is the operator. III. It is the soul's purifier—how the dross runs away under the action of Divine love! IV. It warms and propels the soul.—*Cuyler.*

The Holy Spirit's light.—A man has lost his way in a dark and dreary mine. By the light of one candle, which he carries in his hand, he is groping for the road to sunshine and to home. That light is essential to his safety. The mine has many winding passages, in which he may be hopelessly bewildered. Here and there marks have been made on the rocks to point out the true path, but he cannot see them without that light. There are many deep pits into which, if unwary, he may suddenly fall, but he cannot avoid the danger without that. Should it go out, he must soon stumble, fall, perish. Should it go out, that mine will be his tomb. How carefully he carries it! How anxiously he shields it from sudden gusts of air, from water dropping on it, from everything that might quench it! The case described is our own. We are like that wanderer in the mine. Does he diligently keep alight the candle on which his life depends? Much more earnestly should we give heed to the warning, "Quench not the Spirit." Sin makes our road both dark and dangerous. If God gave us no light, we should never find the way to the soul's sunny home of holiness and heaven. We must perish in the darkness into which we have wandered. But He gives us his Spirit to enlighten, guide, and cheer us.—*N. Hall.*

20. prophesyings,[b] probably a fanatical element had mingled with the prophesyings of the Thessalonian Church; and this had doubtless given offence to sober minds, and created distrust in regard to prophecy itself.

The ministry of men subordinate.—The preaching of the Gospel should not be such as to provoke contempt—it should be worthy of respect: 1. The matter of our New Testament preaching must be the Gospel of the grace of Christ; 2. The true Gospel must be truly preached—by a real disciple—not by one who toils through his task as the exercise of his profession and the condition of his reward. If the preacher has not caught fire, he cannot communicate it. II. The listeners should show respect to the preaching—"despise not prophesyings"—take heed how ye hear—for though the words are uttered by the lips of a brother, the message is mercy from God to man.—*Arnot.*

Fastidious hearers.—An influential country gentleman, and patron of a church, who, in his way, showed great kindness to a clergyman, was hearing the minister preach on a subsequent Sabbath. When the patron had reached home immediately after attending church, he said, "Here is gratitude for you; here I and my family have shown this man the greatest kindness, and the return he makes, when he gets into the pulpit, is to tell us that we are great sinners unless we repent. He preaches that our good works go for nothing before God. This sermon will do very well for a penitentiary, a Newgate; but for a genteel and respectable audience, to tell them that they are sinners is the most extraordinary conduct that I ever met with."—*Whitecross.*

21, 22. prove,[c] etc., this exhortation, while capable of the widest application, arises out of the subject of the last. "Instead of accepting or rejecting wholesale what is addressed to you as prophecy, use your judgment; learn to discriminate; sift the wheat from the chaff."—*Camb. B.* **hold fast,**[d] in memory, love, life. **all . . evil,**[e] fr. every *form* of evil.

Prove—then hold fast.—Our text—I. Marks out two things to be done: 1. "Prove," that is, examine, and decide upon—after examination. The tests by which we may prove all things are—(1) The Holy Scriptures; (2) Our own

experience; (3) Observation; (4) The spiritual and religious faculty purified and sanctified by the Holy Ghost. 2. "Hold fast." Hold fast against indolence—prejudice—pride—perplexity—evil inclinations—the evil influence of irreligious men—every wind of doctrine that may spring up—false teachers and fallible teaching. II. Defines the sphere of such action: 1. Prove "all things"—ancient—new—common—singular—attractive—repulsive—probable—improbable—*all things;* 2. Hold fast—"that which is good," not that which is either evil or doubtful—but "that which is good" in opinion and doctrine—in custom and practice—in communion and fellowship—that good which is embraced by your mind—your faith—your love—your hope.—*S. Martin.*

Proving the power of God's grace.—It is related that Bishop Kavanagh was one day walking when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion. "I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that." The bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?" "I should say he was a fool." "Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail."—*Bib. Ill.*

now, that we may be spared in eternity; send us reproach now, that we may be spared in eternity; send us sickness now, that we may be spared in eternity; send us just as many evils as may please Thee in this world, provided we may be spared forever in the world to come,—that we may be spared in eternity!"—*Segneri.*

23, 24. and . . wholly,[a] *R. V.* "and the God of peace himself," see on Ep. v. 25—27. **faithful,** etc.,[b] see on 1 Co. i. 9. **will do** (the object is unexpressed),—as well as *call.* God will carry out His own purpose. His "calling" declared His intention toward the Thessalonians, which the Apostle declares He "will execute."

the faithful caller

[a] 2 Co. v. 19; Ph. iv. 6, 7; Jude 1; Jo. xvii. 17; 1 Co. vi. 11; 1 Co. i. 8.

[b] 1 Co. x. 13; 2 Th. iii. 3; Ph. i. 6; Ro. viii. 30; 1 Pe. i. 5.

Spirit, soul, and body.—It is not necessary to regard *spirit* and *soul* and *body* as three distinct logical divisions of man's nature. The Apostle aims at making his wish exhaustive in its completeness. He begins with the innermost—"your spirit," nearest to God "who is spirit," and with which the Holy Spirit directly unites Himself, "witnessing to our spirit" (Rom. viii. 16); and he ends with "body," the vessel and envelope of our nature, through which it belongs to the external world and holds intercourse with it. The "soul," poised between them, is the individual self, the living personality, in which spirit and flesh, common to each man with his fellows, meet and are actualized in *him.*—*Camb. B.*

Sanctify you wholly.—Let our whole being be set apart for Jesus, and for Jesus only. We shall not have to shut up the house; for our beloved Lord will inhabit every chamber of it, and make it a permanent palace. Let us see to it that all be holy, all pure, all devout. Help us, O Purifier of the temple, to drive out all intruders, and reserve our soul in all the beauty of holiness for the Blessed and Only Potentate.—*Spurgeon.*

"I will govern my life, and my thoughts, as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor when to God all our privacies are open."—*Seneca.*

25. brethren . . us,[c] see on Col. iv. 3. Paul, in all the strength of his gifts and his office, yet felt his dependence on the prayers of the Church, and realized through this means his fellowship with brethren in Christ however distant.

pray for ministers

[c] 2 Th. iii. 1.

The minister's plea.—I. What we desire you to beg of God for us. That we—1. May be furnished with all proper gifts and graces for our work; 2. May find our ministry accepted of God and of His people; 3. May be made successful in our work; 4. May be saved at last, and give our final account with joy. II. Some considerations to engage your prayers on our behalf: 1. Our work is very important; 2. Our difficulties are many; 3. Our strength is but small; 4. The residue of the Spirit is with the Lord.—*Dr. Guysa.*

Prayer helps preaching.—There was once in the old days a famous mission preacher; whenever he preached he was accompanied by a little blind boy his brother. As the great preacher stood on chancel step, or in pulpit, and people wept or trembled at his words, close by would be the blind child, with his sightless eyes turned upward, as though watching his brother. One night, the preacher saw a vision in church, he thought an angel touched him, and pointed to the blind boy. Then he saw a stream of light from heaven shining on the sightless eyes, and he understood now that it was not the eloquence of the preacher but the prayers of the blind child which wrought such wonderful results.—*W. Buxton.*

"Prayer is the spiritual pulse of the renewed soul. Just as the physician would decide upon the health of the body from the action of the pulse, so would we decide upon the health of the soul, by the estimation in which prayer is held by the believer."—*Dr. O. Winslow.*

benediction

26—28. greet . . kiss,[a] *R. V.* "salute," etc. The *kiss*, as the common sign of affection amongst kindred and near friends in meeting or parting, was universal in the primitive Christian assemblies, and is still a usage of the Greek and Oriental Churches, especially at Holy Communion. **charge,** adjure. **by . . Lord,** *i.e.*, solemnly, as under an oath. **all . . brethren,**[b] amongst the bereaved members of the Church, some in consequence of their recent and deep sorrow (ch. iv. 13) might be absent from the Church meetings, so that unless the Epistle were carried to them and read in their hearing, they would miss the consolation designed especially for them. It must be remembered, too, that this is the first Apostolic letter extant, and that the custom of reading such letters officially to the whole Church had yet to be established.—*Camb. B.* **grace . . you,**[c] see on Ro. xvi. 20—24. **amen,** *R. V.* omits.

Grace.—Grace is—I. The sum of all other blessings; II. Obtained through Christ; III. The greatest happiness we can desire for others.—*Lyth.*

A smiling greeting.—A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion, one of her preachers managed to make her understand him, and at the close of their conversation asked: "But what part do you take in the work?" "Oh," she replied, "I smile them in and I smile them out!" Very soon the preacher saw the result of her generous, loving sympathy in a multitude of broad-shouldered, hard-fisted men who entered the place of worship, delighted to get a smile from her as she used to stand in the doorway to receive them. Why do not the working classes attend the house of God? They would in greater numbers, if self-denying, Christ-loving Christians would smile them in and smile them out.—*The Christian.*

a 1 Co. xvi. 20; 2 Co. xiii. 12; 1 Pe. v. 14.

b Col. iv. 16.

c 2 Th. iii. 18.

"All politeness is owing to liberty. We polish one another, and rub off our corners and rough sides by a sort of amicable collision. To restrain this is inevitably to bring a rust upon men's understandings."—*Shaftesbury.*

THE SECOND EPISTLE.

Introduction.

I. **Author,** PAUL. Testimony same as 1st Ep. *q.v.* II. **Time,** prob. shortly aft. writing the *first: i.e.*, betw. winter of A.D. 52 and spring of 54. III. **Place,** CORINTH. IV. **To whom,** CHURCH AT THESS. (see Intro. to 1st Ep.). V. **Design,** to show that the day of Christ was not yet come; that a course of events must first happen; that the development of these had already begun; that not till they had ripened would the coming of Christ take place (*Alford*). VI. **Peculiarity,** the prophecy of ii. 1—12; of which the central idea is "the man of sin." Many interpretations—(1) Acc. to early Fathers, an individual person,—the incarnation and concentration of sin. (2) In the 11th cent. the idea arose that antichrist = the estab. and growing power of Popedom. This idea strengthened with time, and was held by the Waldenses, Albigenses, and folls. of Wickliffe and Huss. It was held by all the Reformers (*Luther*, etc.), and aft. the Reform. bec. a dogma in the Protest. Chs.; the *apostasy* being the fall fr. pure evangl. doct. to the trads. of men. (3) On the other hand, the Rom. Ca. Ch. understand by *antichrist*, heretics, esp. Luther and his folls.; and by the *apostasy*, the defection fr. the Ro. Ch. and the Pope; while the Gk. Ch. held that *antichrist* was Mohammed; and the *apostasy*, to be the departure of many Gk. Chs. to Islamism. (4) Some held that there were two antichrists—the Pope and Mohammed (*Melanchthon, Bucer*, etc.). (5) Among other interpretations of antichrist, the foll. are the chief:—Caligula (*Grotius;* see *Suet. Calig.* 22, 23; *cf. Jos. Ant.* xviii. 8); Titus (*Wetstein;* see *Jos. Wars*, vi. 6, 1); Simon Magus, and the Gnostics (*Hammond*); the rebel Jews, esp. their leader Simon, son of Giora (*Le Clerc*); the Jewish people (*Whitby*); the Pharisees (*Schöttgen*). To these may be added Napoleon I. and the enormities of the Fr. Revol., as a modern view of *antichrist* and the *apostasy* (*Condensed fr. Alf. Prolegom.*, see esp. Alford's own view).—"The most eminent expositors, ancient and modern, are agreed that the prophecy refers to the same event as Daniel viii.; and most of those of the last half-century consider that what is here spoken of has not yet taken place; yet that there is every reason to believe that 'the mystery' or secret principle of iniquity and apostasy is now actually working. See Daniel vii. 25; xi. 36; Rev. xviii."—*Pinnock.*

Synopsis.

(*According to Bengel.*)

I. **The Inscription**.....i. 1, 2

II. **Thanksgiving, etc** 3–12

III. **The Man of Sin**—

1. His coming bef. Christ.....ii. 1–4
2. Consolations 5–14
3. Exhortations, etc.....15–17

IV. **Exhortations**—

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V. **Conclusion**.....17, 18

CHAPTER THE FIRST.

Note on the Second Epistle to the Thessalonians.—Since the sending of the first letter, some one had been imposing upon the Thessalonians a letter in the Apostle's name, to the effect that the day of the Lord was close upon them; exciting them, and causing them to walk disorderly, and to disregard their own business in life. On being informed of this at Corinth, where he remained a year and a half, he sent this Second Epistle, not contradicting, not even modifying, his former teaching, but filling it out, and rendering it complete; informing them of those things which in the Divine counsels were destined to precede the coming of the day of the Lord, and the manifestation of which was kept back by circumstances then existing.—*Alford.*

"A letter timely writ is a rivet to the chain of affection, and a letter untimely delayed is as rust to the soldier."

salutation

1—5. Paul, etc., see on 1 Th. i. 1. **we . . you,** see on 1 Th. i. 2. **faith . . charity,** see on Col. i. 4; and Ep. i. 15—17; and 1 Co. i. 4, 5. **glory,** boast. **churches,** in and about Corinth. **which . . token,**[a] *i.e.*, this religious fortitude. The heroic faith of the Thessalonians showed that God was on their side. By the courage He inspired in them the Righteous Judge already showed what His judgment was in their case, and gave token of His final recompense.—*Camb. B.* **ye . . worthy,** ye Gentiles, whom those who are called the children of the kingdom despised. (See on Ph. i. 28.)

Divine tokens

a 1 Pe. iv. 12, 13; 2 Ti. ii. 11, 12; Ro. viii. 17; Ac. xiv. 22.

A lecture for little faith.—I. The inconveniences of little faith. 1. When faith begins it is like a grain of mustard seed, but as the Spirit bedews it with His grace it germinates, begins to spread, and becomes a great tree. When faith begins it is—(1) Simply looking unto Jesus, perhaps through a cloud of doubts, with much dimness of eye. (2) When faith grows it rises from looking to coming to Christ. (3) That done, faith lays hold on Christ, sees Him in His excellency, and appropriates Him. (4) Then it leans on Christ, casting on Him the burden of its sins and cares. (5) Next, faith puts in a certain claim to all that Christ is, and has wrought. (6) Lastly, it mounts to full assurance, and out of heaven there is no state more rapturous and blessed.—*Spurgeon.*

"I have observed that those who have begun life with an extreme faith have, in the end, greatly narrowed it; while, on the other hand, nothing is more common than for the early sceptic to end in a firm belief."—*Byron.*

Patient endurance.—I shall never forget as long as I live that day when, in the glow of the eventide, as the sun was sinking and as the mists were creeping over the land, I walked with one of our native brethren by the riverside, and saw a light in the dim distance, when he said to me, "Yonder is the only Christian in all that great town." Ten years ago he received Christ into his heart; his father and mother turned him out; his friends forsook him; his neighbors persecuted him; and all these years he stood his ground, scarcely getting food to eat. During all these ten years he maintained his Christian character unspotted in the midst of the heathen around him, and the native brother said to me, "Now his business is reviving, because people say he sells the best things and always means what he says." I entered his humble bamboo hut and sat down on the ground by his side, and as I discoursed about his loneliness and his sadness the tears sprang into his eyes, and he said, "No, I am never lonely; for, as Christ was with the Hebrew children, and as He was with Daniel in the lions' den, so all these years He has been with me."—*A. H. Baynes.*

"A very small page will serve for the number of our good works, when vast volumes will not contain our evil deeds."—*Bishop Wilson.*

Divine retribution

6—8. recompense . . you,[b] while you justify His choice by your patience, He avenges your trials. **and,** in the future. **rest,**[c] the *rest* in the better life. **when . . angels,** Christ's second coming is called His *revelation;* for it will exhibit Him in aspects of majesty unknown and inconceivable before. (See on 1 Th. iv. 16.) **in . . fire,**[d] encircled by a flame of fire. **taking vengeance,** *R. V.* "rendering vengeance to them." No thought of vindictiveness; only justice. **who . . God,** these belong to the heathen. The Apostle is thinking of the Gentile persecutors at Thessalonica (*v.* 6), who refused the knowledge of God and showed their hatred to Him by their hatred toward His children. **obey . . Gospel,** all, whether Jews or Gentiles, to whose knowledge God's good news of Christ is brought, and who reject the message.

b Zec. ii. 8.
c He. iv. 9; Re. xiv. 13; vii. 13, 14.
d Ma. xiii. 40—42.

Degrees of Divine knowledge.—A young child who has hitherto fancied that the rim of the sky rests on the earth a few miles away, and that the whole world lies within that circle, sails down the Forth there, and sees the river

Rest at last.—"The pass of Glencoe in Scotland is reached by a long, steep, and winding path; but at its top is a stone with the inscription, 'Rest and be thankful.' Such is the pilgrim's path; but

at its end is heaven, on whose gates may be read a similar inscription."—*T. Guthrie.*

banks gradually widening, and the river passing into a frith. When he comes back he tells his companions how large the ocean is. Poor boy! he has not seen the ocean—only the widened river. Just so with all creature knowledge of God. Though all the archangels were to utter all they knew there would still remain an infinity untold.—*J. Culross.*

God glorified in his saints

a Ma. xxi. 41, 43; Jude 7; Re. xiv. 10, 11.

b Ps. xvi. 11; Is. ii. 19.

c Ep. iii. 10; 1 Th. ii. 19, 20.

d Re. vii. 9—12.

"The Great Physician will appear with His recovered millions, every one of whom will afford evidence of His disinterested love and efficacious blood to the whole admiring creation."—*A. Fuller.*

9, 10. punished, shall pay the penalty. **with . . destruction,**[a] "a testimony to the eternity of future punishment that cannot easily be explained away."—*Ellicott.* **from . . Lord,**[b] removed from, etc. **the . . power,** the sphere where His power manifests its glory in the splendors of heaven, and the eternal bliss of the saved. **glorified,**[c] praised. **in . . saints,**[d] whose character and condition will manifest His wisdom, mercy, etc. **because . . believed,** the power of the parenthesis may be seen by a paraphrase:—"Glorified, I say, *in you that believed.* Yes, for the testimony we addressed to you won your faith; and in that faith of yours we see the pledge of Christ's glorification." **in . . day,** of His coming and reigning.

Christ glorified.—In historical paintings, the principal personages whose history is to be represented occupy the foreground, and stand out, as it were, from the other figures which occupy the background. In the painting of the death of General Wolfe, who fell at Quebec, the dying hero immediately arrests your attention; your eyes fasten upon him, and all your sympathies and feelings are united there. So with the believer, it is Christ who occupies the foreground of his vision. He is the glorious personage who continually fills his eye and secures his attention, and makes every surrounding object little in its dimensions beside Him. It is Christ who died for him at Calvary; this draws out his affections towards Him. All other objects are eclipsed in their beauty, and have no beauty in comparison with Christ. "Whom have I in heaven," etc.—*Bib. Ill.*

apostolic prayer

e 2 Ti. i. 9; Lu. xii. 32; Ep. i. 5.

f 1 Pe. i. 5; He. xii. 2.

g Jo. xvii. 10, 24.

"Make your calling sure, and by that your election; for that being done, this follows of itself. We are not to pry immediately into the decree, but to read it in the performance."—*Leighton.*

11, 12. calling,[e] by wh. you have become disciples. **fulfil,**[f] complete. (See on Ph. i. 6.) **all . . goodness,** *R. V.* "every desire of goodness." **with power,** *i.e.*, powerfully. **glorified,**[g] exalted, honored.

The glory of Christ in His followers.—Christ is glorious in the character of His followers in that—I. They give Him the Throne, and cheerfully acknowledge His authority over them. II. Whatever is excellent in their character is but the reflection of His own. III. They are His witnesses in this ungodly world. IV. They love to promote His glory and advance the interests of His kingdom.—*Dr. G. Spring.*

A Christian is the reflex of Christ.—Once, in a large company of Christian men, the most lively regret was expressed that there is no authentic portrait of Jesus Christ as He lived and walked upon this earth. How gladly, it was said, would Christians often look on the features of that face! But one of God's aged pilgrims stood up and said, "I cannot deplore that at all, because a true Christian is the true likeness of Christ."—*Pastor Funcke.*

CHAPTER THE SECOND.

moral firmness

h He. x. 25.

i 1 Jo. iv. 1.

"Men in general do not live as if they looked to die; and therefore do not die as if they looked to live."—*Manton.*

1, 2. by . . Christ,[h] *R. V.* "touching the coming." **by . . him,** omit "by." (Cf. 1 Th. iv. 17.) **not . . mind,** from your mind: *i.e.*, fr. your belief, opinion. **troubled,** agitated, frightened. **spirit,**[i] feigned to be that of prophecy. **word,** of false teacher. **nor . . us,** a forged letter. **as . . hand,** this enthusiastic Church, full of the thought of Christ's heavenly kingdom, was ready to believe what it wished, and lent too credulous an ear to those who in such a time of spiritual tension and exaltation were sure to be found crying out, "Lo here!" or "Lo there!"—*Camb. B.*

The Day of Christ.—1. Real Christians seem few (Luke xii. 32); but when there assembled they shall be a multitude that no man can number (Rev. v. 9; vii. 9). 2. Christian friends are now separated—then they shall meet to part no more (Matt. xxiv. 31; 1 Thess. iv. 17). 3. The Church seems in a degenerate state—then it shall be without spot.—*T. Manton.*

Calmness in view of the Second Advent.—When Francis of Sales was once, after intense labor, unbending himself at a game of chess, some morbid precisian who was near asked him what he would do if he knew that the Lord's coming was even at hand. "Finish the game," said the bishop, boldly: "for His glory I began it."

3, 4. let . . means, of wh. examples have been given (*v.* 2), nor yet by other devices. **for . . come,** words in *italics* being understood. **a . . first,**[a] apostasy will precede the last day. **man . . sin** (see Intro.), as if sin were here impersonated, "incarnate sin, wherein the entire nature of is concentrated, incorporated, culminates."—*Riggenbach.* **revealed,** manifested in his true character. **the . . perdition,**[b] like Judas, his type. **opposeth and exalteth,** etc., the man of sin embodies not merely an anti-Christian, but an anti-Theistic revolt. His aim will be to abolish religion in every existing form. This is made still clearer by the next clause. **showing . . God,** so that the man of sin will not only seek to abolish Divine worship, but will substitute for it the worship of *himself.*

The man of sin.—I. Moral evil on earth is represented in human nature. II. It is often found usurping the prerogatives of God III. It is subject to restraint in this world—restraint arising from—1. Civil law; 2. Social intelligence; 4. The monition of conscience. IV. It is associated with the mysterious (*v.* 7). Evil is mysterious on account of—1. The darkness that unfolds its introduction; 2. The mask under which it works. V. It is Satanic in its operations (*v.* 9). VI. It is destined to be destroyed by the agency of Christ (*v.* 8).—*Thomas.*

Antichrist.—One day, after prayer, King Charles I. asked Mr. Robert Blair, an eminent Scottish minister, if it was warrantable in prayer to determine a controversy. Mr. Blair, taking the hint, said, he thought he had determined no controversy in that prayer. "Yes," said the king, "you have determined the Pope to be Antichrist, which is a controversy among divines." To this Mr. Blair replied, "To me this is no controversy, and I am sorry it should be accounted so by your majesty; sure it was none to your father." This silenced the king, for he was a great defender of his father's opinions; and his testimony, Mr. Blair knew well, was of more authority with him than the testimony of any divine.

5—7. remember, etc., this reminder obviates the necessity of explanation by letter. Any more explicit statement would probably have raised political suspicion. Paul had watchful enemies, who would be quick to seize on anything that might compromise him with the Roman Government.—*Camb. B.* **withholdeth,** better, "that which restraineth"—rendered "letteth" in *v.* 7. The Thessalonians not only knew *what* the restraining influence was, *they were acquainted with it;* it lay within the range of their experience. Early writers[c] refer it to the *political* power of Rom. Empire. **mystery . . iniquity,**[d] *i.e.*, of lawlessness. So monstrous and enormous are the possibilities of sin in humanity, that with all we know of its present and past effects, the character of the Man of Sin must remain beyond comprehension,—till he be "revealed in his season."—*Camb. B.*

Wickedness a mystery.—It is a mystery with regard to—I. Its origin; II. Its connections, and the means which it employs; III. Its progress; IV. Its tendency.—*Heubner.*

Antichrist.—A thorn, when it is young, is soft and gentle; ye may thrust at it with your finger, it will not hurt you: but after it waxeth and groweth hard and stubborn, it will pierce the flesh, and draw blood. A bear, when he is young, is harmless and innocent; ye may dandle it, and dally with it, as with a whelp; it hath no chambers to gripe, no teeth to bite, nor paws to tear: but after, it will grow, and become fierce and cruel like the sire. A serpent, when it is young, is little and pretty; it hath no sting, nor poison; you may take it in your hand, and lay it in your lap, it will not hurt you: after, it will increase in venom, and grow in mischief, and be like itself; then it will shake the sting, and cast poison, and prove dangerous. Such a thorn, such a bear, such a serpent is Antichrist. At the first he shall seem soft, and gentle, and innocent. After, he shall grow fierce, and arm himself with sting and poison. But a thorn, though it be soft, is a thorn: a bear, though he be little, is a bear: a serpent, though he be pretty, is a serpent. Even so Antichrist, though he seem gentle, mild, and simple, yet is he Antichrist. He groweth by degrees, he will be like his sire; his paws will be dreadful, his mouth will be deadly.—*Bp. Jewell.*

8—10. wicked, *Gk.*, the lawless one—"the man of sin." **revealed,** his evil heart being developed and manifested. **whom . . mouth,**[e] His word of power. **brightness,**[f] manifestation. **even him,** the man of sin. **coming,** to a full revelation. **after,** according to. **with . . wonders,**[g]

antichrist

a 1 Ti. iv. 1—3. *b* Jo. xvii. 12; Re. xiii. 11; xix. 20.

"As to the particular form and direction of *the apostasy,* nothing is said, nor as to the time of its rise or duration. Disloyalty to Christ confronted St. Paul in his later years in many forms; and ever since the Church has had to struggle with inward corruption, as well as with outward foes. Such development of internal evil had not yet taken place, and by this the Thessalonians might be sure that the Day of the Lord had not dawned."—*Camb. B.*

mystery of iniquity

c So *Chrys., Theoph., Œcum., Cyril of Jerus., etc.*; but see *Olshausen; Alford, Prolegom.;* and *Wordsworth in loc.*

d 2 Pe. ii. 1, 2; 1 Jo. iv. 3; Re. xvii. 3—6; Col. ii. 18.

"He who ruleth the raging of the sea, knows also how to check the designs of the ungodly. I submit myself with reverence to His holy will. O Abner, I fear my God, and I fear none but Him."—*Racine.*

"The fruit of sin, goodly and fair to view, deceives us in its beauty. Pluck'd, it turns to ashes on our lips."—*Webster.*

lying wonders

e Da. vii. 10, 11; Is. xi. 4; He. iv. 12; Re. ii. 16; xix. 15.

f Re. xiv. 6—8; xviii. 10, 21.

g Ex. viii. 7; Ma. xxiv. 24.

in all power and signs and wonders of lying. **and . . unrighteousness,** in every kind of deceit of iniquity. **in . . perish,** for those that are perishing, *now*, and in a perishing state *then*. **because,** etc., it is not "the truth" simply, but "*the love* of the truth" that these unhappy men repudiate. Their unbelief is not of the reason so much as of the heart.

Antichrist.—I. The title given him—"that Wicked"—the lawless one. II. His revelation—"shall be revealed"—when revealed, all should shun and abhor him. III. His ruin—Christ shall slowly destroy him. IV. How this ruin is accomplished. Christ shall destroy him—1. With the spirit, or breath, of His mouth; 2. By the brightness of His coming.—*Burkitt.*

"He that now requires oracles to make him believe, is himself a great miracle."—*Austin.*

judicial delusions

11, 12. and . . cause,[a] bec. they first rejected the truth. **send,**[b] directly, judicially, that having rejected His truth men may manifest the consequences to mind and circumstance of holding error. **that . . lie,** the result is inevitable, and comes by what we now call a natural law. That persistent rejection of truth destroys the sense of truth and results in fatal error, is an ethical principle and a fact of experience as certain as any in the world.—*Camb. B.* **damned,** judged, and condemned. **who . . truth,**[c] rejection of the truth man's great sin. **but . . unrighteousness,**[d] "that they *had pleasure in unrighteousness* explains the readiness of these unhappy men to accept the "deceit of *unrighteousness*" (*v.* 10). They are credulous of that which falls in with their evil inclination. Wicked men are the dupes of wickedness. Men of this type will welcome eagerly the reign of Antichrist. But their triumph will prove short-lived."—*Hochmeyer Diedrich.*

a Ps. lxxxi. 11, 12; Ro. i. 28; 2 Co. iv. 3, 4.

b "Whatever God permits He ordains."—*Alford.* But to this *Ellicott* objects. "Judicial infatuation."—*Waterland, Serm.* v. 486.

c Jo. iii. 18; Mk. xvi. 16.

d Jo. iii. 19.

Homiletical hints.—All unrighteousness is a lie; in promising men satisfaction it lies.—Contempt for the pure, saving truth of God must be punished by belief in falsehood.—God has no share in evil; but He can employ the agency of evil spirits and evil men for the attainment of His purposes.—*Rieger.*

"*A man always believes according to evidence,*" it is said. So he may, and yet it may be his own fault that more evidence was not obtained. In one of the numerous debates that I have held with leading sceptics, my opponent said that God could not be just if He punished him for his opinions, because he had used every means in his power to arrive at the truth. Then said I, "You are the first man in this world who ever did." I am sure no man can say before God that he has let no opportunity go by for learning the truth; that he has left no available evidence unexamined; that he has allowed no chance to escape him which might have been used to profit. Belief is largely influenced by the will. Don't let us forget that. Man very largely moulds his own character, and with it his beliefs. Every man has a free will, and by his voluntary choice he makes habits which become permanent. These constitute his character. In the end he comes to "believe a lie," and his doing so is entirely his own fault.—*G. Sexton.*

"It many times falls out that we deem ourselves much deceived in others, because we first deceived ourselves."—*P. Sidney.*

He is the best accountant who can count up correctly the sum of his own errors.

13, 14. Passing from the last section, we breathe a sigh of relief, and gladly join in thanksgiving for those who will "prevail to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36). **we . . you,** see on 1 Th. i. 2—4. **because . . chosen,** see on Ep. i. 4, and Ro. viii. 29, 30. **through . . Spirit,**[e] wrought by, effected by the S. as the agent. **and . . truth,**[f] as the instrument. "The Apostle is not stating *what* the truth is that saves, but *that it is truth* which saves, and faith in it *as truth*. The trustful acceptance of the truth revealed by Christ brings with it the consecration of our spirit to God. In such faith and consecration our salvation lies." **whereunto,**[g] to wh. salvation, etc. **to . . Christ,**[h] see on 1 Th. ii. 12.

the Christian calling

e 1 Pe. i. 2; 2 Ti. ii. 19.

f Ja. i. 18.

g 2 Ti. ii. 10.

h 1 Pe. v. 10; Jo. xvii. 22.

The grand race.—I. The course, with the goal at the end. This running of God's Word is to be—1. Over all the world; 2. In men's hearts. II. The starting-point—this runner—this Word of God—started from the very scene of the Fall. III. The competitors. We have in this grand race—1. The Bible against all other books; 2. The news of the Gospel against all other news besides; 3. The truth against all lies; 4. Mercy against judgment. IV. The spectators—many—heaven—earth—hell. V. The crown of victory—the crown of saved souls, and of a regenerated world.—*J. Edmond.*

Gratitude for election.—A good man, who had been for a long time perplexed about the doctrine of election, as fearing he was not among the number chosen, resolved one day to fall down upon his knees and give thanks to God for having elected *some* to everlasting life, though *he* should be passed

"The imagination and the feelings have each their truths, as well as the reason. The absorption of the three, so as to concentrate them in the same point, is one of the universalities requisite in a true religion."—*Hare.*

by. He did so, and the happy consequence was, that while thus engaged, he obtained assurance of his own personal election, and was freed from his perplexity.

15—17. therefore . . fast, see on 1 Th. iii. 8; and 1 Co. xvi. 13; and Ph. iv. 1. **and hold,** etc., see on 1 Co. xi. 2. **now,** etc.,[a] concluding prayer. **which . . us,**[b] and given many proofs of His love. **and . . consolation,** comfort that shall outlast all trial. **and . . hope,**[c] good as to *foundation* and *object*. **grace,** all is of grace. **comfort**[d] **. . stablish,**[e] God the source of consolation and consistency. **in . . work,** "fr. whom all just counsels and all good works do proceed."

Everlasting consolation.—What are our consolations? (1) That God has forgiven us. (2) That His promises are Yea and Amen in Christ. (3) That all things work together for our good. (4) That because Christ lives we shall live also, and live with Him.—*Spurgeon.*

Hope and steadfastness.—A good Methodist in a prayer-meeting said that when, many years since, he crossed the ocean he was much in the habit of looking over the ship's side, particularly near the prow, and watching the vessel as she steadily ploughed her way through the waves. Just under the bowsprit was the image of a human face. The face to him came to be invested with wondrous interest. Whatever the hour or the weather that face seemed ever steadfastly looking to port. Sometimes in great tempests the waves would completely submerge the face of his friend. But as soon as the vessel recovered from its lurch, on looking again over the ship's side, the placid face was still seen faithfully looking out for the port. "And so," he exclaimed, "I humbly trust it is in my own case. Yea, whatever the trials of the past, the toils and disappointments of the present, by the grace of God I am still looking out for port, and not long hence I anticipate a triumphant and abundant entrance."—*W. Baxendale.*

a good hope

a Jo. x. 30.

b 1 Jo. iv. 10; Re. i. 5; 1 Pe. i. 3.

c Ro. v. 5; 2 Co. xiii. 14.

d 2 Co. i. 3.

e 1 Co. i. 8.

"He will never enjoy the sweets of the spring, nor will he obtain the honeycombs of Mount Hybla, if he dreads his face being stung, or is annoyed by briars. The rose is guarded by its thorn, the honey is defended by the bee."—*Fr. the Lat.*

"From the lowest depth, ther is a path to th loftiest height."—*Carlyle.*

CHAPTER THE THIRD.

1, 2. pray . . us, see on Col. iv. 3. **may . . course,**[f] *R. V.* "may run." Cf. Ps. cxlvii. 15. **glorified,** in its great successes. **as . . you,** as successful in Achaia as it was in Macedonia. **unreasonable,**[g] perverse. **wicked,** evil-minded. **for . . faith,**[h] hence their perverseness.

Lacking the essential.—I. What faith is. 1. It is taking God at His word. II. Whence faith comes. 1. From God's grace (Eph. ii. 8; Rom. xii. 3); 2. From God's Word (Rom. x. 17; 2 Tim. iii. 15); 3. From God's working (1 John v. 1; Col. ii. 12); 4. From man's heart (Rom. x. 10; vi. 17). III. How faith works. 1. It overcometh the world (1 John v. 4); 2. It purifieth the heart (Acts xv. 8, 9); 3. It worketh by love (Gal. v. 6).—*Archd. Richardson.*

The secret of revivals.—Mr. Finney tells of a pastor who was constantly successful—enjoyed a revival every year for twelve years, and could not account for it—till one evening at a prayer-meeting a brother confessed that for a number of years past he had been in the habit of "*spending every Saturday night, until midnight,* in prayer for his pastor the next day." That explained the secret, in part, at least. Such a man praying would make any ministry successful.

pastors to be prayed for

f Ma. ix. 38.

g Ro. xv. 30, 31.

h Ep. ii. 8.

"No man can hinder our private addresses to God: every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the ya tar."—*Jeremi-Taylor.*

3—5. faithful, see on 1 Co. x. 13. **keep . . evil,**[i] *R. V.* "guard you from the evil one." **we . . Lord,** in His grace, not in our influence or authority. **the . . God,**[j] as the constraining principle of the new life. **the . . Christ,**[k] better, "the patience of Christ:" patience such as Christ exhibited.

How to excite love.—I. Human methods of producing love. By—1. Communicating knowledge; 2. Speculating on natural religion; 3. Unfolding the moral law. II. The Divine method: 1. The manifestation of his love in Christ; 2. The shedding forth of the Holy Spirit.—*Wythe.*

The love of God.—It is sometimes difficult when we meet the expression, "the love of God," to discriminate whether it means God's love to us, or our love to God. But the truth is, they are one and the same thing. We cannot love God, but as He loves us; it is the consciousness of His love to us which makes our love to Him. Just as any object I see is only an image of the object

God's faithfulness

i 2 Pe. ii. 9; 1 Jo. v. 18.

j Ga. v. 22; Jude 20, 21.

k Ro. ii. 7; He. xii. 1; Ja. v. 7, 11.

"The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day. Total freedom from change would imply to-

tal freedom from error; but this is the prerogative of Omniscience alone."—*Colton.*

formed on the retina of my eye, so whatever love I feel is only the reflection of the love of God laid upon my heart; and the ray which lays the image is the Spirit of God. The love of the saints in heaven is the brightest and truest because the Original is nearest and dearest.—*J. Vaughan.*

indolence

a 1 Ti. v. 18; Ma. x. 10; 2 Co. xi. 9.

"Religion is the whole Bible; sects pick out a part of it. But what whole? The living whole, to be sure; not the dead whole. The Spirit! not the letter."—*Anon.*

6—9. Some members of the Church were of an idle and improvident disposition. The Day of the Lord, they supposed, was imminent, and worldly occupations would therefore soon be at an end; the only business worth minding any longer, so they said, was to prepare for His coming. Their conduct was likely to bring discredit on the whole community; and they did it a material injury, by throwing the burden of their maintenance on their hard-working and charitable brethren.—*Camb. B.* **now . . withdraw,** fr. the company of. See on 1 Co. v. 11—13. **for,** etc., see on 1 Th. ii. 10, and 1 Co. xi. 1. **neither,** etc., see on Ac. xviii. 3; and xx. 34; and 1 Co. iv. 12. **not . . power,**[a] *R.V.* "the right," see on 1 Co. ix. 12. **but . . us,** in forbearance towards the weak; in loving the flock better than the fleece; but more esp. in setting an example of industry.

Influence of evil.—Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that, whenever he did so, his pencil took a taint from it. "Apply this," adds Bishop Horne, "to bad books and bad company."

busybodies

b Ge. iii. 19.
c 1 Pe. iv. 15; 1 Ti. v. 13.
d 1 Ti. v. 8.

"Laziness begat wearisomeness, and this put men in quest of diversions, play, and company, on which, however, it is a constant attendant; he who works hard has enough to do with himself otherwise."—*La Bruyère.*

10—12. that . . work,[b] see on Ep. iv. 28. **working . . busybodies,**[c] indolence the parent of mischief. Idle hands do Satan's work. **quietness,** without complaining. **work,**[d] at some honest trade. **and . . bread,** and not other people's. See on 1 Th. iv. 11.

In the *Teaching of the Twelve Apostles*, probably the oldest Post-Apostolic writing extant, there is a remarkable warning addressed both to givers and receivers of alms, which illustrates this passage: "Blessed is he that giveth according to the commandment, for he is guiltless. Woe to him that takes! For if indeed one takes out of necessity, he will be guiltless; but he who takes without need shall give account why he took, and for what purpose; and thrown into prison he will be examined respecting his conduct, and will not come out thence until he has paid the uttermost farthing. Moreover, concerning this matter it has been said: Let thine alms sweat into thy hands, until thou knowest to whom thou shouldst give."

The danger of idleness.—Master Greenham, a Puritan divine, was once waited upon by a woman who was greatly tempted. Upon making inquiries into her way of life, he found she had little to do, and Greenham said, "That is the secret of your being so much tempted. Sister, if you are very busy, Satan may tempt you, but he will not easily prevail, and he will soon give up the attempt." Idle Christians are not tempted of the devil so much as they tempt the devil to tempt them.—*Spurgeon.*

well-doing

e 1 Co. xv. 58.
f Ma. xviii. 17.
g Le. xix. 17; Ga. vi. 1.

"Never did any soul do good but it became readier to do the same again with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy, which made the practiser still more in love with the fair act."—*Shaftesbury.*

"Your actions, in passing, pass not away, for every good work is a grain of seed for eternal life."—*Bernard.*

13—15. be . . doing,[e] see on Ga. vi. 9. **have . . him,**[f] see on *v.* 6. **ashamed,** and show it by turning fr. his evil way. **enemy,** who opposes the truth intentionally. **brother,**[g] who is weak or thoughtless.

Weariness in well-doing.—I. The causes tending to failure in well-doing: 1. Love of ease; 2. The necessity of self-denial; 3. False humility; 4. Deficient co-operation; 5. The fact that, in God's cause, the object and effect of well-doing are much less palpable than in some other provinces of action; 6. Distrust in God. II. Some motives against being weary: 1. The consciousness and the pleasure of pleasing God; 2. This is the fittest introduction and discipline for the other world; 3. No relief is gained by yielding to weariness.—*Foster.*

Christian activity.—Dr. Adam Clarke said that "the old proverb about having too many irons in the fire was an abominable old lie. Have all in it—shovel, tongs, and poker." Wesley said, "I am always in haste, but never in a hurry: leisure and I have long taken leave of each other."

benediction

16—18. Lord . . means, see on 2 Co. xiii. 11, and 1 Th. v. 23. **with you all,** not excluding the "brother walking disorderly," who even more than others needs the presence of *the Lord* and the virtue of His *peace.* **the . . hand,** *lit.* "the salutation with my own hand—of Paul." In the last word the Apostle's formal signature is attached. Pen in hand, he adds the brief concluding sentences to the letter, lying now all but complete before him. (See on

1 Co. xvi. 21, and Col. iv. 18.) **token**, to provide against forgery. (See on ii. 2.) **the grace**, etc., see on 1 Th. v. 28.

Token, a *mark*, or sign.

The nature of peace.—Peace is love reposing. It is love on the green pastures; it is love beside the still waters. It is that great calm which comes over the conscience when it sees the atonement sufficient, and the Saviour willing. It is unclouded azure in a lake of glass. It is the soul which Christ has pacified, spread out in serenity and simple faith, and the Lord God, merciful and gracious, smiling over it.—*Hamilton.*

THE PASTORAL EPISTLES OF ST. PAUL.

THE FIRST EPISTLE OF PAUL TO TIMOTHY.

Introduction.

I. **Author,** PAUL. Of this there was never the least doubt in the anc. Ch. 1. External test.: (1) They [*i.e.*, both Episs.] are in the Peschito-Syriac version wh. was made in 2d cent. (*Alford*); (2) They are used by the Apostolic Fathers, the Greek Apologists, the Early Heretics; have the witness of the Ancient Versions and the Ancient Churches; and are acknowledged alike by Historian, Canon, and Council (*Camb. B.*). 2. Internal test.: (1) Subjects discussed; (2) Accordance with P.'s gen. style (*Ellicott*). If we look at the Pastoral Epistles we find no new doctrine inculcated. The two notes which are struck again and again are (1) "Hold fast the tradition, the deposit of the faith," and (2) "Preserve order in the Church." In short, this group of Epistles constitutes St. Paul's last will and testament in which he gives his final instructions for the maintenance and continuity of the faith." The conclusion, which we may draw with confidence, from both the external and internal evidence, is that all three Epistles are the genuine work of St. Paul and belong to the last years of his life, A.D. 66, 67. "The three stand or fall together. Every attempt to prove one of them Pauline and the others forgeries has failed from its inherent inconsistency." They *stand* (*Humphreys*). II. **Time,** A.D. 66 or 67 (*Ellicott*). III. **Place,** MACEDONIA (*Cony. and How.*, etc.). IV. **To whom,** TIMOTHY. A Lycaonian, born in Derbe or Lystra, where he was religiously trained (2 Ti. i. 5). Prob. convert. by Paul during his first visit to Lycaonia (A.D. 45, Ac. xiv. 6, 7). Taken, on the second visit, to be P.'s companion, and circumcised (A.D. 51, Ac. xvi. 1 *ff.*). Sent fr. Berea to Thess. (xvii. 14; 1 Th. iii. 2); with Silas joins P. at Cor. (A.D. 52, Ac. xviii. 5; 1 Th. iii. 6), and remains with P. (1 Th. i. 1; 2 Th. ii. 1); with P. at Eph. A.D. 57, Ac. xix. 22); sent thence to Cor. (Ac. xix. 22; 1 Co. iv. 17; xvi. 10); again with P. (A.D. 58, 2 Co. i. 1; Ro. xvi. 21). Journeys with P. fr. Cor. to Asia (Ac. xx. 4); with P. in Ro. (A.D. 62 or 63, Col. i. 1; Phi. i. 1; Phil. i. 1). Left by P. in charge of Ch. at Eph. (A.D. 66 or 67; 1 Tim.). Receives 2d Epis., and sets out to join P. at Ro. (A.D. 67 or 68). Ecclesiastical trad. makes T. the 1st Bp. of the Ch. at Eph. and holds that he suffered martyrdom under Domitian or Nerva (*Bleek*). V. **Design,** TWOFOLD: 1. To exhort T. to counteract the developing heresies of the age; 2. To instruct him in all his duties as overseer of the Ch. at Eph. (*Ellicott*). VI. **Peculiarities.** "In no other books in the Bible do we find so many directions respecting the pastoral care of Churches. The title is much less appropriate to 2 Timothy than to the other two Epistles. All three are both pastoral and personal; but while 1 Timothy and Titus are mainly the former, 2 Timothy is mainly the latter. The three taken together stand between the other Epistles of St. Paul and the one to Philemon. Like the latter, they are personal. And, as being official rather than private letters, they are evidently intended to be read by other persons besides Timothy and Titus" (*Camb. B.*). These Episs. cont. some remarkable expressions; as (1) "*Faithful is the saying*" (1 Ti. i. 15; iii. 1; iv. 9; 2 Ti. ii. 11), appropriate to the time when the Apos. would leave "faithful sayings" to the Ch.; (2) "*Wholesome doctrine*" (1 Ti. i. 10); "*Wholesome words*" (1 Ti. vi. 3); "*Wholesome speech*" (2 Ti. i. 13), etc., words suited to a time when the Ch. was suffering fr. profitless questions, idle talk, etc. (1 Ti. i. 4; iv. 7; 2 Ti. ii. 17; iv. 4) (*Wordsworth*).

Synopsis.

(*According to Bengel.*)

I. **The Inscription**.....i. 1, 2

II. **The Instruction**—

i. GENERAL 3–19

ii. PARTICULAR—

1. On prayer, etc .....ii. 1–12
2. Qualifications of a Bp.....iii. 1, 2
3. On deacons, etc.....3–13
4. Things to be taught.....14—iv. 3
5. To be avoided.....4, 5
6. To be observed.....7–13
7. Duties to persons.....v. 1—vi. 1, 2
8. Teachers of error, etc.....3–19

III. **Conclusion**.....20, 21

CHAPTER THE FIRST.

"This Epistle falls into two main divisions, of which the first continues down to the 13th verse of chap. iii. It treats of three different subjects: Christian doctrine; Christian worship; and the Christian ministry."—*Exp. Bib.*

salutation

1, 2. Apostle.[a] **Saviour.**[b] **Jesus Christ . . our hope,** a token of the later Apostolic age. Christ, who is at first in His own words "the Light," "the Way," "the Truth," "the Life," is in the epistles of the first captivity "our peace," Eph. ii. 14, "the hope of glory," Col. i. 27, and now towards the days of the second captivity simply "our hope."—*Humphreys.* **Timothy** (see Intro.). "In the relation of St. Paul to Timothy we have one of those beautiful friendships between an older and a younger man which are commonly so helpful to both."—*Plummer.* **my . . faith,** *R. V.* "my true child in faith." Tim., a convert of the Apos. Paul. "At Corinth, as at Lystra, Iconium, and Philippi, Timothy became prominent for his zeal as an evangelist."

Christ our hope.—I. What does this name involve? II. What does it demand?—Christ—I. Can be our hope, for He is the true God. II. Will be our hope, for He is the Mediator between God and man. III. Must be our hope, for there is salvation in no other.—*Oosterzee.*

Submission to the will of God.—Socrates, when the tyrant threatened death to him, told him he was willing. "Nay, then," said the tyrant, "you shall live against your will." "Nay, but," said Socrates, "whatever you do with me, it shall be my will." And a certain Stoic, speaking of God, said, "What God wills I will; what God wills not I will not; if He will that I live, I will live; if it be His pleasure that I die, I will die." Ah! how should the will of Christians stoop and lie down at the foot of God's will! "Not My will, but Thine, be done."—*Venning.*

a Lu. vi. 13.

b Ro. i. 1; Ga. i. 1.

"This comforts me, that the most weather-beaten vessel cannot properly be seized upon for a wreck, which hath any quick cattle remaining therein. My spirits are not as yet forfeited to despair, having one lively spark of hope in my heart because God is even where He was before."—*T. Fuller.*

right and wrong teaching

3, 4. Ephesus, see Intro. to Ep. to Eph. **Macedonia,**[c] it seems impos. to harmonize this with any journey named in the Acts.[d] **charge,** command authoritatively. **some,** certain persons. **fables,** Rabbinical fabrications. **endless,** interminable, disconnected. **genealogies,** with wh. prob. the fables were blended. **minister,** *R. V.* "minister questionings."[e] **godly edifying,** "a dispensation of God"—the divine *economy* or scheme of salvation to be apprehended *by faith.*

Self-made gospels useless.—When some men come to die, the religion which they have themselves thought out and invented will yield them no more confidence than the religion of the Roman Catholic sculptor who, on his death-bed, was visited by his priest. The priest said, "You are now departing out of this life!" and, holding up a beautiful crucifix, he cried, "Behold your God, who died for you." "Alas!" said the sculptor, "I made it." There was no comfort for him in the work of his own hands; and there will be no comfort in a religion of one's own devising. That which was created in the brain cannot yield comfort to the heart. The man will sorrowfully say, "Yes, it is my own idea; but what does God say?"—*Spurgeon.*

c Ac. xvi. 9; Ro. xv. 26; 2 Co. viii. 1; ix. 2; 1 Th. iv. 10.

d "These objections are so grave that we seem justified in remanding this journey to some time *after* the first impris. at Ro., and, consequently, *beyond* the period included by Lu., in the Acts."—*Ellicott.*

e 2 Ti. ii. 14, 23; Tit. iii. 9; Col. ii. 8.

ignorant teachers

5—7. commandment, *R. V.* "the charge." The verb or noun occurs seven times in this Epistle, and as thus constantly present to St. Paul might almost give a second title to the Epistle of "The Chief Pastor's *Charge.*" **charity,**[f] see on Ga. v. 14. **out of,** prompted by. **a . . heart,** free fr. selfishness. **and . . conscience,** a c. cleansed by blood of Christ, having pure motives. **unfeigned,** undissembled, true, real. **swerved,** missed their aim. **unto . . jangling,** foolish speaking. **neither . . affirm,** *i.e.*, "the assertions they made and the subjects on wh. they made them."—*Ellicott.*

A good conscience.—I. What a good conscience is:—1. Conscience must be enlightened; 2. When enlightened, it requires to be appeased; 3. It is "*good*" only when appeased in a way of sanctification. II. Its importance and necessity:—1. The judge is enthroned in you by God Himself, and cannot be cast down; 2. A good conscience is capable of conveying to the soul a great and solid peace; 3. It imparts great strength and spirit through all the journey of life; 4. Subjection to its dictates and decisions anticipates and prevents an adverse verdict in the great day.—*Katterns.*

f 1 Co. xiii. 13; 1 Jo. iii. 18, 19; 1 Pe. i. 22.

"A knowing man will do that which a tender conscience man dares not to do, by reason of his ignorance; the other knows there is no hurt; as a child is afraid to go into the dark when a man is not, be-

cause he knows there is no danger."—*Selden.*

"Conscience is like a clock; it is meant to indicate soul time. But a man can set his conscience, or he can let it run down."

Unfeigned faith.—An agnostic (or infidel), being present one day in a circle of refined people, was surprised when told that a certain lady, noted for her intelligence and her boldness and originality of thought, was a firm believer in the sacred Scriptures. He ventured to ask her at the first possible opportunity, "Do you believe the Bible?" "Most certainly I do," was her instant and unhesitating reply. "Why do you believe in it?" he queried again. "Because," she confidently added, "I am acquainted with the Author." Poor souls, that know not God in Christ as their Saviour, think, like the leaders of our nineteenth century philosophical infidelity, that He is "unknowable," and so reject His Word. But true believers have a blessed acquaintance with both.—*Bib. Ill.*

lawful use of the law

8—11. we . . good,[a] "yet we are all aware," a correction or concession. **if . . lawfully,** obeying it as an act of duty, not relying upon it; in the hands of a teacher, as a means of awakening the profane. "The false teachers, assuming that it *was* designed for the righteous man, urged their interpretations of it as necessary appendices to the Gospel."—*Ellicott.* **law . . man,**[b] who, bringing forth the fruits of the Spirit,[c] needs not the terrors of the law to persuade him to holiness of life. **but for,** etc., to restrain such by its penalties. **men-stealers,**[d] slave-dealers. This classing of slavery with such crimes shows its enormous guilt.[e] **sound doctrine,** healthy teaching. **glorious gospel,** Gospel of the glory; the glad tidings of the glory of God.[f] **which . . trust,** to preach[g] and live it.

The lawful and unlawful use of law.—I. Its unlawful use. Law, in Paul's sense, means constraint, expressing itself in the two forms of custom and maxim. The whole law falls into two divisions, therefore—the ceremonial, constraining life by customs—the moral, guiding by rules and maxims. We make an illegitimate use of law when we—1. Expect by obedience to it to make out a title to salvation; 2. Use it superstitiously—unnatural restraints—false reverence; 3. Use it as if the letter of it were sacred. II. Its lawful use: 1. As a restraint to keep outward evil in check; 2. As a help to acquire, by degrees, right principles and a right spirit.—*Robertson.*

Design of the law.—An American gentleman said to a friend, "I wish you would come down to my garden and taste my apples." He asked him about a dozen times, but the friend did not come, and at last the fruit-grower said, "I suppose you think my apples are good for nothing, so you won't come and try them." "Well, to tell the truth," said the friend, "I have tasted them. As I went along the road I picked up one that fell over the wall, and I never tasted anything so sour in all my life; and I do not particularly wish to have any more of your fruit." "Oh," said the owner of the garden, "I thought it must be so! Those apples around the outside are for the special benefit of the boys. I went fifty miles to select the sourest sorts to plant all around the orchard, so the boys might give them up as not worth stealing; but if you will come inside you will find that we grow a very different quality there, sweet as honey." Now you will find that on the outskirts of religion there are a number of "Thou shalt nots," and "Thou shalts," and convictions and alarms; but these are only the bitter fruits with which this wondrous Eden is guarded from thievish hypocrites. If you can pass by the exterior bitters, and give yourself up to Christ and live for Him, your peace shall be like the waves of the sea.—*Spurgeon.*

thanks for being in the ministry

12—14. enabled, given me inward strength for my work. **faithful,** trusty. **ministry,** better, "appointing me for service." "He showed that He counted me faithful by giving me work." **who . . injurious,**[h] "he had not, like the worse part of the blaspheming and persecuting Pharisees, sinned against his better convictions; he had not deliberately set at naught the counsel of God, and defied Heaven to its face."—*Fairbairn.* **because . . unbelief,**[i] "his ignorance did not give him any claim on God's mercy, but merely put him within the pale of its operation." **grace . . abundant,**[j] "the Apostle is not endeavoring to extenuate his own culpability, but to justify and magnify the Divine compassion." **faith . . love,** the concomitants of that grace. **in . . Jesus,** in whom we possess these graces.

How encouraging a faith is this faith in the mercy of God!—It awakens us—I. To sincere humility; II. To steadfast patience; III. To heartfelt repose; IV. To a thankful joy.—*Lindemann. The signs of a true conversion shown in the example of Paul.*—I. What it is. II. What is its purpose. III. How it originates.—*Monod.*

a Ro. vii. 12.
b Ga. iii. 11, 21; Ro. x. 4.
c Ga. v. 22, 23.
d Ex. xxi. 16.

"God's ministers and all who have the duty of instructing others will need to lay to heart the warning which St. Paul gives to his followers Timothy and Titus."—*Plummer.*

e "No theft of a man's goods can be compared with that most atrocious act, wh. steals *the man himself*, and robs him of that free will wh. is the first gift of his Creator. And of this crime all are guilty who, whether directly or indirectly, are engaged in, or uphold fr. whatever pretence, the making or the keeping of slaves."—*Alford.*
f 2 Co. iv. 6; Ex. xxxiii. 18, 19; Ep. iii. 8.
g 1 Co. ix. 17; Ga. ii. 7; 1 Th. ii. 4; Tit. i. 3; Ro. xv. 15.

h Ac. viii. 3; ix. 1; xxii. 4; Ga. i. 13.
i Lu. xxiii. 34; Jo. ix. 39.
j 1 Co. xv. 10; Ep. ii. 8.

"If we adopt the wider rendering, then it is evident that the blessing for which St. Paul expresses heartfelt gratitude, and which he cites as evi-

Once a persecutor, afterwards a minister.—Several years ago, a charity sermon was preached in a dissenting chapel in the west of England ; and when the preacher ascended the pulpit, he thus addressed his hearers :—" My brethren, before I proceed to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was within the walls of this house. Upon that very evening there came three young men, with the intention not only of scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After a few words, one of them said with an oath—' Let us be at him now ;' but the second replied, ' No, stop till we hear what he makes of this point.' The minister went on, when the second said, ' We have heard enough, now throw !' But the third interfered, saying, ' He is not so foolish as I expected, let us hear him out.' The preacher concluded without having been interrupted. Now mark me, my brethren—of these three young men, *one* was executed a few months ago at Newgate, for forgery ; the *second* lies under sentence of death at this moment in the jail of this city for murder ; the other (continued the minister with great emotion), the *third*, through the infinite grace of God, is even now about to address you—listen to him."

dence of Divine compassion and forgiveness, is not the call to be an Apostle, nor *exclusively* the call to be a minister of the Gospel, in which only a limited number of us can share ; but also the being appointed to any service in Christ's kingdom, which is an honor to which all Christians are called." —*Plummer.*

15. faithful, trusty, sure, worthy of credit. **saying,** a Christian axiom. **all,** universal. **acceptation,** reception " by all the faculties of the whole soul." **came . . world,** His birth an advent, not a beginning. **to . . sinners,**[a] by suffering, as their substitute, the punishment their sins had incurred. **of . . chief,** to deep humility a man's own sins seem to be the chief and only ones in his sight.

a faithful saying

a Lu. v. 32 ; xix. 10 ; Ro. v. 8 ; 2 Ti. i. 9, 10.

" And they who fain would serve Thee best
Are conscious most of wrong within."

"A system which had no place for the forgiveness of sin had also no place for the Divine compassion, which it is the purpose of the Gospel to reveal. How very real this compassion and forgiveness are, and how much human beings stand in need of them, St. Paul testifies from his own experience, the remembrance of which makes him burst out into thanksgiving."—*Plummer.*

Christmas.—I. The coming of Christ to the world is the chief fact in its history. II. Opposition to Christianity is the greatest sin in the world's history. III. The pardon of this sin is the chief display of mercy in that history. IV. These facts demand the attention of man above all other facts in that history.—*Morris.*

A Gospel text.—One of the London City Missionaries relates the following : Some years ago, a large grant of copies of *The British Workman* was made to the London City Mission, a portion of which was allotted for my district. Some time after distributing my share of that grant, I visited a man who was very ill. After some conversation, I said, " Well, my friend, the best news that any one can ever bring you is contained in this text from the Bible, ' This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' " His face was immediately lit up with a smile, and raising himself in the bed, he pointed to the patched window and said, " Oh, sir, I know that already. Look there : that's a piece of the paper you once gave me. My wife tore it up, and mended the window with just that piece of it that has that text on it. And since I've laid here, day after day, I've read it over and over till I've got it off by heart." The City Missionary adds : " I believe the Holy Spirit made that text on the patched window a blessing to the man's soul."—*Bib. Ill.*

16, 17. cause, end. **first,** chief (v. 15). **all,** the fulness of. **for . . them,**[b] to exhibit a pattern for them. **which . . everlasting,** that they might have the greatest encouragement for the fullest trust. **eternal,** of the ages. **immortal,** incorruptible. **only . . God,** omit " *wise.*" **for . . ever,**[c] to the ages of the ages.

the apostle a pattern

b Ro. xv. 4.

c 1 Ti. i. 15, 16; Ro. xvi. 27 ; Jude 25 ; Ps. x. 16 ; Da. vii. 14 ; He. ix. 14; 1 Ch. xxix. 10, 11.

The character and conversion of Saul of Tarsus.—I. The sinfulness of his life before his conversion : 1. A blasphemer ; 2. A furious persecutor ; 3. An injurious neighbor. II. His conversion : 1. How it was effected by Christ ; 2. The effect it produced—at that time—in future years. III. Christ's design in his conversion. Here is—1. The pattern of the infinite merit of Christ's death ; 2. The unquestionable willingness of Christ's heart ; 3 The great design of Christ's Gospel ; 4. The pattern of the renovating power of Christ's grace. Application :—(1) Despair not of the conversion of any ; (2) Presume not on God's mercy.—*Sherman.*

The Apostle a pattern.—The word " pattern " in the original is expressive, a pattern from which endless copies may be taken. You have heard of stereotype printing : when the types are set up, they are cast—made a fixed thing,

"It is no small encouragement to a sick man to hear of some that have been cured of the same disease as his own, and that in a higher degree of prevalence."—*Flavel.*

so that from one plate you can strike off hundreds of thousands of pages in succession, without the trouble of setting up the types again. Paul says, "That I might be a plate never worn out—never destroyed; from which proof impressions may be taken to the very end of time." What a splendid thought, that the Apostle Paul, having portrayed himself as the chief of sinners, then portrays himself as having received forgiveness for a grand and specific end, that he might be a standing plate from which impressions might be taken forever, that no man might despair who had read his biography.—*Cumming.*

18—20. charge, command. **prophecies,** "predictions suggested by the Spirit."[a] **that . . warfare,**[b] rather render the whole clause "that in them thou mayest war the good warfare;" in them as his heavenly armor—to ward off scorn from without and doubt from within. **holding,**[c] having. **put,** thrust, deliberately. **shipwreck,**[d] *i.e.*, faith is wrecked when conscience is thrust away. **Hymenæus,** prob. the heretical teacher of 2 Ti. ii. 17. **Alexander,** acc. to *Alf.*, prob. the A. of 2 Ti. iv. 14; but *Ellic.* says, prob. not; nor yet the A. of Ac. xix. 33. **whom . . Satan,** "it is scarcely doubtful that St. Paul delivered Hymenæus and Alexander to Satan, in order that Satan might have power to afflict their bodies (just as he was allowed power over the body of Job), with a view to their spiritual amelioration."—*Plummer.* **learn,** be disciplined, taught by punishment.

The good warfare.—I. The Christian's present state: 1. Warfare; 2. A good warfare. II. The Apostle's recommendation to attention to duty—"holding faith," which teaches us—1. To guard against a sudden attack; 2. To watch especially on the weakest point; 3. To prevent the co-operation of our enemies; 4. To crush the enemy within; 5. To fight in unison with our fellow-soldiers.—*Anon.*

A good conscience.—We have compared conscience to the eye of the soul. We may also compare it to the window of the soul. A window is of use for letting light into a room; and also for looking through that you may see what is outside of the window. But if you want a good, correct view of the things that you are looking at through a window, what sort of glass is it necessary to have in the window? Clear glass. Suppose that the glass in the window, instead of being clear glass, is stained glass; one pane red, another blue, another yellow, and another green. When you look through the red glass, what color will the things be that you are looking at? Red. And so when you look through the blue glass, all things will be blue. They will be yellow when you look through yellow glass, and green when you look through the pane of that color. But suppose you have thick heavy shutters to the window, and keep them closed, can you see anything through the window then? No. And can you see anything in the room when the shutters are closed? No. It will be all dark. And conscience is just like a window in this respect. You must keep the shutters open, and the windows clean, so that plenty of pure light can get in, if you want to see things properly. God's blessed Word, the Bible, gives just the kind of light we need to have a good conscience.—*Wilson.*

[a] "The allusion is to prophecies uttered, as is supposed, at or before his ordination, given then for the purpose of encouraging the Church to make, and Timothy to accept, the appointment, in view perhaps of his extreme youth, and possibly also slender frame."—*Fairbairn.*

[b] 1 Ti. vi. 12.

[c] 1 Ti. iii. 9; Tit. iii. 8; Ja. ii. 17.

[d] Jude 3, 4; 1 Jo. ii. 19.

CHAPTER THE SECOND.

prayer for all men

1, 2. first, "as my first special injunction after my general charge and commission." **supplications, prayers,** in the first word there is, from its derivation, the idea of a felt "want" and petition for its supply. In the second, the idea of vow and "worship towards" God.—*Camb. B.* **intercessions,**[e] "the idea of a personal interview and solicitation, such as Abraham's for Sodom."

Duty of praying for rulers.—We should pray for rulers, because—I. It is only a becoming acknowledgment of that superintending Providence which overrules the affairs of nations; II. Of their agency in accomplishing or frustrating the ends of civil government; III. Their duties are often difficult as well as important; IV. This tends to the welfare of the country, by making good citizens; V. This has a salutary influence on rulers; VI. It tends to prevent the prevalence or diminish the mischief of party spirit.—*Dr. Porter.*

Gordon and intercessory prayer.—Canon Wilberforce told the following characteristic incident about General Gordon:—"Just before General Gordon started, as he believed for the Congo, he sent to a prayer-meeting over which

[e] Nu. xiv. 19, 20; 1 S. xii. 23; Ex. xxxii. 11; 2 Ch. xxx. 18—20.

"Directly he enters into detail he mentions 'kings and all that are in high place;' and in St. Paul's day not a single king, and we may almost say not a single person in high place, was

the Canon was presiding, asking for the prayers of those assembled. He said in his letter, 'I would rather have the prayers of that little company gathered in your house to-day than I would have the wealth of the Soudan placed at my disposal. Pray for me that I may have humility and the guidance of God, and that all spirit of murmuring may be rebuked in me.' When he reached London on his return from Brussels, and his destination was changed, the General sent the Canon another message, 'Offer thanks at your next prayer-meeting. When I was upborne on the hearts of those Christians I received from God the spiritual blessing that I wanted, and I am now calmly resting in the current of His will.' "—*Bib. Ill.*

3, 4. this, *i.e.*, the subject of *v.* 1. **good,** fitting, proper. **of . . Saviour,**[a] our Saviour, God. **who . . saved,**[b] *R. V.* "who willeth that all men should be saved." Chrysostom's comment is, "If He willed to save all, do thou will it also; and if thou willest, pray for it." **truth,**[c] practical, saving truth.

The will of God that all men should be saved.—I. No mere show, or pretence of will, but a right earnest will. II. No inactive will, but mighty, and working for the good of all. III. No absolute and despotic will, but a conditioned and holy will, against which the stiff-necked enmity of unbelief can hold out to its own eternal shame.—*Oosterzee.*

Neglecting salvation.—Most of the calamities of life are caused by simple neglect. By neglect of education children grow up in ignorance; by neglect a farm grows up to weeds and briars; by neglect a house goes to decay; by neglect of sowing a man will have no harvest; by neglect of reaping, the harvest would rot in the fields. No worldly interest can prosper where there is neglect; and why may it not be so in religion? There is nothing in earthly affairs that is valuable that will not be ruined if it is not attended to—and why may it not be so with the concerns of the soul?

5—7. Mediator,[d] **. . Jesus,** "the human nature of Christ is specially mentioned as being the state in wh. His mediatorial office was visibly performed." **himself,**[e] this was the price of our redemption. **ransom,** "the price[f] paid for the redemption of a captive from slavery." **testified,** to be set forth, borne witness to. **in . . time,**[g] the time wh. God had appointed. **preacher,**[h] a herald. "St. Paul is always filled with his special mission to proclaim the universality of the Gospel, and appropriately recalls his commission as teacher of the Gentiles."—*Humphreys.*

The Mediator.—I. The work of Christ as a Mediator. It was—1. To make peace; 2. To give satisfaction to Divine justice; 3. To give satisfaction by magnifying the law; 4. To make intercession for His people; 5. To turn them from their sins. II. His singular fitness for this work, as it results from—1. The constitution of His person—His humanity—His Divine nature; 2. The peculiar relation He stands in both to God and His people.—*Hall.*

Qualifications of a Mediator.—Preached in the evening to a congregation of natives. Many Brahmins were present. They appeared to be delighted with Christ's Sermon on the Mount. Speaking to them of all men being sinners, and of the impossibility of being accepted of God but through a mediator, they replied, "This is true; we must have a mediator." I said, "Who will be our mediator?" They replied, "Some holy man." I then said, "But who will be *his* mediator? You have said all men are sinners, consequently all holy men are sinners." They admitted this, and said, "The question I had asked was a very deep one, and required wisdom to answer it." I replied, "We require a person who was without sin to be *our* mediator," and I was going to tell them of Jesus Christ, when one said, "Yes, Jesus Christ, who is God's equal, became incarnate; the sins of mankind were cast upon Him, and by dying He made atonement for our sin, and whosoever believes in Jesus becomes interested in His mediation." I was delighted to hear this from the lips of a heathen.—*Fyvie.*

8—10. will,[i] desire. **holy,**[j] free fr. sin, pure. With oustretched arms and uplifted palms was the Oriental and Roman attitude. "The folding together of the hands in prayer has been shown to be of Indo-Germanic origin."—*Ellicott.* **doubting,** *R. V.* "disputing." **shamefacedness,** shamefastness, *i.e.*, held fast by an honorable shame, "wh. shrinks fr. overpassing the limits of womanly reserve and modesty." **sobriety,** "habitual inner self-government." **braided,**[k] etc., special adornments inconsistent with Christian simplicity. **but,** in the place of this carnal, worldly adornment. **with . . works,** works of piety, charity, etc.

a believer."—*Exp. Bib.*

"Uneasy lies the head that wears a crown."—*Shakespeare.*

God's will concern. all men

a 2 Ti. i. 9.
b Ez. xviii. 23; Jo. iii. 16, 17; Tit. ii. 11; 2 Pe. iii 9; Lu. xiii. 34.
c Jo. xvii. 3; 2 Ti. ii. 25.

"The meaning of this verse (4) seems to be that God has made sufficient provision for the salvation of all, and that it is His will that all who know the truth themselves should publish it to all around them."—*Doddridge.*

one Mediator

d He. ix. 15; 1 Jo. ii. 1, 2; He. vii. 25.
e Tit. ii. 14; Jo. i. 29.
f 1 Co. vi. 20.
g Tit. i. 3; Ro. v. 6; Ga. iv. 4.
h 2 Co. v. 20.

"I preached as never sure to preach again, And as a dying man to dying men."—*R. Baxter.*

"He who lives well is the best preacher."—*Cervantes.*

"Hold false witness in horror; let thy tongue be the organ of truth."—*Phocylides.*

personal adornment

i Ja. iv. 8; He. x. 21, 22; 1 Jo. iii. 20—22.
j Ma. v. 23, 24; Mk. xi. 24; Ja. i. 5—7.
k 1 Pe. iii. 3, 4; Is. iii. 18.

"Clement of Alexandria abounds in protests against the extravagance in dress so common in his own day. Tertullian is not less emphatic. He says that most Christian women dress like heathen, as if modesty required nothing more than stopping short of actual impurity."—*Exp. Bib.*

Wrath and prayer.—I. The obligation under which we all lie, whatever be our situation, whatever our relations in life, to substitute intercessory prayer for wrath and disputation. We should pray—1. For our personal enemies, all who have wronged us; 2. For those who have become enemies from opposition of opinion or conduct. II. The ordinary fruits of wrath and debate in contrast with the results of prayer. Instead of a man being our enemy, he is our protégé; we pray for him, and to us he is a different man. Instead of hatred, we have love for him—*Alex. Vinet.*

Personal ornaments.—A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel, and appealed to her own consciousness of vanity. I then read to her the Apostle's prohibition, 1 Tim. ii. 9. She looked again and again at her handsome necklace, and then, with an air of modest decision, that would adorn, beyond all ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, "I love Christ more than this."—*Judson.*

women to be quiet

"Women are the poetry of the world in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmonious, they are the terrestrial planets that rule the destinies of mankind."—*Hargrave.*

11, 12. let . . woman, the reference is still to the public assemblies. **silence,** *R. V.* "quietness."

Woman.—I. Her sphere—is not in public but at home—not to teach but to learn—not to command but to obey. II. Her obligation to keep within it—arises out of her natural position—is confirmed by the command of God—should be dictated by modesty.—*Lyth.*

Woman in public.—I go farther and say that, as a rule, in my private opinion, it is not best for women to preach in public, but where, in exceptional cases and with extraordinary gifts, women like Mary Fletcher and Priscilla Gurney go out of their way, and all by themselves publicly launch the lifeboat of the Gospel to snatch souls from the sea of sin and from the rocks of death, again I say to the praise of grace, "Well done!" They remind me of the Roman who said, "I have broken the law, but I have saved the State!" They are under a higher law than the law they violate, and I am no more able to doubt the validity of their orders than I can doubt the sanity of the New Testament.—*C. Stanford.*

the creation and fall

a Ge. iii. 22.

b Ge. iii. 6, 13, 16.

"Sin and hedgehogs are born without spikes, but how they prick and wound after their birth we all know."—*Richter.*

13–15. for . . Eve,[a] the Apostle appeals to the original order and course of things. By inverting this relative position and calling—the helpmate assuming the place of the head or guide, and the head facilely yielding to her governance—was the happy constitution of Paradise overthrown.—*Fairbairn.* **and . . deceived,** by Satan, directly. **woman . . transgression,**[b] the first entrance of sin by the woman; "Adam only indirectly and derivatively."—*Ellicott.* **be . . childbearing,** "by fulfilling her proper destiny and acquiescing in all the conditions of woman's being."

Contempt of women in the East.—In all parts of the East females are spoken of as being much inferior to men in wisdom: and nearly all their sages have proundly descanted on the ignorance of women. In the Hindoo book called the *Kurral*, it is declared, "All women are ignorant." In other works similar remarks are found: "Ignorance is a woman's jewel. Female wisdom is from the Evil One. The feminine qualities are four,—ignorance, fear, shame, and impunity. To a woman disclose not a secret. Talk not to me in that way: it is all female wisdom."—*Roberts.*

CHAPTER THE THIRD.

the office of bishop

c Ph. i. 1; Ac. xx. 17, 18, 28; Ep. iv. 12.
d Tit. i. 6–9.
e Ac. xx. 29–31.
f 1 Pe. v. 1–3; Ac. xx. 33, 34.

"Worthy of consideration is the view that what is aimed at, is not polygamy, but *divorce.*

1–3. true, faithful. **desire . . office . . work,**[c] an honest man will not desire the *office* without the *work.* **blameless,**[d] irreproachable. **the . . wife,** "the custom of polygamy was then prevalent am. the Jews, and might easily find its way into the Christian community." **vigilant,**[e] watchful over the flock, and over self. **sober,** discreet. **of . . behaviour,** the word expresses the character of the presbyter in his outward behavior, "modest" but not "shy." "genial" but not "noisy"—that of a Christian gentleman.—*Camb. B.* **hospitality,** this specially needful in early times, when travelling believers were exposed to insult. **apt,** able, skilled, competent. **not . . wine,** not a brawler, rendered quarrelsome by wine. **striker,** ref. to fierce polemics; spirit of retaliation. **not . . lucre,**[f] "omit as not having MS. support and having come in from the parallel passage, Tit. i, 7."

patient, not a brawler, *R. V.* rightly, "gentle, not contentious." **covetous,** *R. V.* "no lover of money."

The ministry a work.—I. The office of bishop is of Divine appointment, and not of human invention—the ministry is not a creature of the State, and the minister should never be the tool of any State, II. This office is a work which requires diligence and application. III. It is a good work, of the greatest importance, and designed for the greatest good. IV. There ought to be an earnest desire of the office to those who are put into it.—*Henry.*

Needless accessories.—I go into a church, and I see somebody dressed out in fine trapping,—see thousands of pounds spent over it, and say, Well, now, if this be the original worship of the Church of Christ, a person must have had a decent haul of fish for a year or two, before he could save enough money to fit himself out in that style. If this be the religion of Christ he must have contrived to bring all his fish (as was once done) to land with twenty pence in the mouth—each must have had a shekel. Some brethren cannot preach without the gown and the cassock, and some without the altar, and some without five thousand pieces of frippery. Any one who chooses to reason will say, "This cannot be the religion of Christ's open-air sermons on the mountain top; this cannot be the religion of the dozen poor fishermen who 'turned the world upside down;' this cannot be the religion of Paul, who preached the Gospel of Christ—dressed in common garb with no altar or tools to use—only his simple tongue, and won souls for His master."—*Spurgeon.*

4—7. **house,**[a] family, inclu. domestics. **gravity,**[b] the bp. to be grave, serious, if he would have his chil. so. **for . . God?** "you may think me needlessly particular in requiring this, but a straw will show how the wind blows, a bad parent will make a bad pastor." **novice . . pride,**[c] do not set a new convert to rule in high place lest "pride come" again "before a fall" as in Satan's case. **he . . devil,** the same condemnation as that under which the devil came for pride. **he . . without,**[d] he must have the respect of the world for his learning and character.

The character of a good minister.—I. He must be endued with temperance and patience (*v.* 23). II. He should possess all qualities fitting him to rule well his household—his children in subjection. Evil results from evil training—Eli's sons. III. He must not be entirely new to his work—he must know its nature and ends. IV. He should beware of pride. V. A good character must be obtained by good conduct from those without.—*Torr.*

Luther and his children.—Luther used to teach his children to read the Bible in the following way. First, to read through one book carefully, then to study chapter by chapter, and then verse by verse, and lastly word by word, for, he said, "It is like a person shaking a fruit tree. First shaking the tree and gathering up the fruit which falls to the ground, and then shaking each branch and afterwards each twig of the branch, and last of all looking carefully under each leaf to see that no fruit remains. In this way, and in no other, shall we also find the hidden treasures that are in the Bible."—*Stewart.*

8—10. **deacons,**[e] see notes, Ac. vi. 3. **double-tongued,**[f] speaking doubly; saying one thing, meaning another; making dif. statements to dif. men. **holding . . faith,**[g] "that great objective truth wh. man of himself knows not, but wh. the Spirit of God reveals to the faithful."—*Alford.* **proved,** let them be tried, known men. **blameless,** *i.e.*, men unaccused of impropriety, or moral unfitness.

Creed, conscience, and conduct.—(1) The greatest thing out of man is the Gospel; (2) The highest thing in man is a pure conscience; (3) The noblest life for man is holding the mystery of faith in a pure conscience.—*Thomas.*

Double tongued.—During the civil war in America, three Northern officers were appointed on a commission with three Southern officers, after the battle of Prairie Grove, to negotiate an exchange of prisoners. While the commission was sitting, an aged farmer strayed into the room, thinking it was the provost's office. His eyes were dim, but he quickly noticed the uniforms, and supposing himself in the presence of the Northern staff, began protesting his loyalty to the Union. One of the officers facetiously advised him to be cautious, and, pointing to the Southern officers, told him to look at them. The old man put on his spectacles, and recognizing the uniform, explained that his heart was with the South in the great struggle, and that his only son was a soldier in the Southern army. Gazing around the room, he recognized

Divorce, as we know from abundant evidence, was very frequent both among the Jews and the Romans in the first century of the Christian era."—*Plummer.*

"If money be not thy servant, it will be thy master. The covetous man cannot so properly be said to possess wealth as that it may be said to possess him."—*Charron.*

a bp.'s qualifications

a Ge. xviii. 19; Jos. xxiv. 5—15.
b Ps. ci. 2, 4—7.
c Pr. xvi. 18.
d 1 Th. iv. 12; 1 Ti. v. 14; Ac. xxii. 12.

"The priests of Ro. aim but at two things, to get power fr. the king and money fr. the subject."—*Selden.*

"The fire of discord turns a house into a little hell, full of the tormenting passions, sorrow, and anguish, disdain and despite, malice and envy, that blast the most flonrishing families." — *W. Bates.*

deacons

e Ph. i. 1; Ro. xvi. 1; xii. 7; 1 Co. xii. 28; 1 Pe. iv. 11.
f Ps. xii. 2.
g Ro. xvi. 25; 1 Co. ii. 7—10.
Mystery.—"It is a truth once hidden but now revealed, a truth which may be apprehended though not comprehended."

"Misery assails riches, as lightning does the highest towers; as a tree that is heavy laden with fruit breaks its own boughs,

so do riches destroy the virtue of their possessor."—*Burton.*

wives of deacons

a Ac. vi. 8, 10.

"A good wife makes the cares of the world sit easy, and adds a sweetness to its pleasures: she is a man's best companion in prosperity, and his only friend in adversity; the most careful preserver of his health, and the kindest attendant on his sickness; a faithful adviser in distress, a comforter in affliction, and a discreet manager of all his domestic affairs."—*Stretch.*

the pillar of the truth

b 1 Co. iii. 16; Ep. ii. 20—22.

"Were there no Ch., there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest."—*Ellicott.*

the mystery of godliness

c 1 Jo. iii. 1—3; Col. i. 27.

d *Alford*, who says, "It is not the objective fact of *God being manifested*, of wh. the Apos. is speaking, but the life of God lived in the Ch. . . . as identical (Jo. xiv. 6) with Him who is its centre and heart and stock—as unfolded once for all in the unfolding of Him."

e Is. ix. 6; Ma. i. 23; Jo. i. 14; xiv. 9—11; Ph. ii. 5—7.

the Northern uniforms also, and was bewildered. At last he leaned both hands on the table, and surveying the entire party, he said, "Well, gentlemen, this is a little mixed; but you just go on and fight it out among yourselves. I can live under any government."—*Christian Herald.*

11—13. even . . wives, *R. V.* "women in like manner must be;" *i.e.*, deaconesses. **slanderers,** traducers of character of others. **things,** pertaining to domestic and Ch. relations. **let . . wife,** as the bp. *v.* 2. **ruling . . well,** *v.* 4. **degree,** we may translate here with *R. V.* "they that have served well as deacons gain to themselves a good standing," and interpret "good standing" not to mean a higher post but good solid work done by them as deacons, leading to "boldness of speech in the faith," the acceptable performance of functions such as Stephen and Philip, though deacons, were privileged to perform.—*Humphreys.* **boldness,**[a] openness: ref. to speech and conduct.

The diaconate.—I. Its duty. II. Its requirement. III. Its blessing.—*Women to be of sober mind.*—They should be sober-minded, because they may direct the work of Christ—I. To great gain; II. To incalculable harm.—*Oosterzee.*

The husband of one wife.—Titus, brother of Africaner, was the only individual of influence on the station who had two wives, and I have occasionally made a delicate reference to the subject, and, by degrees, could make more direct remarks on that point. He said he often resolved, when there was a great disturbance, he would pay one off. One morning I thought the anticipated day had come. He approached my door, leading an ox, upon which one of his wives was seated. "What is the matter?" I inquired. Giving me a shake of his hand, and laughing, he replied, "Just the old thing over again. Mynheer must not laugh too much at me, for I am now in for it." The two wives had quarrelled at the outpost, and the one in a rage had thrown a dry rotten stick at the other, which had entered the palm of her hand, and left a piece about an inch long, and the thickness of a finger. The hand had swollen to nearly four times its usual size. Having made an incision, and extracted the piece of wood, she was melted into tears with gratitude, while I earnestly exhorted her to a better course of life.—*Moffat.*

14, 15. hoping . . shortly, to Eph., where Tim. was left in charge of the Ch. "The Spirit did not give him definite knowledge of what would befall him in every place; and it is sufficient to say that at the time he was expecting bonds and possible martyrdom and was impressed with the belief—a mistaken one—that he would not return."—*Camb. B.* **the . . God,**[b] people of God a spiritual building. **which . . God,** who dwells among His people, whose presence is the life of the Ch. **the . . truth,** "the Church is, first, the house of God, and the Son of the living God its centre; and then this house is itself a centre, the central pillar of a larger house, the world, God's home."

The Church unchangeable.—Look at a river. The exile returns to the haunts of his early years, and there, emblem of the peace of God, the river flows as it flowed when his wife was young. Tumbling in snowy foam over the same rock, winding its snake-like way through the same verdant meadows, washing the feet of the same everlasting hills, it rushes through the glen with the impetuous passions of a perpetual youth, to pursue its course onward to the ocean that lies glimmering like a silver rim around the land. A gray old man, he seats himself on the bank where wild roses still shed their blossoms on a bed of thyme, and the crystal pool at his feet there, foaming round the old graystone, that bright dancing stream, as they recall many touching memories of early childhood, and companions dead or gone, seem the same, yet they are not. The liquid atoms, the component parts of the river have been undergoing perpetual change. Even so it is with the Church of Christ. The stream of time bears on to eternity, and the stream of grace bears on to glory successive generations, while the Church herself, like a river fed by perennial fountains, remains unchangeable in Christ's immutability, in His immortality immortal.—*Guthrie.*

16. mystery, why does St. Paul speak of the Truth as "the mystery of godliness"? In order to express both the Divine and the human aspects of the Christian faith. **godliness,**[c] "this *mystery* of the life of God in man is, in fact, the unfolding of Christ to and in him."[d] **God . . flesh,**[e] *R. V.* "he who,"

etc. We take the reading "who" unhesitatingly, and refer it to an omitted though easily recognized antecedent, viz. Christ. The Person is implied in the Mystery. In Col. i. 27, He is expressly called "this mystery among the Gentiles."—*Camb. B.* **justified . . Spirit,** "not here the Holy Spirit: evinced to be just in the higher sphere of His divine life."—*Ellicott.* **seen . . angels,**[a] showed himself unto a. **preached . . Gentiles,**[b] esp. by Paul; as the *world's* Redeemer. **believed . . world,**[c] among Jews and others. **received . . glory,**[d] ref. to ascension.

Why did God become incarnate?—I. God intended thereby to reveal Himself more clearly and lovingly to man. II. That He might unite created beings to Himself by the closest tie, and give the most affecting proof of His regard to created intelligences like ourselves. III. That He might in our nature, and as one of ourselves, give the most disinterested and decisive testimonies that He was in the right. IV. That He might thereby give the strongest evidence that the dignity and happiness of creatures was not only compatible with a state of subjection, but that it really consisted in an entire conformity to the Divine will. V. That God might show more hatred to sin by pardoning the transgressor than by punishing him. VI. That He might afford the fullest security of His people's salvation.—*John Hall.*

It is possible that we have here a fragment of one of the very hymns which, as Pliny the Younger tells the Emperor Trajan, the Christians were accustomed to sing antiphonally at daybreak to Christ as a God. Such a passage as this might well be sung from side to side, line by line, or triplet by triplet, as choirs still chant the Psalms in our churches.

"Who was manifested in the flesh,
"Justified in the spirit,
"Seen of Angels,
"Preached among the nations,
"Believed on in the world,
"Received up in glory."—*Plummer.*

a Lu. ii. 9—11 13; Ma. iv. 11; Lu. xxii. 43; Ma. xxviii. 2; Jo. xx. 12; Ac. i. 10.

b Ac. xiii. 46, 48; Ga. ii. 8; Ep. iii. 5—8.

c Ro. x. 18; Col. i. 27, 28.

d Lu. xxiv. 51; Ac. i. 9—11; 1 Pe. iii. 22; He. x. 13.

"The incarnation discovers to man the greatness of his misery, by the greatness of the remedy required."—*Pascal.*

CHAPTER THE FOURTH.

false teaching

1—3. expressly,[e] "as applied to the operation of the Spirit it is very remarkable as implying more than illumination or influence—direct communication understood to be such by the recipient."—*Humphreys.* **seducing,** deceiving. The many false prophets stand in a relation towards the Spirit like that which the "many Antichrists" occupy towards Christ. *Through them evil spiritual powers find expression.—Westcott.* **of devils,**[f] suggested, taught by d. **speaking,** in the hypocrisy of the speakers of lies. **having . . iron,** *lit.* "branded as to their own conscience," grown callous in their own case as flesh would with the branding of hot iron. **forbidding,** etc. false asceticism, as now the Papists. **which God,** etc., a suf. refutation of the error.

Apostasy foretold.—I. The apostasy of a considerable part of the Church in the latter times was foretold long before the event—Daniel (xi. 27, 28)—Paul. II. The cause of this apostasy—giving heed to seducing spirits. III. The persons revolting—not the whole Church, but a large part of it. IV. The authors of this defection. V. Their doctrines.—*Burkitt.*

A monk confounded.—It is a fact generally known that whenever the Roman Catholics put the Protestants to death, they employed one of their preachers to show the propriety of their conduct. On one occasion, John Cadurcus, a licentiate in law, suffered for the truth at Limoges, in France. The monk who had been appointed to preach gave out for his text, 1 Ti. iv. 1: "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Cadurcus, on hearing this, cried out, "Go on to the next words—the words immediately following!" On which the monk stood confounded, and the condemned man proceeded: "If you do not go on I will. It follows: 'Speaking lies in hypocrisy: having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats;'" and he then enlarged on the words to the assembled multitude. He afterwards suffered death with constancy.

e 1 Pe. i. 22; Jo. xvi. 13.

f Da. vii. 21; 2 Th. ii. 3, 7; 2 Ti. ii. 18; iii. 13; 2 Pe. iii. 3; 1 Jo. ii. 18; Jude 4; 2 Co. xi. 13, 14.

As he ought to suffer the greater punishment who throws poison into a common well, where all men draw water; so offend they most, and are with all extremity to be tormented, who corrupt the public mind by false teaching.

the creatures of God

4, 5. every . . good,[g] all God's workmanship "is good, and was so pronounced by God Himself at the moment of creation."—*Fairbairn.* **refused,**

g Ro. xiv. 14; 1 Co. x. 30, 31.

refused on superstitious grounds. **if . . thanksgiving,** and used wisely. **sanctified,** made holy. **by . . prayer,** he who seeks God's blessing upon his food will not abuse the good creatures of God.

God's creatures, good for man.—I. The quality of God's creatures—good: 1. All His creatures are good; 2. From the goodness of the least creature, guess we at the excellent goodness of the Creator; 3. Even men, who find so much fault, acknowledge that these are good. II. Their use—for the food of man. III. The tribute of thanks we owe to God for the free use of His good creatures.—*Sanderson.*

Water the good creature of God.—A minister who had lately occupied the pulpit of a brother was dining with the family of the absent minister, when the conversation turned upon the subject of teetotalism. The lady who presided at the table said, "Ah! I do not like your doctrines; you go too far in refusing the good creatures of God." No notice was taken of the remark for some time; the minister kept on with his dinner, but at last he said, "Pray, madam, can you tell me who made this?" pointing to a glass of water that stood before him. The lady replied, "Why, God, I suppose." "Then," said the minister, "madam, I think you do us an injustice when you accuse us of refusing the good creatures of God." Silence again reigned. By and by he said, "Madam, can you tell me who made yours?" pointing to the glass of beer that the lady preferred. "I can't exactly say I can." "Then, madam," replied he, "allow me to say there is some apparent inconsistency in your first remark. You prefer taking a thing man has made to that which God has bountifully provided, and yet you accuse me of rejecting God's creatures, because I prefer water to beer. Madam, I leave the matter to your more serious consideration."—*Bib. Ill.*

"Oh the yearning when one sees a beautiful thing to make some one else see it too! Surely it is of Heaven!... Every creature of God is good if it be sanctified with prayer and thanksgiving! This to me is the master truth of Christianity! I cannot make people see it, but it seems to me that it was to redeem man and the earth that Christ was made man and used the earth."—*Kingsley.*

Queen Elizabeth once said to a courtier, "They passbest overthe world who trip over it quickly; for it is but a bog: if we stop we sink."

a good minister

6, 7. **these things,**[a] the faith and the good doctrine. **nourished,** etc., the teacher's own nourishment is closely related to his fidelity. While expounding to others, he applies to himself. **whereunto . . attained,** rather, "which thou hast always closely followed." **and . . godliness,** "do more than acquiese in correct doctrine and godly dispositions; pursue a vigorous course of training; practice well and widely how to teach both Christian truth and Christian life."

The true ministry.—I. God has never left the Church without true ministers. II. The true minister feels an irresistible impulse to the announcement of the great truths of Christianity. III. The true minister ever exalts Christ, as the one only living and Divine Saviour. IV. All true ministers will not secure the same kind, or the same extent, of success.—*Parker.*

Soul food.—A great man had a camel that was wasting away, until it seemed at the point of death. "See," cried he, to the simple son of the desert, "here is my camel: I have tried cordials and elixir, balsams and lotions. Alas! all are in vain." The plain man looked at the hollow sides, the staring bones, the projecting ribs. "Oh, most learned philosopher," said he, "thy camel needeth but one thing!" "What is it, my son?" asked the old, wise man, eagerly. "Food, sir—good food, and plenty of it." "Dear me," cried the philosopher, "I never thought of that!" Friend, are you in low spirits? There's your cure. You don't want pity, don't deserve it. Give your starved soul more prayer, more communion with God, more meditation on the Word. Then go and try to do good to somebody about you. That's the sure cure for your misery.—*Bib. Ill.*

[a] 2 Pe. i. 12—15.

"Before the coming of Christ, sacrifices, to be acceptable, were, by God's command, to be seasoned with salt, else the Lord would not allow them; so, unless we be seasoned with the salt of true godliness, we, and all our doings, shall be unsavory to the Lord."—*Cawdray.*

bodily exercise

8. 9. **for . . exercise,**[b] bodily training, whether gymnastic or ascetic. **profiteth little,** is of only a very small advantage. **godliness,**[c] piety, spiritual religion. **is . . things,** of advantage for body and soul, for time and eternity. **life,**[d] *lit.* "promise of life, that which is life now, and that which will be." "The highest blessedness of the creature." **this,** *R. V.* "faithful is the saying," see on i. 15.

Godliness.—I. What godliness is: 1. The knowledge of God in the mind; 2. The grace of God in the soul; 3. The love of God in the heart; 4. Obedience to God in the life. II. Its universal advantages. "All things" refers to—1. The life that now is. (1) It tends to a healthy life; (2) It materially prolongs life; (3) It sweetens it; (4) It prospers it; (5) It blesses it. 2. The life to come: it secures—(1) A home in that life; (2) A title to it; (3) A meetness for it; (4) The absolute promise. Conclusion: (1) What can ungodliness propose? (2) What can the form of godliness offer? (3) What does godliness give?—every good.—*Burns.*

[b] 1 Co. viii. 8; Col. ii. 23.
[c] Ps. xxxvii. 4; lxxxiv. 11.
[d] Ma. vi. 33; xix. 29; Ro. viii. 28.

"Bowing to the east, bowing to the altar, and so many genuflections, that a man unpractised stood in need to entertain both a dancing master

A waxwork exhibition.—A gentleman once entered a hall with his son. They saw a number of well-dressed people,—some of them standing together in groups, others apart; some sitting in various postures. The son's attention was fixed by a pleasant-looking gentleman, somewhat gaudily dressed. He said, "Father, who is that gentleman? He seems a mild, pleasant-looking person; but what a singular dress he wears! Who is he?" "Ask the gentleman who stands near you," said the father. "If you please, sir, can you inform me who that gentleman opposite is?" No answer. The boy thinks it strange. At last, the father tells him, "My son, those are only wax figures; there is no life in them; they are all outside,—very fair to look at, but there is no soul, no life; they are outside,—and nothing else." So it is with those who have no internal religion.

10, 11. reproach,[a] *R. V.* "for to this end we labor and strive." **because . . God,** *R. V.* "bec. we have our hope set on the living God," and hence act upon plans of a dif. nature fr. those of this world. **Saviour . . believe,**[b] He saves, or preserves, all men in this life; but those who believe He saves with a special salvation even to the extent of the life to come. **command and teach,** "lay down against all comers the true Gospel; show no boyish shrinking; on every side of conduct and character command imitation."

Christ the Saviour of all men.—He is the Saviour of all men: I. By having induced God to be thoroughly reconciled to man—casting away His wrath—and conceiving a kind affection for him. II. By satisfying the Divine justice, and vindicating God's honor. III. By having transacted and ratified a new covenant, in man's behalf, very necessary for, and very conducible to, the salvation of mankind. IV. By having purchased and procured for them competent aids, whereby they are enabled to perform the conditions required of them in order to their salvation.—*Barrow.*

Trusting in God.—During the burning of a mill in our town there was a strong threatening of a large conflagration. As I thought of an elderly friend—helpless in her bed—I wrapped myself up warmly, and went out in the night to her. She was white and trembling with excitement, for the fire was only two buildings distant, and her room was light as day, illumined by the flames. "I was just wondering whether it was best to get her up upon her chair," said the girl to me. "No, don't," I said, "I do not believe there is any danger, and if there is, she shall not suffer." "Don't you believe there is any danger?" asked the invalid as I reached her bedside. "No, I do not, unless the wind should change. Just lie still and don't worry. If the next house should catch fire we will come for you the first thing." She accepted our word and kept her bed, thus escaping a cold; and morning found her all right. I wonder, then, why we could not accept our loving, helpful Father's word as unquestioningly as she did the word of a mortal. Why will we persist in borrowing trouble, when He has promised, "As thy day so shall thy strength be?"—*Gilmore.*

12—14. let . . youth, "let the gravity of thy life supply the want of years."—*Hammond.* **word,** teaching, conversation. **conversation,**[c] "behavior." The five words describe five stages—speech, behavior, love, faith, purity; *love* as it were belonging equally to the inner and the outer self, and combining all.—*Camb. B.* **charity . . faith,**[d] faith and love the springs of conduct. **give . . reading,**[e] *i.e.*, the public reading of O. T. and perhaps of the earlier N. T.[f] Scriptures. **exhortation,** public. **doctrine,** private. **gift,** of preaching and teaching. **which . . prophecy,** this, like 1 Tim. i. 18, seems to imply th. at T.'s ordination the Holy Spirit spoke, by means of a prophet, His will to invest him w. "gifts" for the work. **with . . presbytery,**[g] the body of elders in the Ch. where Tim. was ordained.

Unfaithfulness of ministers.—A dying nobleman sent for the clergyman whose ministry he had attended, and said to him, "Do you know that my life has been licentious? Yet you have never warned me of my danger." With some hesitation, the clergyman replied, "Yes, my lord: your manner of living was not unknown to me; but your kindness and my fear of offending you deterred me from reproving you."—"How cruel! how wicked!" said the dying man. "The provision I made for you and your family ought to have induced care and fidelity. You have neglected to warn and instruct me; and now my soul is lost." These were the last words of one whose case is too often paralleled.

15, 16. meditate . . them,[h] *R. V.* "be diligent in these," etc. This

the Saviour of all men

a 1 Co. iv. 11, 12; He. xi. 24—26; 1 Ti. vi. 17; Ps. cvii.
b Jo. i. 29; 2 Co. v. 15.

"Strong Son of God, immortal Love,
Whom we that have not seen Thy Face
By faith and faith alone embrace,
Believing where we cannot prove,—
Thine are these orbs of light and shade,
Thou madest Life in man and brute."—*Selected.*

"He is the best artist that can most livelily and powerfully display Jesus Christ before the people, evidently setting Him forth as crucified among them."—*Flavel.*

minister's duties

c 1 Co. xi. 1; 1 Pe. v. 3; 2 Co. vi. 4—6; Tit. ii. 7.
d Col. iv. 6; Ga. v. 22, 23.
e 2 Ti. i. 6; 1 Co. xiv. 12.
f Col. iv. 16; 1 Th. v. 27.
g Ac. vi. 6; viii. 17; xiii. 3; xix. 6.

"Timothy, at 36 years, was young compared with Paul and the presbyters."—*Humphreys.*

take heed to thyself

h Ac. vi. 4; xx. 23, 24; Ph. i. 21.

life, this work, this gift, be diligent in practising, be wholly given up to them. **profiting,** progress, giving to this word its full original force as in *The Pilgrim's Progress.* The Greek word is a noun signifying advance, as an army would do cutting down trees in the way.—*Camb. B.* **take . . thyself,** conduct. **doctrine,**[a] thy subject of preaching, etc. **continue,** *lit.* "abide by them," "cling to them." **for . . this,**[b] taking heed and persevering.

The devoted pastor.—I. The truths to be investigated are too vast and profound to be appreciated by a mind distracted with other and contending interests. II. The public and active duties of the ministry require entire devotion to the work. III. The variety of dispositions and characters of persons to be conciliated requires a knowledge, not only of the prominent features, but of the minute shades of human nature,—a knowledge attained only by close observation, deep reflection, and long experience. IV. As a minister would hope for success, let him give himself wholly to his work. V. The remembrance of what Christ has endured should incite us to this. VI. Consider also the infinite consequences connected with the ministry.—*Woodbridge.*

Soul saving to be aimed at.—I do not believe that a devout minister ever yet went to his pulpit with a single-eyed desire to do good and to glorify his Saviour, without some measure of Divine blessing upon his efforts. The most valuable hint I ever received came to me from a baker in Saratoga. I had been preaching there during my ministerial boyhood. The baker met me the next day, at the railway station, and said: "I believe you are the young man who spoke in our meeting-house yesterday." "Yes, I am." "Well," said he, "I felt sorry for you; because I thought you did not know what cultivated and critical people there are here in summer. But I have noticed that if a minister can convince the people in the first five minutes that he only aims to save their souls, he will kill all the critics in the house." That was one of the wisest things ever uttered. It ought to be written on the walls of every theological seminary and every pastor's study.—*Cuyler.*

a Ac. xx. 28.

b Ez. xxxiii. 9; Da. xii. 3; Ja. v. 20.

"There are men so holy, that their very character is sufficient to persuade. They appear, and the whole assembly which is to hear them is, as it were, already impressed and convinced by their presence."—*La Bruyère.*

As stewards let us feel our responsibility in being entrusted with the rich treasure of God's word.

"As ever in my great Task-master's eye."—*Milton.*

CHAPTER THE FIFTH.

1, 2. elder,[c] *i.e.*, an elderly man. **but . . father,** respect his age. **and . . brethren,** be brotherly, kind. **purity,** of purpose, manner, speech.

Reverence of old age.—God hath put a signal honor upon it by styling Himself "the Ancient of Days"; and He threatens it as a great judgment upon a people (Is. iii. 5), that the children shall behave themselves proudly against the ancients. We read how severely a scorn cast upon an aged prophet was revenged on those children which mocked his baldness. A reverend awe before them is not only a point of manners, but a part of a moral and express duty; and therefore it is said of Elihu (Job xxxii. 4), that he waited till Job had spoken, because he was older than he; and in *v.* 6 he saith, "I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion."

regard for the aged

c Le. xix. 32.

"I am much beholden to old age, which has increased my eagerness for conversation, in proportion as it has lessened my appetites of hunger and thirst."—*Tully.*

3, 4. honour, respect, due regard. **that . . indeed,** childless, and poor, *vv.* 4, 5, 16. **nephews,** *Gk.*, grandchildren. **them,**[d] *i.e.*, the children. **piety,** filial duty; supplying the wants of their mother. **requite,** let children recompense parents for early care, etc.

Piety at home.—This "piety at home" may be looked upon as—I. The best test of piety abroad. II. The best guarantee for it. Home piety is—1. Natural; 2. Powerful. III. The best promoter of it. Home is—1. More common; More influential; 3. More permanent, than temples.—*Thomas.*

Filial piety.—Madame Vigier, a bourgeoise of Aurillac, originally in easy circumstances, and at one time rich, was left a widow with four sons, and gradually fell into a state of extreme distress. Through some kind friends three of the sons were placed in good situations; but the youngest, Jean, being a particular clever, promising boy, they wished him to receive a superior education; and finding themselves unable both to keep him at school and support his mother, they decided on sending Madame Vigier to the hospital. Jean, then nine and a-half years old, was invited to spend a day with the curate of the parish, to whom had been entrusted the duty of disclosing to the boy the decision they had formed. Before, however, he could do so

widows

d Ep. vi. 1—3; Ge. xlv. 10, 11.

"Disobedient children, if preserved from the gallows, are reserved for the rack, to be tortured by their own posteritie. One complaining, that never father had so undutiful a child as he had, 'Yes,' said his sonne, with less grace than truth, 'my grandfather had.'"—*Fuller.*

the boy accidentally caught sight of a paper—it was the order for the hospital, and on it was his mother's name. His course was soon determined. "My mother shall not go to the hospital, she would die of vexation. I will not return to school. I will stay with her. I will support her." The curate tried to reason him out of his resolution; his friends pointed out to him that by finishing his education he would enable himself by and by to provide far better for his mother than if he broke it off at once, but his one idea was to save her from the hospital, and he was not to be persuaded. His brothers refused assistance, even to lend him a small sum of money. All that was left for him to do was to sell his clothes and a watch that had been given him as a reward for some success at school. With this capital the little fellow set up as a hawker of cakes and children's toys, and succeeded in earning enough to support his mother. At the time his name was brought for a "prix de vertu," he had been nineteen years solely devoted to her, refusing every offer that would separate him from her, and making her happy by his attentions. He was at that time a porter at an inn at Aurillac, a situation which must have been a great contrast with those which he might have obtained, but for his love of his mother.

"A church within a church, a republic within a republic, a world within a world, is spelled by four letters—Home! If things go right there, they go right everywhere; if things go wrong there, they go wrong everywhere. The door-sill of the dwelling-house is the foundation of Church and State."—*Bib. Ill.*

5—7. she . . indeed, *v.* 3. **desolate,** poor and childless. **God,**[a] "hath her hope set in God," the Husband of the widow. **and . . day,**[b] abides in the spirit and practice of prayer. **pleasure,** render perhaps, "she that liveth a prodigal life." Stress is laid on this being brought out, because St. Paul is painting the two pictures, for contrast, in the strongest colors, one all saint, one all sinner."—*Camb. B.* **dead . . liveth,**[c] spiritually dead. **things,** of *vv.* 5, 6. **charge,** command. **blameless,** irreproachable.

True living.—A Persian monarch asked an aged man, "How many of the sun's revolutions hast thou counted?" "Sire," said the old man, "I am but four years of age." "What!" interrupted the king, "fearest thou not to answer me falsely, or dost thou jest on the very brink of the tomb?" "I speak not falsely," replied the aged man; "eighty long years have I wasted in folly and sinful pleasures and in amassing wealth, none of which I can take with me when I leave this world. Four only have I spent in doing good to my fellow-men, and shall I count those years which have been utterly wasted?"—*Bib. Ill.*

[a] Je. xlix. 11.
[b] Lu. ii. 37.
[c] Ep. ii. 1.

"Is such a man a Christian?" was asked of Whitefield. "How should I know?" was the answer. "I never lived with him."

8—10. provide, things needful. **own,** relatives. **and . . house,** his nearest kin. **he . . faith,** the Christian religion based on "faith that worketh by love." **and . . infidel,** *R. V.* unbeliever, for heathen recognized the duties of fam. piety. **number,**[d] *R. V.* "let none be enrolled as a widow." The conditions, "threescore years old," "wife of one man," etc., seem inconsistent w. the idea of an enrollment to receive charity, and suggest a class of aged widows such as Chrysostom speaks of in the early Church, who had a kind of supervision over their own sex, especially the widows and orphans. **the . . man,**[e] *i.e.*, not having been mar. a second time. **well . . works,**[f] having a good character for practical piety. **if . . children,** has been a good mother. **if . . strangers,**[g] "an ordinary daily incident of both rich and poor life then: and in the days of persecution soon to follow, a sacred privilege and necessity." **if . . feet,**[h] "this special act of Eastern hospitality is singled out doubtless from our Lord's taking the humble service upon Himself at the Last Supper." **if . . afflicted,** tender, compassionate.

Caring for self, and neglecting the home.—A blacksmith in the city of Philadelphia, above fifty years ago, complained to his iron merchant that such was the scarcity of money, he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering the question, the merchant made a calculation, and showed him that his rum amounted to more money in the year than his house-rent. The calculation so astonished the mechanic, that he determined from that day not to buy or drink spirits of any kind.

d *Ellicott* thinks this refs. to an anc. institution of presbyteral widows, whose duties consisted in superintending and ministering advice and consolation to the younger women.

[e] 1 Co. vii. 39.
[f] Ac. ix. 36; xvi. 15.
[g] He. xiii. 2; 1 Pe. iv. 9.
[h] Jo. xiii. 5, 14.

"The work to which these elderly women had to devote themselves was twofold: (1) Prayer, especially intercession for those in trouble; (2) Works of mercy, especially ministering to the sick, guiding younger Christian women in their lives of holiness, and winning over heathen women to the faith."—*Exp. Bib.*

11, 12. refuse, to place on the list of *v.* 9. **when . . Christ,** have come to disregard Him as their prop. bridegroom. **marry,**[i] forgetting their heavenly Husband. **damnation,** judgment, condemnation. **because . . faith,** "made void their former promise."—*Alford.*

Emblem of pleasure.—It was a remarkably hot and sultry day. We were scrambling up the mountain which rises above the east shore of the Dead Sea, when I saw before me a fine plum-tree, loaded with fresh-blooming plums. I

[i] 2 Co. vi. 14.

"Of all the actions of a man's life, his marriage does least con-

cern other people; yet of all actions of our life it is most meddled with by other people."—*Selden.*

cried to my fellow-traveller, "Now, then, who will arrive first at that plum-tree?" and, as he caught a glimpse of so refreshing an object, we both pressed our horses into a gallop to see which should get the first plum from the branches. We both arrived at the same time, and each, snatching a fine ripe plum, put it at once into our mouths; when, on biting it, instead of the cool, delicious, juicy fruit which we had expected, our mouths were filled with a dry, bitter dust; and we sat under the tree upon our horses, spluttering and hemming, and doing all we could to be relieved of the nauseous taste of this strange fruit. We then perceived, to my great delight, that we had discovered the famous apple of the Dead Sea, the existence of which has been doubted and canvassed since the days of Strabo and Pliny, who first described it.—*Curzon.*

[a] Tit. ii. 4, 5. [b] 2 Th. iii. 12. [c] Ma. xii. 36.

"There would not be so many open mouths if there were not so many open ears."—*Bp. Hall.*

"Men who have but little business are generally great talkers."—*Montesquieu.*

"Talkers are no good doers."—*Shakespeare.*

"The late Lord Carlisle said: 'In private life I never knew any one interfere with other people's disputes but that he heartily repented of it.'"—*Selwyn.*

13—15. learn . . idle, *R. V.* "learn also," not using the leisure of their widowhood wisely and usefully. **wandering . . house,**[a] *lit.* "the houses" that made up the Christian settlement. **tattlers,** talkers, babblers, retailers of small talk. **busybodies,**[b] meddling in other folk's matters, prying, inquisitive. **speaking . . not,**[c] talebearers, mischiefmakers. **women,** *i.e.*, widows.—*Ellicott.* **marry,** etc., fill up an ordinary woman's sphere. **adversary,** human foe. **reproachfully,** *R. V.* for reviling. **some,** widows. **aside,** fr. chastity, propriety.

How the welfare of a Christian Church can be promoted.—I. By a watchful discipline. II. By the conscientious and careful aid of the poor. It is a most un-Christian scandal when those who are well-to-do neglect their needy brethren.—*Lisco.*

Homely duties.—The Princess Alice, the beloved daughter of Queen Victoria, after an ancient custom of royalty, chose the lark as her emblem, because, as she said, while it lived on the ground and obscurely, it taught that in the discharge of homely duties we find the strength, the knowledge, and the inspiration to fill the air with joyous and soul-stirring music. If this woman of noble birth, the Lady Bountiful in the little state over which her husband ruled, the founder of orphanages and schools, could choose such an emblem, it may well be appropriated by those who move in the ordinary circles of influence and experience. It is in everyday life that opportunity comes to do the best things and gains its sweetest reward of happiness.—*Christian Age.*

16—19. if . . widows, "the balance of authority in MSS. requires us to read with *R. V.* "if any woman that believeth hath widows," dependent on her, "let her," etc. **charged,** more exactly, "burdened." **that . . indeed,** the Church's work to aid the poor, who have no kindred. **elders,** presbyters. Doubtless "government" was the foremost thought in the selection of an "elder," because *some one* must give orders "for order's sake." **double honour,**[d] *i.e.*, remuneration (*v.* 18). **esp . . doctrine,**[e] wh. was not, therefore, the duty of every elder. **for . . saith,**[f] see on 1 Co. ix. 9. **and . . reward,**[g] better, "wages" or "hire." **against,** etc.,[h] as less likely to be true, it must be most clearly established.

Doth God take care for oxen.—Observe:—I. God provides for the meanest of His creatures. II. He legislates for them. III. He will avenge their wrongs. *The comprehensiveness of the law.*—It teaches: I. Humanity to the brute; II. Justice to man; III. Obedience to God.—*Lyth.*

Preservation for work.—A soldier by the name of Miller, who had from childhood, though unconverted, felt a strong desire to become a minister of the Gospel, on his conversion felt a renewal of his call. In the battle of the Wilderness, he was badly wounded, and remained twenty-four hours on the field. The surgeon refused to operate upon him, because death was inevitable. He was removed to Fredericksburg, again examined, and his wounds pronounced fatal. To a friend he said, "The surgeon says I must die; but I do not feel that my work is done yet. When I gave myself to God last winter, I promised Him that I would labor for His cause in the Gospel ministry. I feel that He has a work for me to do; and I believe that man is immortal till his work is done." A few days after, a third consultation of surgeons was held, whose decision was, "You will recover; but it is the most miraculous escape we have ever seen." At a fourth examination, his wounds were pronounced to be mortal. After many months' confinement, he was able to begin his preparation for the ministry.

labor and remuneration

[d] 1 Co. ix. 14; 1 Th. v. 12, 13; He. xiii. 7, 17. [e] Col. i. 28, 29. [f] De. xxv. 4. [g] Lu. x. 7. [h] De. xix. 5.

"He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it: for the conscience of well-doing is an ample reward."—*Seneca.*

impartiality

[i] Tit. i. 10, 13; Le. xix. 17; Ac. v. 5; De. xiii. 6—11.

20, 21. them . . all,[i] "he is speaking specially of Presbyters whose sins, particularly in doctrine, are public and notorious."—*Wordsworth.* **that . .**

fear, twofold effect of rebuke, punishment of guilt and guarding of morality. **charge thee,** the solemnity of the adjuration in this verse points to a very definite exercise of the duty imposed, and to expected difficulty in the doing of it, arising perhaps not only from Timothy's diffidence but from the prominence of the "elders" who are to be "rebuked."—*Camb. B.* **elect angels,**[a] perhaps, those who kept their first estate, see Jude 6. **things,** ref to discipline. **without . . another,**[b] *R. V.* "without prejudice."

A seasonable reproof.—The late Mr. B. was entertaining himself one day with seeing some of his parishioners catching salmon. At the same time came Colonel —— with several gentlemen. As the former, who was at that time a justice of the peace, was swearing in a very profane manner, Mr. B. thus addressed him: "Sir, you are a justice of the peace, and a gentleman of family and fortune, therefore your example to all should become the state in which kind Providence has placed you." He answered, "Sir, I will not come and swear in your church." This was spoken with great bitterness. Mr. B. then left him; but the fishermen afterwards said that the gentleman was very angry, and declared that if the minister had not gone away, he would have beaten him. But his future conduct towards Mr. B. became the gentleman; for, some time afterwards, Mr. B. having some business to transact with the justice, the latter at first sight thanked him for his reproof, but added that he should not have given it in so public a manner. Mr. B. replied, "Sir, my reason for doing so, was because the fishermen who were present are my parishioners; and as swearing is a prevailing vice with them I am frequently under the necessity of reproving them. Therefore, sir, reflect but a moment, and you will see the propriety of what I did, and of the public manner in which I did it. Would not the fishermen have said that the minister could reprove *them*, but that he was afraid to reprimand the *justice*, had they not witnessed the contrary?" Suffice it to say, that the gentleman was pleased with Mr. B.'s remark, and ever after treated him with the greatest kindness and respect.

22, 23. lay hands, in ordaining to the ministry. **suddenly,**[c] hastily. **neither . . sins,**[d] by admitting to the ministry unworthy candidates. **keep . . pure,** free fr. all stain of blame in the matters just named. **drink . . water,** be no longer, habitually, a water-drinker.—*Alford.* **little wine,** see on 1 Ti. iii. 3, and iv. 4. **for . . infirmities,** T. was certainly of a feeble bodily frame.—*Alford.*

Lay hands suddenly on no man.—The following particulars are necessary for a candidate for the Christian ministry: I. That the person be really and truly converted to God,—a new creature, born of the Spirit. II. That there be competent abilities, natural or acquired, and both if possible. III. There must be a prevailing and unconquerable desire for the work—a determination to use it: 1. For the glory of God; 2. For the salvation of souls. IV. The sanction and approbation of competent judges.—*Burder.*

24, 25. open, clear, manifest. There are some men who stand, as before God, so also before the world, as open, self-proclaimed sinners.—*Exp. B.* **going,** etc.,[e] as heralds. **some . . after,** are revealed only at a later day. **they,** *R. V.* "such" (works). **otherwise,** not beforehand manifest. Therefore T. is not to be hasty in approval or in condemnation.

Sin self-revealing.—I. The sins which are open beforehand—intemperance—unchastity—lying—stealing, etc. II. The sins which follow after—evil thoughts which were never embodied in words—vain imaginations—waste of time—misapplication of talents—hypocrisy—self-righteousness. Learn:—(1) Sin does not end with the earthly life of the individual; (2) The importance and necessity of seeking forgiveness of sin.—*Burgess.*

A memento of condemnation.—It was the custom in the primitive Church for the adult, who was baptized in a white robe, to leave the robe as a witness of his baptism. Elpidophorus fell from the faith; and the deacon of the Church came and told him, "O Elpidophorus! I will keep this stole as a monument against thee to all eternity."—*Clark.*

CHAPTER THE SIXTH.

1, 2. yoke,[f] as bondservants to heathen masters. **honour,** obedience. **that . . blasphemed,** as being subversive of social ties and duties. **let . . brethren,** the fact that they are *brethren* does not destroy the relation of

[a] Ma. xxv. 31, 32; Ju. 6.

[b] 2 Co. v. 16.

"Some persons take reproof good-humoredly enough, unless you are so unlucky as to hit at a sore place. Then they wince and writhe, and start up, and knock you down for your impertinence, or wish you good-morning."—*Hare.*

"Lais broke her looking-glass, because it showed the wrinkles of her face; many men are angry with them that tell them their faults when they should be angry only with the faults that are told them."—*Venning.*

on the use of wine

[c] Ac. xiii. 2, 3.

[d] 2 Jo. 9—11; Ac. xx. 26.

"O temperance, thou fortune without envy; thou universal medicine of life, that clears the head and cleanses the blood, eases the stomach, strengthens the nerves, and perfects digestion!"—*Sir. W. Temple.*

sin and the judgment

[e] 1 Co. v. 3; Ac. viii. 18.

"Whether we believe it or not (and it will but be the worse for us if we refuse to believe it), sin, both repented and unrepented, must have its penalty."—*Plummer.*

servants and masters

[f] Ep. vi. 5; Col. iii. 22; Tit. ii. 9, 10; 1 Pe. ii. 18.

master and servant. **rather,** etc., "bid them serve their masters all the better. Masters did I say? Nay; own and requite the faith, the love, that makes them set it as their aim to be—not Masters,—no—Brothers of Blessing."—*Camb. B.* **benefit,**[a] *R. V.* "bec. they th. partake of the benefit" (*i.e.*, the Masters) "are believing and beloved;" "benefit" refers to the faithful service of the Christian servants.

The duties of servants.—I. The general duty required of all servants towards their masters—to give them all the honor and obedience which is due in that relation, whether they be—1. Infidels and unbelieving, or—2. Believing and Christian. II. The grand argument used to enforce this duty upon all servants—lest God's name and doctrine be reviled—*Burkitt.*

The slave winning his master for Christ.—Many a heathen master was rebuked amid his career of profligacy by the saintly lives of Christian slaves, who had given themselves up to the Lord of purity; and probably the hearts of many were touched through the prayers of those they had despised. We have read of a negress in the Southern States who was caught praying by her master and cruelly beaten for her pains. Stripped and tied fast to the post, as the blood-stained whip ceased for a moment to fall on the quivering flesh, she was asked if she would give over praying. "No, massa, never!" was the answer; "I will serve you, but I must serve God." Again the lashes rained down on her bleeding back; but when once more they ceased, the voice of the follower of Jesus was heard praying, "O Lord, forgive poor massa, and bless him." Suddenly the whip fell from his hand; stricken with the finger of God, he broke down in penitence. Then and there the prayer was answered—the godless master was saved through the faithfulness of the slave he had despised.—*Bib. Ill.*

teachers of error

3—5. if . . otherwise,[b] see on Ga. i. 8. **consent . . words,** Paul's contrast here with the "*sickly* questionings" of the false teacher. **doctrine . . godliness,** wh. works godliness. **proud,** besotted with pride. **knowing,** etc.,[c] pride and ignorance often closely allied. **doting,** "diseased" or "mad" on points of subtle disputation. **about . . words,** idle controversies. **whereof,** etc., such controversies lead to endless disputes. **supposing,** etc., *R. V.* "supposing th. godliness is a way of gain." Omit "from such withdraw thyself."

The Gospel productive of good works.—I. Its doctrines: 1. The representations which it gives us of God; 2. The means which it prescribes for our reconciliation. II. Its precepts: 1. Those relating to God and our neighbor: 2. Those given for self-government. III. Its examples. It calls us to an imitation of—1. Our blessed Lord; 2. His holy Apostles.—*Simeon.*

Perverse disputings.—When Dr. Swift was arguing one day, with great coolness, with a gentleman who had become exceedingly warm in the dispute, one of the company asked him how he could keep his temper so well. "The reason is," replied the Dean, "I have truth on my side."

godliness and contentment

6—8. godliness . . gain,[d] piety has its advantages in this life. **for . . out,**[e] hence the *gain* is not material. **content,**[f] since food and clothes are all that we absolutely need.

Contentment.—I. Seek the blessedness of godly contentment. 1. No doubt contentment apart from godliness is a good thing; 2. It is not contentment, however, which is inculcated here so much as "godliness with contentment." Many a man has been content without being godly, who might have been saved had his content been disturbed and destroyed. II. Entertain a lowly estimate of yourselves. "We brought nothing into this world." III. Estimate justly the value of earthly things. However precious worldly things may seem, it is certain "we can carry nothing out" of the world when we leave it. It is a narrow bed which will form the last resting-place even for the owner of a province or the ruler of a nation.—*Rowland.*

Exemplary contentment.—A gentleman was once talking to Thomas Mann, a pious waterman on the river Thames, and having ascertained that he never labored on the Sabbath, and was dependent on his labor for a living, he said, "Well, as your gains have been so small, you could not lay much up. Have you not been anxious, as you have proceeded in life, lest, from the very nature of your employment, exposed as it is to danger and to all weathers, you should be laid up by illness, and have nothing to support you?" "No, sir; I have always believed in God's Providence. I think I am just fitted for the situation which He has appointed to me. I am, therefore, satisfied

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a He. iii. 1, 14; 1 Pe. v. 1.

"'The yoke of slavery' is applied metaphorically, Gal. v. 1, to the old legal dispensation. The use of the word is derived from the old custom of making prisoners of war pass under a 'yoke' formed of a spear laid crosswise on two upright spears."—*Humphreys.*

"Slavery cannot continue when the brotherhood of all mankind, and the equality of all men in Christ, have been realized."—*Exp. Bib.*

b 2 Co. xiii. 2, 3; Ma. x. 20.

c 1 Co. viii. 2; 2 Ti. ii. 23; Ro. xvi. 17; Ph. iii. 7, 8.

"The real use of all knowledge is this, that we should dedicate that reason wh. was given us by God to the use and advantage of man."—*Bacon.*

d 1 Ti. iv. 8; Ps. xxxvii. 16; Pr. xv. 16; 2 Co. ix. 8; He. xiii. 5.

"The heart, amid every outward want, is then only truly rich, when it not only wants nothing wh. it has not, but has that which raises it above what it has not."—*Wiesinger.*

e Job i. 21; Ps. xlix. 16, 17; xxxix. 6; Lu. xii. 19—21.

f Ge. xxviii. 20—22; Pr. xxx. 8, 9; Ma. vi. 11.

and thankful. I have always had enough, and I have no fears about years to come." "Yet, my friend," said the gentleman, "if illness were to come, and you had not a provision made for helpless old age, ought not this to give you some uneasiness?" "No, sir, that is not my business. Future years are not my business. That belongs to God, and I am sure that He will supply my need in future in that way which He shall think best."—*Bib. Ill.*

perils of riches

9, 10. will, "the *wish* is the enemy of a mind contented with its lot; it is not the wealth itself that is the enemy of contentment."—*Bengel.* **temptation,**[a] those who have the wish are easily tempted to do wrong. **lusts,** as greed of gain, love of mammon, etc. **drown,** plunge into. **love,**[b] not the mere possession, but setting the heart upon, and desire for more. **root . . evil,** *R. V.* "of all kinds of evil;" not the *only* root, but a root whence all evils may spring. **which . . after,** reaching out after money. **faith,** a remedy for earthly lust, by keeping her eye on the heavenly heritage. **sorrows,** or the conscience, producing remorse.

The love of money.—I. The passion itself. Men are avaricious—1. From the desire of being able to say, "This is mine! so much!" This is plain, genuine idolatry; 2. From a desire to be talked of and envied; 3. Ambition; 4. An exorbitant calculation for competence; 5. A direct dread of poverty. II. Some of its evil effects: 1. It tends to impel and narrow the whole soul towards one ignoble object; 2. It throws a mean character into the estimate of all things; 3. It places man in a very selfish relation to other men around him; 4. It promotes hardness of heart, and perverts the judgment and conscience; 5. It withholds from all benevolent objects, where money is required; 6. It fatally blasts internal piety.—*Foster.*

The dangers of wealth.—Mr. Newton, of London, coming out of church on a Wednesday, a lady stopped him on the steps, and said, "The ticket, of which I held a quarter, has drawn a prize of ten thousand pounds: I know you will congratulate me upon the occasion." "Madam," said he, "as for a friend under temptation, I will endeavor to pray for you."

a Ma. xiii. 22.

b Tit. i. 11; Jos. vii. 24, 25; 2 K. v. 25; Ma. xxvi. 14, 15; xxvii. 5.

"In so wealthy a city as Ephesus the temptation would be very great to the teacher to adapt his 'wares' of doctrine to the popular Asiatic speculations, so as to get and keep name and means; and his hearers would be equally tempted to accept such a compromise."—*Humphreys.*

the good fight of faith

11, 12. thou . . God, messenger of God to man. **flee . . things,**[c] "unsound words, and ungodly doctrine," "questionings and evil surmisings," "traffic in godliness and love of money." **follow after,** etc.,[d] as earnestly as men follow after money. These things the elements of true and lasting riches. **fight . . faith,**[e] "the faith," *i.e.*, the Christian creed, the Christian life is now a "fight," a "strife," a "race," against time and sense, earth and hell. "Play thou the man in the good contest of the Faith." **lay . . life,**[f] the prize of the victory. **whereunto . . called,**[g] *i.e.*, both the battle, and the victory. **witnesses,** who are watching to the end, and will then witness for, or against you.

The glorious contest.—This fight is the good fight, because—I. The Commander is good. Consider:—1. His person; 2. His power; 3. His wisdom: 4. His love. II. His armor is good—it is "the whole armor of God." III. The object is good—it is to destroy the works of the devil, the world, and the flesh. IV. The issue is good—it is victory.—*Dunlop.*

Heaven begun.—It was said of an old Puritan that "heaven was in him before he was in heaven." That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked if he ever expected to go to heaven. "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there.—*Spurgeon.*

c 2 Co. vi. 17; Ph. iv. 8, 9.

d 1 Co. iv. 1, 2; Ma. xi. 29.

e 2 Ti. ii. 3.

f 2 Pe. i. 10, 11.

g He. x. 23.

"Be always displeased with what thou art, if thou desirest to attain to what thou art not; for where thou hast pleased thyself, there thou abidest. But if thou sayest I have enough, thou perishest. Always add, always walk, always proceed. Neither stand still, nor go back, nor deviate."—*St. Augustine.*

office and character of Christ

13—16. charge . . God,[h] the exhortation most solemn. **quickeneth,** keepeth alive; the Creator and Preserver. "*New* every morning is the love our wakening and uprising prove." **and . . Christ,** your example in fidelity. **who . . confession,**[i] did not shrink fr. stating His mission, office, purpose; though thereby His life was imperilled. **that . . commandment,**[j] the whole law of the Gospel. **unrebukable,** so that neither thyself as a man of God, nor the Gospel as a message fr. God, suffer reproach. **appearing . . Lord,** at His second Advent; *lit.* "the Epiphany." After use in the Apostle's earliest letters, the word has been dormant till now it shines out, as is so natural after the fifteen years that have made an old man of him:—"Surely the world too is growing old; Timothy may see His coming: yet let it be its own time—no nearer, no further."—*Camb. B.* **which . .**

h 2 Ti. iv. 1, 2.

i Jo. xviii. 37.

j 2 Th. ii. 2, 3.

a Ac. i. 6, 7.

b Re. xvii. 14.

c Ro. xvi. 26; He. ix. 14: Re. xxii. 13.

d Re. i. 16, 17.

e Ex. xxxiii. 20; Jo. iv. 46.

f Jo. i. 18; 1 Jo. iv. 12; *cf.* Ma. v. 8; 1 Co. xiii. 12; 1 Jo. iii. 2; Re. xxii. 4.

"Firmness, both in sufferance and exertion, is a character which I would wish to possess. I have always despised the whining yelp of complaint, and the cowardly feeble resolve."—*Burns.*

"Truthfulness is a *corner-stone* in character, and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation." — *J. Davis.*

the duties of the rich

g Mk. x. 24; Ps. lii. 7.

h Pr. xxiii. 5.

i 1 Ti. iv. 10; Ac. xiv. 17; xvii. 25.

j Ma. vi. 31, 33.

k He. xiii. 16; Ro. xii. 13; Ga. vi. 6.

l Ma. xix. 21; Lu. xvi. 9; 1 Ti. iv. 8.

m 2 Co. ix. 6.

"With what insolent ostentation thou displayest thy riches! Art thou alone rich? Is it nothing to have applied assiduously to the acquiring of the mind! Thou only rich! And if thou wert not rich only, what wouldst thou be beside?"—*Cicero.*

"Money does all things for reward; some are pious and honest as long as they thrive upon it, but if the devil

shew,[a] in the time wh. seems best to Him, He will manifest His appearing. **potentate,** etc.,[b] having unlimited sovereign power. **immortality,**[c] in whom it essentially exists. **light,**[d] purity, glory. **man,**[e] etc., ref. to man's present, as comp. with his future condition.[f] "Verses 15 and 16 have been thought to be part of an early rhythmical doxology."

The greatness and glory of God.—Timothy is fittingly reminded that—1. God is eternal. All time is at His disposal. 2. God is the blessed and only Potentate. If you substitute for "blessed" its synonym in modern English, you get the beautiful truth, that ours is a "happy" God—full of joy in Himself, the source of joy to all His creatures. 3. "God quickeneth all things." He can so quicken us that out of sadness and difficulties and torpor He can raise us to newness of life. 4. God is incomprehensible—as yet to us—in Himself and in His doings; "dwelling in the light which no man can approach unto." It is a beautiful thought, that He is not hidden from us through absence of light, but through excess of light. 5. God is Almighty, "the only Potentate, the King of kings and Lord of lords," the King of those who reign, the Lord of those who rule. All authority is in His hands. —*A. Rowland.*

The glory of God.—It presented a difficulty to the mind of the Emperor Trajan that God should be everywhere, and yet not be seen by mortal eye. "You teach me," said the Emperor, on one occasion to Rabbi Joshua, "that your God is everywhere; and you boast that He resides among your nation. I should like to see Him." "God's presence is indeed everywhere," said the Rabbi, "but He cannot be seen. No mortal eye can behold His glory." The Emperor insisted. "Well," said Joshua, "but suppose we go first and look at one of His ambassadors." The Emperor assented. The Rabbi took him into the open air. It was noon-day; and he bade him look on the sun, blazing in its meridian splendor. "I cannot see," said Trajan; "the light dazzles me." Said the Rabbi:—"Thou art unable to bear the light of one of His creatures,—how, then, couldst thou look upon the Creator? Would not such a light annihilate thee?"

17—19. rich . . world,[g] having material wealth. **highminded,** proud, lofty hopes, ambitions. **uncertain,**[h] *R. V.* "nor have their hope set on the uncertainty of riches." Both as to stability, and what they will yield. **richly,**[i] abundantly. **all . . enjoy,**[j] turning poor things, even, into sources of enjoyment. **good,** their wealth being a trust for benevolent uses. **that . . works,**[k] in due proportion to their worldly wealth. **ready,** not reluctant. **willing,** of themselves, not waiting for the pleading of others. **laying . . store,**[l] here we have the riches in the form of "good works" laid *away* as a solid foundation in and *from* which the building rises.—*Camb. B.* **themselves,**[m] worldly store is for others. **foundation,** on wh. heavenly bliss will be built. **against . . come,** when their character will be perfected in glory. **that . . life,** *R. V.* "the life which is life indeed;" and nothing could be better than such a phrase to describe the "heavenly" or "spiritual" or "eternal" life, in its two parts on this side and on that side the grave, "the life worth living."

Duties of the rich.—I. The obligation to use property for benevolent purposes may be proved and enforced from the consideration that property is the gift of God. II. God has made it known in His will that we should use our property for benevolent purposes. III. The value of property, when devoted to benevolent objects, is greatly superior to what it can be when used for any other purpose. IV. This duty of benevolence may be inculcated from the consideration of the permanent pleasure it affords to the giver himself. V. This is the surest and best way of doing good to our children. VI. It will also have a salutary influence upon our own minds.—*Woods.*

Too proud to work.—During the American Revolution, it is said, the commander of a little squad was giving orders to those under him, relative to a stick of timber which they were endeavoring to raise up to the top of some military works they were repairing. The timber went up hard, and on this account the voice of the little great man was oftener heard in regular vociferations of "Heave away! There she goes! Heave ho!" An officer, not in military costume, was passing, and asked the commander why he did not take hold, and render a little aid. The latter astonished, turning round with all the pomp of an emperor, said, "Sir, I am a corporal!" "You are—are you?" replied the officer, "I was not aware of that;" and taking off his hat and bowing, "I ask your pardon, Mr. Corporal." Upon this he dismounted,

and lifted till the sweat stood in drops on his forehead; and when finished, turning to the commander, he said, "Mr. Corporal, when you have another such job, and have not men enough, send for your Commander-in-chief, and I will come and help you a second time." The corporal was thunderstruck. It was General Washington!

himself gives better wages, they soon change their party."—*Seneca.*

20, 21. that . . trust,[a] *lit.* "guard the deposit;" *i.e.*, this sound doctrine thou art to teach in thy ministry of the Lord.—*Alford.* **avoid . . babblings,** as not to the purpose; waste of time, and moral power. **science . . called,**[b] knowledge wh. falsely arrogates to itself that name.—*Ellicott.* **professing,**[c] to be overwise. **erred,** missed their aim. **faith,** the saving doctrines of the Gospel. **grace . . thee,** may the favor of God be thy joy and protection.

vain knowledge

a 2 Ti. i. 14; Tit. i. 9; 2 Ti. ii. 14.

b 1 Co. iii. 19.

c 2 Ti. ii. 14.

The Gospel, a trust committed to us.—The sacred character of our trust may be shown from—I. The very circumstance that it is a trust—by keeping it we obey its Giver. II. The consideration, that, after all, we do not know, and cannot form a notion, of what is the real, final object of the Gospel revelation. III. The sanction which attends it. What God has guarded surely claims some custody on our part.—*Newman.*

"The science which is most necessary for us to learn is how to preserve ourselves from the contagion of bad example."—*Xenophon.*

Sophisms of theologians.—Gobat, when seeking in vain among the Abyssinian Christians for one whom he could own as a living, loving brother in Christ, was continually assailed on every hand with metaphysical questions about the person of Christ, such as no European could easily invent. Hebeta Selasse said of Gobat: "This Christian man entirely gained my confidence and affection, for whensoever I put questions to him on points which are not contained in the Bible, it was his saying, 'I do not know.'" Men will dispute upon "the three births," "the two natures," "the glory on the mount, whether given or essential." These are questions which they will divide and excommuniate upon. and they will leave the more simple verities of the word of God, such as the love of God, the cross of Christ, the sinner's sin, as subjects for the unlearned.

"Head-knowledge is our own, and can polish only the outside; heart-knowledge is the Spirit's work, and makes all glorious within."—*Adam.*

THE SECOND EPISTLE OF PAUL TO TIMOTHY.

Introduction.

I. **Author,** PAUL. See intro. to 1 Tim. II. **Time,** A.D. 66 or 67. At the time of writing the 1st Ep. to Tim. (A.D. 66, autumn) Paul is intending, after his circular tour through Macedonia and Achaia, to return to Ephesus. He passes through *Philippi* to *Corinth.* He changes his plans (whether through Nero being in the East or not) and determines to winter at Nicopolis. . . . After the arrival of Titus the plots against St. Paul seem to have burst. They may have been hatched in Corinth, that dangerous centre of evil life and intercourse. He seems to have a presentiment that the end is near. He will not selfishly keep his comrades to share his fate. . . . Only Luke, his "beloved physician," and Tychicus, his "beloved brother and faithful minister," insist on staying to tend him. So, for the last time, once more a prisoner, by Apollonia and Brundisium along the Egnatian way St. Paul reaches Rome. He is closely confined now (A.D. 66, winter) in one of the common criminal dungeons, so that Onesiphorus has difficulty in finding him. After his "first defence," all unbefriended, he writes the Second Epistle to Timothy, begging Timothy to come to him before navigation closes and bring Mark with him, that he may not go through another winter so forlorn. But the Lord had other plans, and the executioner's sword set him free "before winter" (A.D. 67, June 29), for his last brief journey to Paradise (*Camb. B.*). III. **Place,** prob. ROME, during P.'s second imprison. IV. **To whom,** TIMOTHY. See intro. to 1 Tim. V. **Design,** 1. To encourage Tim. amid the increasing trials of the Ch.; 2. To express his desire to see his "dear son in the Gospel" once more. VI. **Style.** "In no Epis. does the true, loving, undaunted, and trustful heart of the gt. Apos. speak in more consolatory, yet more moving accents; in no portion of his writings is there a loftier tone of Christian courage than that wh. pervades these, so to speak, dying words; nowhere a holier rapture than that with wh. the reward and crown of faithful labor is contemplated as now exceeding nigh at hand" (*Ellicott*).

Synopsis.

(*According to Bengel.*)

I. **The Inscription**.....i. 1, 2

II. **An Invitation** (*Come to me in prison, variously hinted at*).

1. His affection for Tim.....3, 4
2. An exhortation to boldness 6, 7
   Wh. he illus. by examples.....15–17
3. Sundry instructions.....ii.—iv. 7
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5. His solitary state 10, 11
6. He desires his books.....13
7. He cautions and cheers.....14–17
8. Come before winter.....19, 20

III. **The Prayer**.....22

CHAPTER THE FIRST.

In the Second Epistle to Timothy we have the last known words of St. Paul. It is his last will and testament; his last instructions to his favorite disciple and through him to the Church. It is written with full consciousness that the end is at hand. His course in this world is all but over; and it will be closed by a violent, it may be by a cruel, death. The letter is, therefore, a striking but thoroughly natural mixture of gloom and brightness."—*Plummer.*

salutation

1, 2. Paul . . God,[a] see on Ga. i. 1. **life,** the free love of God which had laid hold of him and given him work as the seal of pardon, and (in the doing of that work) "life in Christ Jesus," begun here to be perfected hereafter in spite of persecution.—*Humphreys.* **to . . son,** see on 1 Ti. i. 2. **mercy,** omitted in the greeting to Titus is in both the letters to Timothy, and may imply St. Paul's inner oneness with his "beloved child."

The promise of life in Christ.—I. The promise is possessed by us. II. It takes its rise from God's mercy, and flows through Christ. III. It includes all grace, mercy, and peace, which even Timothy required. IV. This blessing is required by the best, and it is the best we can ask for our friends.—*M. Henry.*

By the will of God.—Rev. Albert Barnes had set his heart on the law, but God made him a minister, turned his thoughts towards the Holy Scriptures as a field of study, and before he died (at the age of seventy-two years) a million volumes, of which he was the author, had been sold. Now, did he do all these things of his own power and wisdom? Not at all. Hear his modest and truthful statement on the subject: "I have carried out none of the purposes of my early years. I have failed in those things which I had designed, and which I hoped to accomplish. I have done what I never purposed or expected to do. I have been led along contrary to my early anticipations. I can now see, I think, that while I have been conscious of entire freedom in all that I have done, yet that my whole life has been under the absolute control of a Higher Power, and that there has been a will and a plan in regard to my life which was not my own. Even my most voluntary acts, I can see, have been subservient to that higher plan, and what I have done has been done as if I had no agency in the matter."—*J. Plumer.*

[a] Ac. xxvi. 15—18.

"Friendship is seldom truly tried but in extremes. To find friends when we have no need of them, and to want them when we have, are both alike easy and common."—*Feltham.*

He who struts about the market in the philosopher's toga, will not come into the dwelling-place of God.

Timothy's early piety

3—5. whom . . conscience,[b] his service of God as a Jew had been conscientious. **that . . day,**[c] *R. V.* better, "how unceasing is my remembrance." (See on 1 Th. i. 2.) **tears,**[d] prob. shed at parting. **unfeigned,** see on 1 Ti. i. 5. **Lois** (*agreeable, desirable*), of whom nothing more is known. **Eunice**[e] (*happily conquering*), a Jewess, mar. to a Gk. **persuaded,** by plain fruits. The structure of the chapter is evidently, "I am thy dear father in life and work; I am very thankful to have a dear son in my desolateness—to remember thee at all hours, and most and best in my prayers,—to count the days and nights till I shall see thee—to think of thy tears when I left thee—and so to hope for refreshing news of thy true and trusty faith, learnt like my own, at a mother's knee. By all this that is between us—and yet more, by that gift of gifts to thee, when these hands of mine were laid upon thy head, and my work was thine, O Timothy my son, play the man, the minister; the man of God, God's minister; with me and after me."—*Camb. B.*

The happiness of having religious relatives.—I. That it is an advantage to be descended of pious parents. II. That they who have this advantage ought to improve it. III. That they are to be blamed who degenerate from the wisdom and piety of their parents. IV. That children may, and have a right to, excel their ancestors in those things which are good and praiseworthy. V. That it is a great and singular happiness, when there is a general agreement and harmony in things of religion among members of a family.—*Lardner.*

Obedience to conscience.—Lord Erskine, when at the Bar, was remarkable for the fearlessness with which he contended against the Bench. In a contest he had with Lord Kenyon he explained the rule and conduct at the Bar in the following terms: "It was," said he, "the first command and counsel of my youth always to do what my conscience told me to be my duty, and

[b] Ac. xxiii. 1; xxvii. 23; 2 Co. i. 12.

[c] Ro. i. 9.

[d] Ac. xx. 37.

[e] Ac. xvi. 1; 2 Ti. iii. 15.

"Like the celebrated mothers of Augustine, of Chrysostom, of Basil, and of other illustrious saints of God, the life, sincerity, and constancy of Lois and Eunice became vicariously a glorious heritage of the universal Church."—*Reynolds.*

"Give me a generation of Christian mothers and I will undertake to change the whole face of

society in twelve months."—*Lord Shaftesbury.*

the spirit of power

a 1 Th. v. 19; 1 Co. xii. 7; Col. iv. 17; 1 Tim. iv. 14.
b Ro. viii. 15; 1 Jo. iv. 18.
c Ac. i. 8; 1 Co. ii. 4, 5.
d Ro. i. 16; Ac. xx. 23, 24; xxi. 13; Mk. viii. 38.
e 2 Ti. iv. 5; 2 Co. xii. 10.

"It is sometimes possible to avoid criticism by refusing to commit oneself to anything; but such refusal may be a sinful neglect of opportunities: and no error of judgment in using the gifts committed to us can be worse than that of not using them at all."—*Plummer.*

the holy calling

f Ro. viii. 29, 30; xi. 29; 1 Co. i. 26; Ep. i. 3—7, 18; Ph. iii. 14; 2 Th. i. 11; He. iii. 1; 2 Pe. i. 10; De. vii. 7, 8.
g 1 Pe. i. 20.
h 1 Co. xv. 55.
i Jo. xi. 25, 26.

"*Naturally*, we are the creatures of days and months and years that vanish, regulated by sun and moon and stars that will perish. But, born anew in Christ, we enter into a sphere where time has no existence, where one day is as a thousand years, and a thousand years as one day; we lay hold on eternal life."—*Macmillan.*

safety for the future

j 2 Ti. ii. 9, 10; Lu. xii. 4.
k Lu. xxiii. 46; Ac. vii. 59; 1 Pe. iv. 19.
l 2 Ti. iv. 7, 8, 18.

leave the consequences to God. I have hitherto followed it, and have no reason to complain that any obedience to it has been even a temporal sacrifice; I have found it, on the contrary, the road to prosperity and wealth, and I shall point it out as such to my children."—*Baxendale.*

6—8. stir up the gift,[a] or as margin of *R. V.* "stir into flame." Perhaps Timothy's work had suffered through his despondency arising from the peril and imprisonment of his master. He may have been ready to despair of the Church. **fear,**[b] better, "a spirit of cowardice." **sound mind,**[c] *R. V.* "discipline." **be . . Lord,** etc.,[d] be, therefore, bold in bearing testimony ab. Christ and His persecuted servants. "Whether or not Timothy had as yet shown shame or cowardice, this exhortation delicately looks only to the future."—*Winer.* **but,** etc.,[e] be willing to share with others in suffering ill for the Gospel's sake. **power,** Divine power given to enable one both to do and suffer for Christ,

The spiritual endowment of the Christian Church.—The Church of Christ is endowed with the spirit of—I. Courage: 1. In being a disciple of Christ at all, courage was demanded; 2. In proclaiming the Gospel, it was manifested; 3. In enduring hardships, it was developed. II. Power. The power of—1. Holy utterance; 2. Christian legislation; 3. Righteous, resolute volition. III. Love. Love of—1. Kindred; 2. Country; 3. Christ and God. IV. Soundness of mind or of health—1. The capacity and consequent appetite for knowledge; 2. The energy of habitual holy action; 3. The restoring power of a righteous life.—*W. R. Percival.*

Needless fear.—A lady was wakened up one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window in a great fright, because outside there was a sparrow pecking at the glass, wanting to reach the butterfly. The butterfly did not see the glass, but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow." It is when we forget our Protector that our hearts fail us. Elisha's servant was in great fear when he awoke in the morning and saw the city of Dothan encompassed with horses and chariots and a great host; but when his eyes were opened at the prayer of the prophet, his fears vanished, for he beheld the mountains full of horses and chariots of fire. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."—*J. Inglis.*

9—11. calling,[f] see refs. **before . . began,** *R. V.* "before times eternal." **manifest,**[g] "but manifested now;" the opposition thus put between the "given" and the "manifested" implies that the gift had been, in the phrase of the parallel passage, Rom. xvi. 25, "*kept in silence* through times eternal." **who . . death,**[h] as a king of terrors. **brought . . light,**[i] more exactly, "abolishing death, as he did, and bringing into light instead life and immortality." **whereunto . . Gentiles,** *R. V.* omits "of the Gentiles."

Saved, and called to a holy life.—I. The believer's privilege—a present salvation. The Christian is already perfectly saved—1. In God's purpose; 2. As to the price which has been paid for him; 3. In His covenant head. II. The evidence that he is called to it—a holy life—a leaving of sins, and an endeavor to be like Christ.—*Spurgeon.*

"*Now open your eyes.*"—As one, taking his friend up a hillside in Scotland, that he might have a glorious view of Loch Lomond, bade him close his eyes, and led him by the hand till he could say, as the splendor of the landscape lay before him, "Now open your eyes," so Christ has a glory of heaven to show His people; but ere its full revelation they must close their eyes in death and clasp His hand for a few steps in darkness, to open them at His bidding amid the glories of heaven, and behold for themselves what "He hath prepared for them that love Him."—*Page.*

12. I . . things,[j] all to his many trials. **ashamed,** the reference to *v.* 8 is obvious, as "these things" are the chains and dungeon of "the Lord's prisoner." **know,** rather with *R. V.* "him whom," by happy experience, Him of whom the world is ignorant. **persuaded,** see on Ro. viii. 38. **able,** has full power. **that . . him,**[k] *i.e.*, myself, body, soul, and spirit. **that day,**[l] of final reckoning.

The believer's confidence in the prospect of eternity.—I. The awful period—"that day." II. What the Apostle did in the prospect of this period—he placed something in the Redeemer's hands. It was something personal—and in which he acted as a believer. III. The satisfaction felt in the review of the transaction—1. What it is derived from; 2. A particular reference with regard to it.—*Jay.*

The love of Christ stronger than the terrors of death.—At the conclusion of an evening service in a fishing village, a young man stood up, and with great earnestness began to address his fellows. He said, "You all remember Johnnie Greengrass?" There was a murmur of assent all over the gathering. "You know that he was drowned last year. I was his comrade on board our boat. As we were changing the vessel's course one night, off the Old Head of Kinsale, he was struck by the lower part of the mainsail and swept overboard. We made all haste to try and save him. Before we got seated in the punt, we heard Johnnie's voice, over the waves beyond the stern, singing the last line of his favorite hymn, 'If ever I loved Thee, my Jesus, 'tis now.' We made every effort to find him, but in vain. He was drowned; but the last words which we had heard from his lips assured us that the love of Christ had proved stronger than the terrors of death."—*T. Brown.*

13—15. hold fast the form,[a] rather, "hold to the model." **sound words,** here opposed to the gangrene of Hymenæus and Philetus, ch. ii. 17. **faith**[b] **. . love,**[c] the principles in wh. the *form* is to be held. **that . . thee,**[d] better, "that good deposit guard," etc., viz., the "sound words," heard of Paul. **they . . Asia,**[e] converts in Asia. The "Asia" meant is the Roman province which embraced Lydia, Mysia, Caria, and Phyrgia. **Phygellus, Hermogenes,** nothing is know of either.

The sacred trust.—I. The charge—the truth, the Word of God, which—1. Unfolds the true God; 2. Proclaims life and salvation through the Redeemer; 3. Brings life and immortality to light. II. The duty: We should have—1. A correct knowledge of the Word; 2. A devoted attachment to it; 3. A desire to preserve it in its integrity; 4. A willingness to communicate it freely to others; 5. An abiding sense of its responsibility. III. The assistance: 1. Our necessities are connected with the Holy Spirit's ability; 2. Rejoice in His readiness to help.—*Reed.*

The last words of a great preacher.—I have carefully examined all religions. No one appears to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion. I have diligently studied Popery and Protestantism. The Protestant religion is, I think, the only good religion. It is all founded on the Holy Scriptures, the Word of God. From this, as from a fountain, all religion must be drawn. Scripture is the root, the Protestant religion is the trunk and branches of the tree. It becomes you all to keep steady to it.—*Claude.*

16—18. house of Onesiphorus,[f] "the natural though not necessary inference from this phrase here and in iv. 19, and from the prayer in *v.* 18, is that Onesiphorus himself was dead."—*Camb. B.* **not . . chain,** did not forsake him in adversity. **sought me,**[g] "where did Onesiphorus find Paul? Nero to screen himself had given the word for the most virulent animosity against the Christians. When Paul then was brought prisoner to Rome, he must have been known as one of their chief leaders. and as such would be confined now not in any 'hired house,' not in any 'guard house' of the *prætorium*, or any minor state prison, but in the Carcer itself, the Tullianum or 'Well-Dungeon,' at the foot of the Capitol."—*Camb. B.*

Paul praying for Onesiphorus.—I. Paul's prayers for Onesiphorus. He asks for mercy for him both *now* and *hereafter.* II. The reasons for these prayers: 1. He oft refreshed Paul; 2. He was not ashamed of Paul's chain; 3. When in Rome, he sought him out very diligently; 4. He ministered unto him.—*Cameron.*

Onesiphorus.—"Onesiphorus comes into view as a ship appears upon the ocean when she crosses the pathway of the moon. Very little is known of his life before or after this brief contact with the life of Paul. The radiance which the Apostle casts upon the page of history makes Onesiphorus visible. In this light the beauty of a noble character, whose gentle ministrations were the solace of one of God's servants, is evident.—*Booth.*

It matters not what a man loses, if he save his soul; but, if he lose his soul, it matters not what he saves.

"Alexander the Great, being upon his death-bed, commanded that when he was carried forth to his grave his hands should not be wrapped, as was usual, in cere-cloths, but should be left outside the bier, that all men might see them, and might see that they were *empty.*"—*Abp. Trench.*

Phygellus, Hermogenes

a 2 Ti. iii. 14; Tit. i. 9; Ro. vi. 17.

b Ro. xiv. 23.

c Jo. xiv. 15; xiii. 35; 1 Co. xiii. 2.

d 2 Co. v. 19.

e 2 Ti. iv. 10—16; 2 Pe. ii. 20—22.

"St. Paul had as *his* secret of activity and endurance the present sense of a present Saviour, and he longs for Timothy too to possess it as constantly."—*Humphreys.*

Onesiphorus

f 2 Ti. iv. 19.

g He. vi. 10; Ma. xxv. 40.

"What a meeting must that have been! Sunshine pouring into the mouth of a cave is a poor emblem of what the sight of that brave and cheerful countenance must have been to Paul."—*Brock.*

CHAPTER THE SECOND.

enduring hardness

1—3. strong . . Christ,[a] "strengthened in those virtues and spiritual powers which in their fulness are in Christ." **witnesses,** believers who had heard Paul, "prob. the presbyters who were present at T.'s ordination." **same,** doctrines, Ch. rules, etc. **faithful,**[b] trusty, honest, true. **able . . also,** *lit.* "who are of such a class that they will be able." **thou . . hardness,**[c] better, "take part in suffering hardship;" come with me, come after me, be one with us all who war the good warfare. The standard that must fall from my failing hands you will grasp, will you not?

Moral soldiership.—I. The meaning of the words "endure hardness." The reference is to the privations which soldiers undergo. II. The Christian man's profession as a soldier. This implies a change of position, and a voluntary change in life. III. The soldier's acquaintance with the general's plans. An intelligent acquaintance with these enables the soldier to keep up confidence in the leader. IV. The conditions on which a soldier is called upon to "endure hardness": In—1. Standing his ground; 2. Marching; 3. Action; 4. Retiring.—*Harris.*

Endure hardship.—Endurance is not merely bearing suffering, but bearing it manfully. To bear hardship with the spirit of a hero is to "endure hardness as a good soldier." Samuel Rutherford, when in prison, used to date his letters from "Christ's Palace, Aberdeen," and when Madame Guyon was confined in the castle at Vincennes, she said, "It seems as if I were a little bird whom the Lord has placed in a cage, and that I have nothing now to do but sing."—*Harris.*

"Men of God have always, from time to time, walked among men, and made their commission felt in the heart and soul of the commonest hearer."—*Emerson.*

"The country parson is full of charity; it is his predominant element. For many and wonderful things are spoken of thee, thou great virtue."—*G. Herbert.*

4—6. no . . warreth,[d] more literally, "no one on service," as in Luke iii. 18 "men on march" came to John Baptist. **please,** by undivided attention and strict obedience. **called,** enrolled. So a minister of the Gospel must, with singleness of aim, serve Christ. **if . . masteries,**[e] *R. V.* "contend in the games." The fig. passes fr. military affairs. **crowned,** has no chance of gaining the crown. **lawfully,** except he have kept the rules of the contest. **husbandman,** again the fig. changes, but the idea holds. **must . . fruits,** "must be the first to partake of the fruits." If the Christian knight wishes for any prize worth having, the farmer's, as well as the athlete's and the soldier's life, will say, "No pains, no gains."—*Camb. B.*

lawful striving

The minister and his work.—The minister is here compared to—I. A soldier. Like a soldier, he should endure hardships—free himself from all encumbrances. II. A wrestler. As the wrestler is crowned only if he strives lawfully, so must the minister strive for the crown of life—putting forth all his strength. III. A husbandman: 1. The minister must cultivate the people and sow the good seed; 2. He must not be discouraged, if he does not reap fruit at once; 3. As the fruits of the ground sustain the husbandman, so should the people sustain the minister.—*Burkitt.*

The reward of work.—A few years since, Motley shot up to the first position as a historian. Many wondered; but it was no wonder. He had wrought patiently for years in the libraries of the Old and New Worlds, unseen of men. The success of the great artist Doré has years of study in the hospitals, and practice in the studio, behind it. This path to success is open to all.—*No work, no reward.*

The good fight of faith.—"No soldier comes to the war surrounded by luxuries, nor goes into action from a comfortable bedroom, but from the make-shift and narrow tent, where every kind of hardness and severity and unpleasantness is to be found. . . . In like manner do ye, O blessed ones, account whatever is hard in this your lot as discipline of the powers of your mind and body. Ye are about to enter for the good fight, in which the Living God gives the prizes, and the Holy Spirit prepares the combatants, and the crown is the eternal prize of an angel's nature, citizenship in heaven, glory for ever and ever."—*Tertullian's Address to Martyrs.*

"A rest from toil, a rest from temptation, and a rest from sin. Such a sabbath-rest is the prize in store for us; but we cannot have it here. And if we desire to have it hereafter, we must keep the rules of the arena; and the rules are *self-control, self-sacrifice, and work.*"—*Plummer.*

Word of God not bound

7—9. consider, "apply the parable;" for our Lord—the Great Teacher of parables—shall give thee understanding.[f] **things . . remember,** for thy encouragement if thou shouldst fall in the fight: and as the theme of thy preaching—Jesus and the resurrec. The force of the participle and the true

[a] 2 Co. xii. 9; Ph. iv. 13.
[b] Je. xxiii. 18; 2 Co. iv. 1, 2.
[c] 2 Ti. iv. 5.
[d] 2 Ti. iv. 7, 8.
[e] 1 Co. ix. 25—27.
"Without interruption for upwards of a thousand years the full moon after the summer solstice every fourth year witnessed the celebration of these games. B.C. 776—A.D. 394.—*Wordsworth.*
"A rest from toil, a rest from temptation, and a rest from sin. Such a sabbath-rest is the prize in store for us; but we cannot have it here. And if we desire to have it hereafter, we must keep the rules of the arena; and the rules are *self-control, self-sacrifice, and work.*"—*Plummer.*
[f] Ja. i. 5.

order of the phrases require the rendering "Remember Jesus Christ risen from the dead, of the seed of David." **David . . gospel,**[a] see on Ro. i. 3, 4. **wherein,** in wh. ministry. **hardship,** rather than "trouble." **evil-doer,** a malefactor. **bonds,** his case was far more miserable than it had been in his first imprisonment, two or three years earlier. He was no longer permitted to reside "in his own hired room." He was in the custody, not as before of an honorable soldier like Burrus, but of the foul Tigellinus, whose hands were still dripping with Christian blood."—*Farrar.* **the . . bound,**[b] the Church is more than the individual.

Habitual remembrance of Christ.—I. In what sense it is practicable in the present state to remember Jesus Christ. II. The obstructions found by Christians in the exercise of this remembrance: 1. He is, to all appearance, a distant friend; 2. He is invisible; 3. Our remembrance of Him is entirely spiritual. III. Why we should remember Him. Because of—1. The excellence of His character; 2. The memory of His benefits. IV. The means we should use to assist us: 1. Meditate much on His history; 2. Pray to God through Him; 3, Remember Him in the Sacrament of the Lord's Supper; 4. Think much of Him.—*Toller.*

The Word of God not bound.—A company of bigoted priests once met in Earl Street, Blackfriars, London, to consult together concerning an edition of the Bible which Wyclif had just published in the English tongue. As might be expected, they not only condemned this excellent clergyman as a bad man, but they passed this resolution: "The Bible is a dangerous book. It shall not be circulated." It is certainly a wonderful ordering of Providence, that on the very spot where those misguided priests met to destroy the Bible, the building erected for "The British and Foreign Bible Society" now rears its head. Aye, more than this, millions of copies of the Word of God are scattered abroad, every year, in all the languages of the earth. In Rome herself, where the Bible was so long a sealed book, it is now openly sold and distributed by colporteurs; and within a stone's throw of the place where St. Paul was imprisoned, a large apartment has been fitted up, where multitudes of soldiers gather every night to listen to the reading of the Bible, and to learn to read it for themselves.—*Bib. Ill.*

10—13. things, bonds, toils, sufferings, death. **elect's sakes,**[c] "for the sake of the Church;" see on Col. i. 24, and Ep. i. 4. **that . . glory,** *R. V.* "they also." "The thought is the same as in 2 Cor. iv. 17; *the affliction,* light and *for the moment,* worketh *glory,* an *eternal* weight of glory."—*Camb. B.* **it . . saying,** see on 1 Ti. i. 15. *Lit.* "Faithful is the saying." **dead . . him,** "for if we died with him." **suffer . . reign,**[d] rather, "if we endure with brave and manly submission." **deny . . us.**[e] **he . . himself,** be untrue to His own essential nature.—*Ellicott.*

Suffering with Christ.—I. We are not suffering for and with Christ, if we are not in Christ. II. To suffer with Christ, it is essential that we be called by God to suffer. III. In troubles which come upon us as the result of sin, we are not suffering with Christ. IV. True suffering must have God's glory as its end. V. It is requisite also that love to Christ, and to His elect, be ever the mainspring of all our patience. We must manifest Christ's spirit in meekness.—*Spurgeon.*

Suffering for Christ rewarded.—Agrippa, grandson of Herod the Great, once expressed a desire that his friend Caligula might soon come to the throne. Old Tiberius, the reigning monarch, felt such a wish, however flattering to Caligula, to be so little kindly to himself, that he threw the author of it into a loathsome dungeon. But the very day Caligula reached Imperial power, Agrippa was released. The new emperor gave him purple for his rags, tetrarchies for his narrow cell, and carefully weighing the gyves that fettered him, for every link of iron bestowed on him one of gold. Think you that day Agrippa wished his handcuffs and his leg-locks had been lighter? Will Jesus forget the well-wishers of His kingdom, who, for His sake, have borne the burden and wore the chain? His scales will be forthcoming, and assuredly those faithful in great tribulation shall be beautified with greater glory.—*Coley.*

14, 15. things, ref. to in *vv.* 11—13. **that . . words,**[f] not to contend ab. words. **profit,** "a course useful for nothing." **subverting,** overturning, ruining. **study . . God,**[g] let your own example back your precepts. The stress therefore is to be laid on "thyself." **ashamed,** of the nature or result of his work. **dividing,** *R.V.* "handling aright the word of truth."

[a] He. xii. 2, 3; 1 Co. xv. 1—4.

[b] Ph. i. 14.

"What is the thought which through long centuries has wrung, and is still wringing millions of human hearts with anguish? It is the thought of the existence, and not only the existence but the apparent *predominance,* of evil. What is the antidote to it? 'Remember Jesus Christ as one risen from the dead.'"—*Plummer.*

"The Church is built up by repeated acts of self-denial in successive individuals and successive generations."—*Plummer.*

the faithful Saviour

[c] 2 Co. i. 6.
[d] Col. iii. 3, 4; Lu. xxii. 28—30.
[e] Ma. x. 33; Mk. viii. 38; Lu. xii. 9; Re. iii. 21; 1 Pe. iv. 13.

"There are three modes of bearing the ills of life: by Indifference, which is the most common; by Philosophy, which is the most ostentatious; and by Religion, which is the most effectual."—*Colton.*

"A soldier who had been shot through a shoulder and a leg, and had also lost an arm, radiant with joy, exclaimed, 'Oh! my wounds are nothing now. I can bear them all; I have peace within.'"

expounding the Word

[f] 1 Ti. vi. 4, 5.
[g] 1 Ti. iv. 6; 2 Co. v. 9; Ga. i. 10; 1 Th. ii. 4.

"The Christian minister must be prepared sometimes to set public opinion at defiance, in order that he may follow the commands of God."

"Sometimes public opinion is very decidedly against some of the noblest types of holiness; and to be 'shameless' under such circumstances is a necessary qualification for doing one's duty."—*Plummer.*

Rightly dividing the Word of Truth.—I. The truths of God's Word must be carefully distinguished from error. II. Truth must be divided from philosophy, and mere human opinions and speculations. III. We must distinguish between fundamental truths, and such as are not fundamental. There are two grand marks of fundamental doctrines:—1. The denial of them destroys the system; 2. The knowledge of them is essential to piety. IV. We must arrange the truth in such order, as that it may be easily and well understood. V. The Christian must distinguish between the Law and the Gospel—between the covenant of works and that of grace. VI. The promises and threatenings in Scripture should be applied to the characters to which they properly belong; 7. The Word of Truth should be adapted to Christians in different states and stages of the Divine life.—*Dr. Alexander.*

Fearless faithfulness.—The metaphor is taken from cutting roads. The characteristic of the Roman roads would be well known to the Apostle, and this idea is given in the margin of the revision, "holding a straight course in the word of truth." The expression denotes a fearless faithfulness—a simple straightforwardness in the proclamation of the truth of God, whatever may be the opinions or the conduct of men. *In the closet.*—Of Mr. John Shepherd, it is recorded that he was greatly distinguished for his success in the pulpit. When on his death-bed he said to some young ministers who were present, "The secret of my success is in these three things: 1. The studying of my sermons very frequently cost me tears; 2. Before I preached a sermon to others I derived good from it myself; 3. I have always gone into the pulpit as if I were immediately after to render an account to my Master." All who knew that devoted man would have united in expressing his secret in three words, "In the closet."—*Ruskin.*

Hymenæus and Philetus

a Tit. iii. 9.

b Ja. v. 3.

c See *Waterland, Doc. of Trin.* iii. 459; and *Burton, Bampt.Lec.* 135 *ff.*

"Infidelity gives nothing in return for what it takes away. What, then, is it worth! Everything valuable has a compensating power. Not a blade of grass that withers, or the ugliest weed that is flung away to rot and die, but reproduces something."—*Dr. Chalmers.*

16—18. but . . babblings,[a] "let your teachers and yourself handle truth aright; but the false teachers and their profane babblings avoid." "For these false teachers will only proceed further in ungodliness." The pronoun in the next verse refers back to them.—*Camb. B.* **word,** instruction. **canker,**[b] gangrene, eating sore, cancer. **Hymenæus,** 1 Ti. i. 20. **Philetus**[c] (*amiable*). **saying . . past,** more exactly, "men who concerning the truth have erred by maintaining," holding that the resur. was spiritual only. "They allegorized away the doct., and turned all into fig. and metaphor."

Unsound opinions.—I. The Church in all ages hath been pestered with vain babblers. II. Unsound opinions are of a spreading nature. And this is true of all sin, original and actual. 1. For doth not corruption, like a disease, disperse itself, and pollute every power of the soul and member of the body? What part is not infected with that leprous contagion? Hath it not spread also, by natural propagation, to all Adam's posterity? 2. Will not all actual sin spread also? For unbelief, hath it not run into atheism? fear, into despair? anger, into fury? and that, to revenge? 3. Shall we not see one error beget another? 4. Moreover, unsound opinions spread from person to person. III. Sin will destroy, if not destroyed.—*Barlow.*

How to form a judgment of the Bible.—Naimbanna, a black prince, from the neighborhood of Sierra Leone, arrived in England in 1791. The gentleman to whose care he was intrusted took great pains to convince him that the Bible was the Word of God, and he received it as such, with great reverence and simplicity. Do we ask what it was that satisfied him on this subject? Let us listen to his artless words. "When I found," said he, "all good men minding the Bible, and calling it the Word of God, and all bad men disregarding it, I then was sure that the Bible must be what the good men called it, the Word of God."

the foundation of God

d Is. xxviii. 16; 1 Pe. ii. 5; Ma. xvi. 16, 18; 1 Co. iii. 11.
e Na. i. 7; Jo. x. 14; Nu. xvi. 5.
f Ma. vii. 22, 23; 1 Pe. i. 15, 16; Ga. v. 24.
g La. iv. 2.

"In the days of the Pharaohs, the royal cartouche was impressed upon each brick that was placed in

19—21. foundation . . God,[d] *R. V.* "the firm foundation of God standeth;" *i.e.*, the congregation of the faithful. **seal,** *i.e.*, this impression, inscription. Alford justifies the adding of a "seal" in this metaphor of the "foundation" by regarding it as "probably in allusion to the practice of engraving inscriptions over doors (Deut. vi. 9, xi. 20) and on pillars and foundation stones (Rev. xxi. 14)." **the . . his,**[e] and will separate His true servants fr. false teachers. **let . . Christ,** calls Him his Master and Saviour. **depart,** etc.,[f] and so give proof of his sincerity. **in . . house,** ref. to the visible Ch. of Christ. **not . . silver,**[g] genuine members. **but . . earth,** spurious members. **some . . dishonour,** ref. to character and destiny of the vessels. **purge . . these,** withdraw himself fr. the unruly.

Fitness for the Lord's service.—I. A few words of explanation of the text—

men may be Christians, and yet ill-fitted for their Lord's service; and therefore should they prepare themselves for that. II. The service to which Christians are called. Every one in this service should be—1. An honor to himself; 2. Useful to his master; 3. Prepared for every good work. III. The preparation necessary for such service. It consists in purity of—1. Life; 2. Doctrine.—*John Pillans.*

An unworthy son.—Scipio Africanus had a son, who had nothing of the father but the name,—a coward, a dissolute, sorry rake,—the son of one of the greatest generals in the world! This son wore a ring upon his finger, wherein was his father's picture. His life and character were so opposite to those of his father, and so unworthy, that, by an act of the senate, he was commanded to forbear wearing that ring.

22, 23. flee . . lusts,[a] the sinful desires and passions wh. esp. characterize youth. **follow,**[b] seek, cultivate. **with. . Lord,**[c] union with the good and prayerful. **pure,** purified of evil: honest, sincere, truth-loving. **foolish,** of no practical or doctrinal value. **unlearned,** "but those foolish and ignorant questionings steadily refuse." **questions,** speculations, controversies. **that . . strifes,** see on 1 Ti. vi. 4.

The manifold evils of impurity.—I. The guilt of impurity—impurity is authoritatively forbidden by God. II. Its manifold evils. Consider its influence on—1. Divine order; 2. Moral character; 3. Happiness, and especially social happiness; 4. Posterity. III. A few things that may tend to prevent this dire evil: 1. Cultivation of religion; 2. A removal of the minor things that promote impurity—intemperance—evil company—evil conversation—bad books.—*Woodward.*

24—26. strive,[d] be quarrelsome, dictatorial, contentious. **gentle,** in words and manner. **apt,** etc., see on 1 Ti. iii. 2. **patient,**[e] of wrong, forbearing. **meekness,**[f] see on Ga. v. 23, and Ep. iv. 2. **instructing,** *R. V.* "correcting." **if . . truth,**[g] to which repentance to your gentleness and patience may lead them. **snare . . devil,**[h] see on 2 Co. ii. 11. **captive . . will,** *i.e.*, being taken captive by the servant of God, to do His will (*Bengel*), or taken captive by Satan acc. to God's will (*Estius*), that being delivered out of Satan's hands, they may prove fit instruments of God's service.[i]

The means by which Satan keeps sinners captive.—He does so by his snares. 1. The first snare of Satan which I shall mention is, his making sin pleasant, and hiding its awful consequences; 2. A second snare of Satan's is, his insinuating doubts into the mind as to the truth of God's Word; 3. A third snare of Satan's is, his presenting God to the soul as one made up of all mercy; 4. A fourth snare of Satan's is, by persuading the soul that the work of repentance is an easy work: that it need not be thought of till laid on a bed of sickness or a bed of death; 5. Another snare by which Satan takes souls captive at his will is, by making them rest in outward forms instead of true conversion."—*Snape.*

CHAPTER THE THIRD.

1—4. that . . days,[j] not only the very last days, towards the end of the world, but in general (according to the Hebrew phrase) *the days to come*, or *the future time*, whether nearer or afar off.—*Camb. B.* **perilous,** difficult, grievous. **without . . affection,** having no love of kindred. **truce-breakers,** *R. V.* "implacable." **despisers . . good,** *R. V.* "no lovers of good." **lovers . . God,** "pleasure destroys the love and sense of God."—*Bengel.*

Perilous times.—A season is perilous when—I. The outward profession of religion is maintained under a visible prevalence of wickedness; II. Men are prone to forsake the truth, and seducers abound; III. Professors mix with the world; IV. There is a great attendance on outward duties, but inward spiritual duties decay; V. Persecution is rife against believers.—*Owen.*

Terrible death of a blasphemer.—Some time ago, a party of profligate young men were sitting drinking, and while in a state of intoxication, two of them agreed, for a sum of money, to try their skill in blasphemy—the prize to be given to him who should be unanimously considered to have poured out the most horrible imprecations and blasphemies. One of them having had greater

buildings raised by royal authority. The structure was thus known to have been erected by a certain Pharaoh. Here we have the royal cartouche, or seal, of the King of kings set upon the foundation of the great palace of the Church."—*Spurgeon.*

youthful lusts

a 1 Pe. ii. 11.
b 1 Ti. i. 5—7; 1 Co. xiii. 13; He. xii. 14; 1 Co. vii. 15; 1 Pe. iii. 10, 11; Ja. iii. 17.
c 1 Co. i. 2; Pr. xv. 8; Ma. xv. 8.

"A pagan life and spirit, and a Christian name, are a shame to each other."—*Dr. Grosvenor.*

a minister's qualifications

d Ma. xii. 18—20.
e Ma. xi. 29; 2 Co. x. 1; Ac. xx. 31.
f Ga. vi. 1; 1 Pe. iii. 15.
g Ac. viii. 22.
h Ac. xxvi. 17, 18; Job i. 12; Jo. xix. 11; Ro. xvi. 20.
i *Hammond, Ellicott; Alford,* in a late note, leans to this view.

"Some persons fancy that they make themselves considerable for learning by such altercations, but the Apostle exposes that conceit, calling them 'unlearned.'"—*Howe.*

the last days

j 1 Ti. iv. 1, 2; 2 Pe. iii. 3; 1 Jo. ii. 18; Jude 18; Ma. xxiv. 10—12, 14.

"A character should retain always the upright vigor of manliness; not let itself be bent and fixed in any specific form. It should be like an upright elastic tree, which bends, accommodating a little

to each wind on every side, but never loses its spring and self-dependent vigor."—*J. Foster.*

"Character is a perfectly educated will."—*Novalis.*

opportunities of improvement in vice, and being also perfectly familiar with all kinds of sea-slang, was unanimously acknowledged conqueror. Crowned with his hellish honor, he left the place; but not reaching home so soon as was expected, a person was despatched in search of him. The wretched man was found in a field near a ditch, quite dead, and a scythe near him. From the position of the body, it was supposed that he had taken up the scythe, intending either to throw it into the ditch for a frolic, or to try his skill at a stroke; but, being in liquor, he had fallen over on the scythe's sharp edge. Thus in a fit of drunkenness, and bearing off the prize as the most accomplished blasphemer, he was hurried into eternity!

the form and power of godliness

5. **having**, etc.,[a] an outward show. **power**, "its living and renewing influence over the heart and life."—*Alford.*

Form of godliness.—I. A form of godliness is not wrong in itself. It is—1. Natural; 2. Beautiful; 3. Advantageous. II. This form of godliness may exist without its vital power—1. This is possible; 2. It is a lamentable fact; 3. It has most alarming consequences. When a man becomes satisfied with a mere form there will be—(1) No searchings of the heart; (2) No pungent sorrow for sin; (3) No love of truth; (4) No conformity to the Divine will. III. The possession of a mere form of godliness does not entitle a person to Christian fellowship. The formalist—1. Has no sympathy with believers' sentiments; 2. Would detract from their usefulness; 3. Is unfit for any exalted pleasures.—*Hughes.*

a Tit. i. 16.

"Drill your mind, steer your course through life with the grand helm of duty, and not let yourselves roll on the wave of self-indulgence and entertainment."—*Anon.*

silly women

6, 7. **creep**,[b] like reptiles, or vermin. **and . . captive**, captivating with unctuous words, etc. **silly women**, "the neuter gender and the diminutive ending of the word here indicate the degraded contemptible state to which they have come." **led . . lusts**, apparently the meaning is (not "lusts of the flesh" but rather) as in iv. 3. **ever learning**,[c] not fr. love of truth, but morbid love of novelty. **never . . truth**, *full* knowledge, *saving* truth.—*Ellicott.*

b "That creep like ferrets or weasels, as the Syriac here hath it."—*Trapp.*

Never coming to a knowledge of the truth.—1. One great cause of their coming short of saving knowledge is this—that they do not seek it in the right way. In the Bible God's will is revealed to us. . . . Reason, with them, is all-sufficient. What reason cannot account for, what reason cannot comprehend, they refuse to admit. "The meek will He guide in judgment; and the meek will He teach His way." 2. The secret love of sin is another obstruction to the attainment of saving knowledge. God tells the house of Israel that He will not be inquired of by them because they "set up their idols in their heart, and put the stumbling-block of their iniquity before their face." "If any man will do His will he shall know of the doctrine whether it be of God." "The secret of the Lord is with them only that fear Him." They refuse to obey their convictions. They do not act up to the light they possess.—*Boucher.*

c Pr. xiv. 6; Ep. iv. 14.

"Whenever we find that our pleasures are interfering with our piety, that they occupy the chief place in our minds, that we are loving them more than we love God, then we may be sure that we are wrong, whatever the nature of those pleasures may be, or whatever the sanction which they claim."—*Newman Hall.*

The search for truth.—Truth, indeed, came once into the world with her divine Master, and was a perfect shape, most glorious to look on; but when He ascended, and His Apostles after Him were laid asleep, then straight arose a wicked race of deceivers, who, as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the god Osiris, took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the careful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, Lords and Commons! nor ever shall do, till her Master's Second Coming; He shall bring together every joint and member, and mould them into an immortal feature of loveliness and perfection.—*Milton.*

Jannes and Jambres

8, 9. **Jannes . . Jambres**, they were held to be the magicians who first imitated the wonders wrought by Moses and Aaron. **withstood**,[d] opposed. **men . . minds**, depraved in mind and morals. **reprobate**,[e] unapproved. **but . . further**, with impunity: without Apostolic exposure. **folly**, senselessness, wicked folly in opposing the truth. **as . . was**,[f] *i.e.*, as the folly of those who opposed Moses.

d Ex. vii. 10–12.
e Je. vi. 30; Ro. i. 28.
f Ex. vii. 12; viii. 18; ix. 11.

"It is hard to personate and act a part long;

Resisting the truth.—I. The act—resisting the truth. By—1. Corrupting the Scriptures; 2. Persecuting true believers. II. The agents—the men that resist the truth. By these may be meant—1. The first apostate Christians;

2. The apostates of our own time—look at the Romish Church—the Babylon of mystery.—*Lightfoot.*

Jannes and Jambres.—There is nothing improbable in the supposition that St. Paul mentions the magicians who withstood Moses as typical opponents of the truth, because the false teachers at Ephesus used magic arts; and the word which he uses for impostors (γόητες) in *v.* 13 fits in very well with such a supposition, although it by no means makes it certain. Ephesus was famous for its charms and incantations (Ἐφέσια γράμματα), and around the statue of its goddess Artemis were unintelligible inscriptions, to which a strange efficacy was ascribed. The first body of Christians in Ephesus had been tainted by senseless wickedness of this kind. After accepting Christianity they had secretly retained their magic. The sons of the Jew Sceva had tried to use the sacred name of Jesus as a magical form of exorcism; and this brought about the crisis in which numbers of costly books of incantations were publicly burned (Acts xix. 13—20). The evil would be pretty sure to break out again, especially among new converts; just as it does among negro converts at the present day. Moreover, we know that in some cases there was a very close connection between some forms of heresy and magic: so that the suggestion that St. Paul has pretensions to miraculous power in his mind, when he compares the false teachers to the Egyptian magicians, is by no means improbable.—*Exp. Bib.*

10—12. hast . . known, *R. V.* "didst follow," *i.e.*, as thy pattern and example. **doctrine,**[a] teaching: system of Christian truth.[b] **manner . . life.**[c] **purpose,**[d] life object. **long-suffering,** the self-restraint which does not hastily retaliate a wrong. **charity,** as through N. T., "love." **persecutions, . . afflictions,** it is better to make the "afflictions" go with the preceding, and make a new clause commence with the relative. So *R. V.* "sufferings; what things befell me at, etc.; what persecutions," etc.—*Camb. B.* **Lystra,**[e] see on 2 Co. xi. 23 *ff.* **yea,** etc.,[f] the Lord has said so; and the world's hatred of goodness ensures it. **that will live godly,** "whose will is to. Compare Luke xvi. 26."

Paul's path of suffering.—The path of suffering of the Apostle Paul a revelation—1. Of the power of sin which pursued him; 2. Of the greater power of faith which sustained him; 3. Of the omnipotence of the Lord who delivered him out of all.—*Van Oosterzee.*

13—15. evil, corrupt in mind and heart. **seducers,** men who *lead* others astray. **shall . . worse,** "*facilis descensus Averni*"—the descent to hell is easy. **deceived,**[g] a man may tell a lie, till he believes it to be the truth. **continue thou,** "thou" emphatic; "continue," better, "abide." **knowing . . them,**[h] the plural "of what persons" should be read. Lois and Eunice must be understood. **child,**[i] *lit.* "from a babe." **the . . Scriptures,**[j] sacred writings of O. T. **wise . . salvation,**[k] the Word of God teaches us our need, and reveals the plan, of salvation.

Service must be constant and faithful.—"God's servants must continue constant in the truth received. They must not play fast and loose, be off and on; but they must be still the same, like well-tuned bells, which have the same note in foul weather as they have in fair. 1. This constancy is a note of sincerity, then are we Christ's disciples indeed, when we abide in the truth (John viii. 32; Job ii. 3), when no storms nor tempests can remove us from it; 2. All the promises of heaven and happiness run only to such as are faithful to the death (Rev. ii. 10); 3. Lay a good foundation, dig deep; he that will build high, must lay low."—*T. Hall.*

Advantage of learning the Scriptures.—A little Roman Catholic boy, who had been at a Sabbath-school, was commanded by his priest to give up the Bible, which he had received at school, because the priest thought it a *bad* book for a child to read. The little boy did not want to part with it, for he knew that it was a *good* book, but he was forced to do it. But, at the same time he said, "I thank God that you cannot take from me the twenty chapters that I have got by heart."

16, 17. all scripture, etc., *R. V.* "every scripture inspired of God[l] is also profitable for teaching"[m] etc. **given . . God,** "filled with the breath of God." **reproof,** confutation of error. **correction,** of spirit and life. **instruction,** discipline. **perfect,**[n] complete in knowledge and virtue. **furnished,** with motive, zeal, etc. **unto . . works,** as the fruit of faith. See on 2 Ti. ii. 21.

Paul's character and trials

a 1 Co. ii. 2.
b Ac. xx. 18—21.
c Ac. xxvi. 4.
d 2 Co. i. 17—19; Ph. i. 21; 2 Co. xii. 15.
e Ac. xiii. 14.
f Lu. xiv. 27; Jo. xvii. 14; Ac. xiv. 22; 1 Th. iii. 3.

lessons and teachers of youth

g 2 Th. ii. 11, 12.
h 1 Th. ii. 13; Lu. x. 16.
i 2 Ti. i. 5; De. vi. 6, 7.
j Jo. v. 39.
k 1 Pe. i. 8—11.

"If a man is not rising upwards to be an angel, depend upon it he is sinking downwards to be a devil. He cannot stop at the beast. The most savage men are not beasts: they are worse."—*Coleridge.*

"Things alter for the worse spontaneously, if they be not altered for the better designedly."—*Bacon.*

the Word of God

l 2 Pe. i. 21; Ro. xv. 4.
m Ps. xix. 7—11; cxix. 9, 11.
n 1 Ti. vi. 11.

for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or another."—*Tillotson.*

"The Apostle has here taught us to recognize in these Egyptian magicians a specimen of the working of that evil power which in various forms is resisting the power of God in all ages of the Church."—*Wordsworth.*

Ten Serms. by *Rev. J. Hambleton, M. A., The Holy Scriptures*, i. 155.

"Once, when Faraday was lying ill, Dr. Latham found him in tears with his arm resting upon a table on which lay the open book. 'I fear you are worse,' said Dr. Latham. 'It is not that,' said Faraday; 'but why will people go astray when they have this blessed book to guide them?'"—*Farrar.*

The Bible.—Test it by the immeasurable comfort and blessing which it, and which it alone, has brought and ever can bring to dying men. Millions have loved it passionately who have cared nothing for any other literature, and it alone has been sufficient to lead them through life as with an archangel's hand. "Into Thy hands I commend my spirit;" in age after age Polycarp, Augustine, John Huss, Jerome of Prague, St. Bernard, Luther, Melancthon, Columbus, Francis Xavier, and I know not how many thousands more, have died with these words upon their lips. "That book, sir," said Andrew Jackson, President of the United States, pointing to the family Bible upon the table, as he lay upon his death-bed, "that book, sir, is the rock on which our Republic rests." "I have only one book now," said the poet Collins, "but that is the best." "Bring me the book, sir," said Sir Walter Scott to Lockhart on his death-bed. "What book?" asked Lockhart. "*The* book, the Bible," said Sir Walter, "there is only one." Every shallow and ignorant freethinker thinks he can demolish the Bible; he might as well try to demolish the Himalayas.—*Farrar.*

CHAPTER THE FOURTH.

ministerial duty

a Ac. x. 42; Ma. xxv. 31 *ff.*; Re. xx. 12, 13.

b Col. i. 28, 29; 1 Co. i. 21—23; 2 Co. v. 19, 20.

c 1 Pe. iv. 11; Ac. xiii. 26; Ro. x. 8; Ph. ii. 16; Ja. i. 21; Ac. v. 20.

"An intimate association with Christ is an element of great success. Let a minister go out into the fields with Jesus to glean, and he shall come back at even, 'bearing his sheaves with him.'"—*Fulton*

1, 2. I charge thee therefore, read, "I charge thee," omitting the pronoun and conjunction. The stress is on the verb itself, more marked and solemn because placed quite abruptly; almost therefore, "I adjure thee."—*Humphreys.* **who . . dead,** bef. whom every preacher and hearer will appear. **at . . kingdom,**[a] *R. V.* "and by his appearing and his kingdom." **preach,**[b] proclaim. **Word,**[c] of life and salvation. **instant,** ready, attentive. **in . . season,** whether the opportunity seem to be favorable or not. **reprove,** for want of truth and holiness. **rebuke,** those who live in sin. **exhort,** to repentance and faith. **with . . doctrine,** "in every exhibition of long-suffering, and every method of teaching."—*Ellicott.*

The Christian fidelity of Timothy in his sacred calling.—This fidelity is strengthened by a glance at—I. The advent of the Lord; II. The increasing corruption of the times; III. The approaching end of Paul.—*Oosterzee.*

Christian zeal in Norway.—When there was great spiritual darkness on the continent of Europe, and everything seemed to threaten that the light of the Gospel would be completely removed from Norway, God in His providence raised up a poor peasant, who lived near Indenckihill, on the confines of Sweden. He had received nothing but a common education, but the Lord made him acquainted with the truth, and filled him with zeal to communicate that truth to his countrymen, who were perishing for lack of knowledge. This good man, with his knapsack on his back, set out on the road, went through the length and breadth of Norway, proclaiming the Gospel in that wild and romantic country, to thousands and tens of thousands; and the Lord gave testimony to the word spoken in a most remarkable manner; for hundreds were in a short time, by his instrumentality, made to see and embrace the truth. It may be easily conceived that he was not allowed to go on in peace: the unenlightened clergy would not endure him; they stirred up the magistrates against him, and he was cast into prison; as soon, however, as he got out, he was again at his work: but, at length, having come to Christiania, the capital, a most bigoted place in regard to religion, he was apprehended, and cast into a dungeon, and kept there eleven years, from 1800 to 1811. But he was not idle there; for, like Bunyan, he was writing treatises, and sending them forth into every part of the country: contriving, in the space of a very short time, to have one hundred and twenty-two tracts published at Cassel. The effect of this peasant's labors is, that at this day there are not fewer than ten thousand followers of the Lord Jesus in that country.

itching ears

d 1 Ti. i. 4.

e "Aristotle writeth that vultures are killed with oil of roses. Sweet smells enrage tigers. Swine cannot live in some parts of Arabia, saith Pliny, by reason of the pleasant aromatical trees there growing in every wood."—*Trapp.*

f Tit. i. 14.

3, 4. for . . come, hence be diligent *now.* **sound doctrine,**[d] the simple Gospel, saving truth. **but after,** etc., *R. V.* "but having itching ears, will heap to themselves teachers after their own lusts." **lusts,** "the word here denotes *a corrupt will* leading both to the corrupt doctrine and corrupt life." **shall . . teachers,** "will gather around them a rabble of teachers."—*Ellicott.* **they . . ears,**[e] as fr. an offensive sound. **truth,** wh. demands holiness of heart and life. **fables,**[f] "these fables" which are now being invented and circulated.

Truth hidden when not sought after.—I. The truth, which Paul preached, addresses itself to our spiritual nature—it will be rightly understood, and valued by none but lovers of virtue and truth. II. Earnestness is necessary for gaining religious truth; and it is on this point that men so deceive themselves into a carelessness about it. III. One who does not seek the truth with all his heart and strength, can never understand it, or profit by it. Hence we must rouse ourselves, and persevere in God's service.—*Newman.*

Mending by hearing.—Dr. Hickringal, who was one of the chaplains of King Charles II., whenever he preached before his Majesty, was sure to tell him of his faults from the pulpit. One day his Majesty met the doctor in the Mall, and said to him, "Doctor, what have I done to you that you are always quarrelling with me?" "I hope your Majesty is not angry with me," quoth the doctor, "for telling you the truth!" "No, no," says the king; "but I would have us for the future be friends." "Well, well," quoth the doctor, "I will make it up with your Majesty on these terms: as you mend, I'll mend."

"God is the temperate man's law; and pleasure, the intemperate man's."—*Plato.*

5, 6. watch,[a] *R. V.* "be thou sober." **evangelist.**[b] **make . . ministry,**[c] fully perform thy ministry. Do all that relates to it with all zeal. **I . . offered,**[d] I am already being poured out as a drink-offering. "His present sufferings form the commencement of the 'libatio.'"—*Ellicott.* **departure,**[e] so he speaks of his death. **is . . hand,** *R. V.* "is come."

Sunset in peace—I. The day gone by. We may look on this as a day of: 1. Battle; 2. Running; 3. Keeping trust. II. The night at hand. We have here: 1. A libation—"I am now ready to be offered;" 2. An exodus—"my departure is at hand." III. The morning soon to come.—*Edmond. The Christian contemplating death.*—I. It is the part of a wise man to stand ready for his departure, because: 1. It is an inevitable thing; 2. It is an infinitely momentous event. II. Wherein this readiness for our departure consists: 1. Negatively. It does not consist in—(1) Being weary of life; (2) A thoughtless acquiescence with Providence; (3) A disposition to change to another state of things. 2. Positively. It consists in our being awakened to God.—*Cecil.*

work of an evangelist

a He. xiii. 17.

b Ac. xxi. 8.

c 1 Ti. iv. 15.

d Ph. ii. 17.

e Ph. i. 23; 2 Pe. i. 14.

"Every course of action by which we can help and serve others is a ministry, and every such service is truly a Christian work. All the high, sublime elements, then, which belonged to their ministry or service in life, belong to ours."—*Herbert.*

The work of an evangelist.—"I shall always remember Mr. Moody," said a gentleman, "for he was the means of leading me to Christ. I was in a railway train one day, when a stout, cheery-looking stranger came in, and sat down in the seat beside me. We were passing through a beautiful country, to which he called my attention, saying, 'Did you ever think what a good Heavenly Father we have, to give us such a pleasant world to live in?' I made some indifferent answer, upon which he earnestly inquired, 'Are you a Christian?' I answered, 'No.' 'Then,' said he, 'you ought to be one at once. I am to get off at the next station, but if you will kneel down, right here, I will pray to the Lord to make you a Christian.' Scarcely knowing what I did, I knelt down beside him there, in the car, filled with passengers, and he prayed for me with all his heart. Just then the train drew up at the station, and he had only time to get off before it started again. Suddenly coming to myself out of what seemed more like a dream than a reality, I rushed out on to the car platform, and shouted after him, 'Tell me who you are.' He replied, 'My name is Moody.' I never could shake off the conviction which then took hold upon me, until the prayer of that strange man was answered, and I had become a Christian."

the battle and the crown

7, 8. a . . fight,[f] *R. V.* "the good fight;" see on 1 Ti. vi. 12. **I . . course,** fig. life comp. to a race. **I . . faith,** the sacred deposit of historic truth and teaching. **is . . me,** is reserved. **crown,**[g] ref. to the crown bestowed on victors in the games. **which . . Judge,** who now guards my crown. **and . . only,** ea. victor shall have a crown, his own crown. **love,** in the sense of "long for." **appearing,**[h] His Second Coming.

Faith's fight crowned.—I. Paul's courage. 1. A Christian's life is a fight; 2. This is a good fight—a lawful war, a good captain. II. His constancy—"I have kept the faith." III. His crown—a crown of: 1. Glory; 2. Life; 3. Righteousness.—*Watson. Paul's anticipation of death.*—I. His life finally reviewed; 1. How he regarded life: (1) As an "agony" or conflict; (2) As a "course" to be run; (3) As a keeping of the faith. 2. What had, in his life, actually occurred. (1) He had given up much; (2) He had suffered much. 3. His views in regard to that course. 4. How different his views are from the review which some take of life: (1) The folly of a wasted life; (2) The

f 1 Co. ix. 24–27.

g Re. ii. 10; 1 Pe. i. 4; v. 4; Ja. i. 12.

h Col. iii. 4; Tit. ii. 13; Is. xxv. 8, 9.

"A brave soldier in the day of battle, if he hears that a regiment has been exterminated by the enemy's shot and shell, says, 'Then those of us that survive must fight like tigers. If they have slain so

many, we must be more desperately valiant.'"—*C. H. Spurgeon.*

wickedness of a life of perverted powers; (3) The misery of a life without religion. II. The prospect of the future life consequent on this review: 1. This view of a future life must spring from a review of the past. 2. On what Paul founded his hope of the "crown."—*Barnes.*

Demas, Crescens, Titus

a Col. iv. 14; Phil. 24.

b 1 Jo. ii. 15, 17; Lu. xiv. 33; xvi. 13.

"In the mirage of the desert, objects become strangely distorted—a mudbank exhibiting the appearance of a magnificent city with domes and towers, a few stunted bushes are transformed into a forest of stately trees. Is not the world with its hollow, fading distinctions thus transformed in our idle, foolish fancy? We attach an importance to its treasures, praise, ambitions, pleasures, utterly false and exaggerated."—*Watkinson.*

9, 10. do, etc., do thy best, earnestly strive. **Demas,**[a] prob. contr. fr. Demetrius. **having . . world,**[b] "because he loved." **Titus,** see Intro. to Ep. to Tit. **Dalmatia,** part of Ro. prov. of Illyricum, on E. coast of the Adriatic, now *Herzegovina* or *Bosnia.* St. Paul had preached in the neighborhood "round about unto Illyricum." The mission of Titus would naturally connect itself with some such labors, which still formed a part of the "care of all the churches."—*Camb. B.*

Demas.—I. The history of Demas. He: 1. Had made a good profession; 2. Had occupied a high position; 3. Had had many advantages. II. His timidity. We should mourn this because of—1. The low state of piety it betrayed; 2. The grief it occasioned the Apostle. III. The resemblance between Demas and many professors now.—*Griffin.*

The attraction of worldliness.—Nearly all can recall that favorite fiction of their childhood—the voyage of Sindbad the Sailor into the Indian Sea. They will remember that magnetic rock that rose from the surface of the placid waters. Silently Sindbad's vessel was attracted towards it; silently the bolts were drawn out of the ship's side, one by one, through the subtle attraction of that magnetic rock. And, when the fated vessel drew so near that every bolt and clamp were unloosed, the whole structure of bulwark, mast, and spars tumbled into ruin on the sea, and the sleeping sailors awoke to their drowning agonies. So stands the magnetic rock of *worldliness* athwart the Christian's path. Its attraction is subtle, silent, slow, but fearfully powerful on every soul that floats within its range. Under its enchanting spell, bolt after bolt of good resolution, clamp after clamp of Christian obligation, are stealthily drawn out. What matters it how long or how fair has been the man's profession of religion, or how flauntingly the flag of his orthodoxy floats from the masthead? Let sudden temptation smite the unbolted professor, and in an hour he is a wreck. He cannot hold together in a tempest of trial, he cannot go out on any cruise of Christian service, because he is no longer held together by a Divine *principle* within. It has been silently drawn out of him by that mighty loadstone of attraction,—a sinful, godless, self-pampering, Christ-rejecting *world.*—*Cuyler.*

Luke, Mark, Tychicus

c 2 Ti. i. 15; Col. iv. 14.

"Christianity has done the same for friendship as it has for whatever else it has touched—it has raised and it has sanctified it. St. Paul and St. Luke were not only friends, but each had a common friend in the Lord Jesus. In Christ Jesus they were knit together by a bond stronger than any which the world could forge."—*Abbot.*

11, 12. Luke,[c] see Intro. to Gos. acc. to Lu. He first appears as a companion of St. Paul, Acts xvi. 1, at a time very nearly that of an attack of the Apostle's constitutional malady or "thorn in the flesh" (Gal. iv. 13); and the words in Col. iv. 14. "the beloved physician," seem to breathe a feeling of personal gratitude and obligation. St. Luke travelled with the Apostle on his last journey to Jerusalem (Acts xxi. 1), and also, two years later, from Jerusalem to Rome (Acts xxvii. 2); and is now at his side "alone" in his last hours. —*Humphreys.* **take Mark** (see Intro. to Gos. acc. to Mk.), to thyself as companion. **profitable . . ministry,** *R. V.* "useful to me for ministering," perhaps to Paul personally. **Tychicus,** see on Ep. vi. 21, 22. **Ephesus,** see Intro. to Ep. to Eph.

Physicians and ministers.—A peculiar sympathy has always existed between the two professions. Dr. Fothergill—the Quaker physician—being requested by the friend of a poor curate, who knew his circumstances, to attend him—not only did so, but, on the curate offering him a fee, returned it and added a gift of ten guineas to use as he might need. Dr. Wilson, of Bath, once requested a friend to take fifty pounds to an indigent clergyman. He said he would take the money the next day. "Oh, my dear sir," said the doctor, "take it to him to-night. Only think of the importance to a sick man of one good night's rest."

cloak, books, parchments

d 1 Co. iv. 11; 2 Co. xi. 27.
e Ac. xix. 33.
f Ps. xxviii. 3, 4; 2 S. iii. 39.

"Newman tells us (in 1840) how

13–15. cloke,[d] a long, thick, and prob. sleeveless cloak, with only an opening for the head, like the mod. poncha. **books,** perh. papyrus rolls. **parchments,** *membrana,* prob. writings of P. himself. Farrar suggests "a document to prove his rights as a Roman citizen," or "any precious rolls of Isaiah or the Psalms or the lesser prophets." **Alexander,**[e] see on 1 Ti. i. 20. **did . . evil,** treated me ill. **the . . works,**[f] "will render." **ware,** old form of beware.

The cloak and the parchments.—1. Let us perceive here, with admiration,

the complete self-sacrifice of the apostle Paul for the Lord's sake. Ah! how he emptied himself, and to what extremity of destitution was he willing to bring himself for Christ's name sake. 2. We learn how utterly forsaken the apostle was by his friends. If he had not a cloak of his own, could not some of them lend him one? "Notwithstanding the Lord stood with me and strengthened me." 3. Our text shows the apostle's independence of mind. Why did not he borrow a cloak? Why did not he beg one? That is not the Apostle's taste at all. He has a cloak, and though it is six hundred miles away, he will wait until it comes. 4. We see here how he poured out his whole life as a libation on God's altar, in agonies for his fellow-men. What is the inventory of all his earthly possessions as he sits upon his prison floor? Just "the cloke that I left at Troas, and the books, but especially the parchments."—*Farrar.*

Who, as he reads this last message, can help remembering the touching letter written from the damp cells of his prison by our own noble martyr, William Tyndale, one of the greatest of our translators of the English Bible: "I entreat your lordship," he writes, "and that by the Lord Jesus, that, if I was to remain here for the winter, you would beg the Commissary to be so kind as to send me, from the things of mine which he has, a warmer cap; I feel the cold painfully in my head; also a warmer cloke, for the one I have is very thin; also some cloth to patch my leggings. My overcoat is worn out, my shirts even are threadbare. The Commissary has a woollen shirt of mine if he will be so kind as to send it. But most of all I entreat your kindness to do your best with the Commissary to be so good as to send me my Hebrew Bible, grammar, and vocabulary, that I may spend my time in that pursuit."—*William Tyndale.*

he kept an old blue cloak which he got in 1823, and 'had an affection for it,' because it had 'nursed me through all my illness. I have so few things to sympathize with me that I take to cloaks.'"—*Bib. Ill.*

"Lady Jane Grey and Mary Queen of Scots beguiled imprisonment of half its terrors with hard study and careful writing."

Divine deliverance

16—18. first answer, this should not be referred to any preliminary trial at Ephesus or elsewhere, but to the "prima actio" of the main case at Rome before Nero or his representative; "if the matter was one of difficulty the hearing might be adjourned as often as was necessary: such respite was called *ampliatio.*"—*Camb. B.* **but . . me,**[a] so the Lord was forsaken. **I . . charge,**[b] implying the sinfulness of lack of sympathy and boldness. **the . . me,**[c] there is one who never leaves His friends. **known,** *R. V.* "the message might be fully proclaimed." **lion,** the phrase comes from Ps. xxii. 21, and therefore has no *defined limit* of reference such as "the lion of the amphitheatre," or "Nero," or "Satan."—*Humphreys.* **from . . work,**[d] that either threatened him, or the truth that he preached. **and . . kingdom,** will save me into. Note P.'s confidence in respect of the end.

The test of the Divine origin of Christianity.—But whatever we find, or fail to find, in this religion, of that which surpasses historical precedent, of that which staggers human thought, let us always remember what I said at the outset, that the only final and absolute test must be in our own experience of it. No matter what its history has been; no matter what its contents may be; the governing question still remains, "Does it bring me to God? In belief of its teaching, in obedience to its law, through trust in its promises, through confiding and affectionate faith in its king, do I find a new courage amid danger, a new fortitude in adversity, a new supremacy over subtlest temptations, a happiness in hope before unknown, a delight in consecration surpassing all preceding pleasures, an intense and tender sympathy with Him before whose holiness the seraphim bow?" If we do find these supernal effects wrought by Christianity in one life, no further argument for us will be needful.—*Richard S. Storrs.*

a Ma. xxvi. 25.

b Ac. vii. 60.

c Ma. x. 19, 20; Ac. xxiii. 11; 2 Co. xii. 9.

d 2 Pe. ii. 9.

"It was agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended him in court, to countenance and assist him. To this the Apostle here alludes."—*Burder.*

"We *lie* to God in prayer if we do not *rely* upon Him after prayer."—*Swinnock.*

Prisca, Aquila, Erastus, Trophimus

19, 20. Prisca, etc.,[e] Prisca, or Priscilla, and her husband Aquila of Pontus had been driven from Rome with the Jews by the edict of the Emperor Claudius (Acts xviii. 2); they were staying at Corinth with St. Paul "because they were of the same trade" (*v.* 3); they accompanied him eighteen months later to Ephesus (*v.* 18) where they "further instructed Apollos" (*v.* 24); were still there when St. Paul wrote his first letter to Corinth (1 Cor. xvi. 19); afterwards were again at Rome, perhaps on business; their house became a place of assembly for the Christians, and they endangered their lives for St. Paul (Rom. xvi. 3). Now they seem settled at Ephesus.—*Camb. B.* **Onesiphorus,** see on 2 Ti. i. 16. **Erastus**[f] **abode,** "stayed at his post;" the verb suggests certainly that he had been commissioned by St. Paul for some duty which he courageously fulfilled. **Corinth,** see Intro. to Ep. to Cor. **Trophimus,**[g] an Ephesian and Gentile, who was with St. Paul at

e Ac. xviii. 1—3; Ro. xvi. 3; 2 Ti. i. 16—18.

f Ac. xix. 22; Ro. xvi. 23.

g Ac. xx. 4; xxi. 29.

Troas on the third missionary journey (Acts xx. 4) and accompanied him to Jerusalem, causing a disturbance there because he was a Gentile (Acts xxi. 29). Trad. says he was beheaded under Nero. **Miletum,** or *Miletus.*[a]

Aquila and Priscilla, the model of Christian wedlock.—They were—I. Closely bound together; II. Zealous in labor; III. Richly blessed. The association of the saints should be more intimate the shorter the lifetime becomes.—*Oosterzee.*

Why earthly props are removed.—"See, father!" said a lad who was walking with his father, "they are knocking away the props from under the bridge; what are they doing that for? Won't the bridge fall?" "They are knocking them away," said the father, "that the timbers may rest more firmly upon the stone piers which are now finished." God only takes away our earthly props that we may rest more firmly upon Him.—*Foster. Divine protection.*—Mr. J. G. Oncken was the Baptist pioneer in Germany, and in his younger days suffered for the truth's sake, both fine and imprisonment. We remember his pointing out to us the spot upon the Alster where he baptized his converts at dead of night, and we shall never forget his story of the burgomaster of Hamburg, who held up his finger and said, "You see that finger! As long as that can move I will put you down." "Sir," said Oncken, "I see your finger, but I also see an arm, which you do not see, and so long as that is stretched out you cannot put me down."—*C. H. Spurgeon.*

[a] Ac. xx. 15.

"There is a kind of sympathy in souls, that fits them for each other; and we may be assured when we see two persons engaged in the warmth of a mutual affection, that there are certain qualities in both their minds which bear a resemblance to one another."—*Steele.*

Eubulus, Pudens, Linus, Claudia

21, 22. do . . winter, both bec. his own death was near, and bec. of dangers, etc., of travel. **Eubulus** (*prudent*), nothing more known. **Pudens,** prob. the husband of Claudia. **Linus,** prob. the first Bp. of Ro. of that name. **Claudia,** perh. of British birth. **the . . spirit,**[b] the closing benediction is peculiar, being twofold, first "with thy spirit" and then "with you," *i.e.*, w. Timothy personally and with the Church. **the Lord Jesus Christ,** the MS. authority is in favor of "the Lord" alone.

Christ with us.—I. In what sense Christ is with His people. We cannot hope to enjoy His bodily presence; yet in His spiritual presence He can be with us. He is with us when, as the Universal Ruler, He governs all things for our good. II. That which causes us to need His presence—the requirements of our earthly state. III. The great and manifold blessings which His presence brings: 1. How largely He increases our store of knowledge; 2. How He promotes the growth and strength of our spiritual life; 3. The peace which He brings; 4. How He assimilates us to His image!—*Walters.*

Claudia.—It is not improb. that C. was the dau. of a Brit. King, and perh. a native of Chichester. In A.D. 42, Aulus Plautius was sent by Claudius to conquer Brit. One of the Brit. chiefs, Cogidunus, was made king of the Regni, *i.e.*, the inhabs. of Sussex and Surrey (*Tacit. Agric.* 14). Assuming the name of his patron he became Tiberius Claudius Cogidunus, and it is conjectured that he had a daughter whom, in honor of Claudius, he called Claudia. Ab. this time there app. in Ro. a Brit. lady of great beauty by the name of Claudia, and it was com. for the children of subject princes to be educated at the imperial court as hostages. Now, Pomponia Græcina the wife of A. Plautius, had bec. a Christian (*Tacit. Ann.* xiii. 32), and Claudius would be under her protection, and adopt her religion. Martial (*Epig.* iv. 13) states that Pudens mar. Claudia, a foreigner, and in another Epigram (xi. 53) he says she was a Briton. In 1723, during some excavations at Chichester (the Rom. cap. of Sussex), the foll. inscription was found—"This temple to Neptune and Minerva, the Company of Smiths, and those in office amongst them, by the authority of Tiberius Claudius Cogidunus, Legate of Augustus in Brit., have dedicated, at their own cost, for the weal of the Imp. house, Pudens, the S. of Pudentius granting the site." Here we have Pudens, the husb. of Claudia, holding possessions among the Regni, which is readily acc. for, if Claudia was the dau. of Cogidunus.—*Lewin, Life of Paul.*

[b] Ma. xxviii. 20.

"As Chrysostom remarks: 'Lo, here is a doxology to the Son.' And it is word for word the same as that which in Gal. i. 5 is addressed to the Father. The Apostle has had to sustain him, not merely Divine truth wherewith to enlighten his soul; he has had also a Divine Person, wherewith to share his life. And therefore, with a heart full of thankfulness to the Master who has shared his sufferings and will share his bliss, he leaves us as his last address to Christ, 'To Him be the glory for ever and ever. Amen.'"—*Plummer.*

THE EPISTLE OF ST. PAUL TO TITUS.

Introduction.

I. **Author,** PAUL. Same evidence as in case of Ep. to Tim., *q.v.* Except Schleiermacher, nearly all eminent authorities admit that the Episs. to Tim. and Tit. were written by one person. II. **Time,** ab. A.D. 66 or 67. III. **Place.** "When the Roman imprisonment came to an end, as we conclude, in A.D. 63, and St. Paul was set free for active work, the notices scattered through the Epistles alone guide us as to the probable movements of the Apostle and his assistants. We may here suppose Titus, joining St. Paul at Ephesus, and going with him to Crete, to spend the winter (autumn, A.D. 64, to spring, A.D. 65). From the character of the Cretans as immoral, and turbulent, and uncivilized, given in the Epistle, we see reason enough for the selection of the companion and helper whose decided discreet character would find ample scope and exercise. The original preaching of the Gospel may have come from those Cretans who were amongst the recipients of the gift of tongues on the day of Pentecost (Acts ii. 11). And the impulse to visit the island may have been given by the brief view of it obtained in the stormy voyage of Acts xxvii. It would seem natural and consistent with the tone of the Epistle to suppose that a second visit was paid by St. Paul—which indeed he seems to have made a rule of his missionary work—and that after this second visit (A.D. 66, spring) the letter was written reviewing the progress made and consolidating the directions given verbally to Titus on leaving. This would bring us to the autumn of A.D. 66, after an interval spent at Ephesus. On the circular tour then planned he reaches Corinth, and from that place writes the Epistle to Titus (autumn)" (*Camb. B.*). IV. **To whom,** TITUS. A Gk. prob. converted by P. (Tit. i. 2). There seems good reason for assuming some such date as A.D. 30 for the birth year of Titus. If we now look for notices of his life earlier than A.D. 50 we find only one, but that very significant; in Tit. i. 4 St. Paul addresses him as "Titus my true child after a common faith." He owed therefore his conversion to St. Paul; and the *time* that must be supposed, that remarkable year, A.D. 43–44, which witnessed St. Paul's first great year of ministry at Antioch, "preaching the Lord Jesus to the *Greeks*" (as the right reading in Acts xi. 20). We may well think then of the lad Titus, at the age of 14 or 15, when all the man begins to stir within the boy, catching fire from the same flame of heavenly zeal at Antioch in that great year, A.D. 44, when so many of his elders of the same Greek race "believed and turned to the Lord" (*Camb. B.*). Titus went to P. to Jerus. fr. Antioch (Ga. ii. 3; *cf.* Ac. xv. 2); aft., at close of 3d miss. jour., sent fr. Ephesus to Cor. (2 Co. viii. 6; xii. 18). Not finding T. at Troas (ii. 12, 13), Paul met him in Macedonia (vii. 6, 7, 13), and, aft., sent him to Cor. with 2d Ep. (viii. 6, 16—18, 22—24). Lost sight of for some time, we find he had been left in Crete (Tit. i. 5). Prob. he joined P., aft., in Nicopolis (iii. 12, 13), and then left him for Dalmatia (2 Ti. iv. 10). Acc. to trad., aft. preaching in Dal., he returned to Crete; was long a bp. there, and died in extreme old age. It is uncertain when, or by whom, the Chs. in Crete were founded. Jews of wealth and influence abounded in Crete (*Jos. Ant.* xvii. 12. 1; *Wars*, ii. 7. 1). Prob. some of these were converted on the day of Pentecost (Ac. ii. 11). The Cretans (Tit. ii. 12) were noted for avarice (*Livy*, xliv. 45; *Plutarch, Paul, Æmil.* c. 23; *Polybius*, vi. 46. 3), ferocity, fraud (*Polybius*, vi. 46. 9; iv. 8. 11; *Strabo*, x. c. 4; *Leonidas, Anthol.* iii. 22), and mendacity (*Polybius*, vi. 47. 5). V. **Design,** to instruct Tit. in the government of the Cn. Chs., to exhort the people to obey him, and to caution them against the errors of Judaizing teachers. VI. **Peculiarities,** the verbal coincidences existing betw. this Ep. and 1 Tim. are numerous, and tend to confirm the opinion that they were written ab. the same time.

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CHAPTER THE FIRST.

salutation

1—4. **God,**[a] P. usually styles himself servant of Jesus Christ. A forger would have adopted the usual custom of the Apos. **acknowledging,** for the full knowledge. **after,**[b] according to. **in hope,**[c] etc., see on 2 Ti. i. 1, 9, 10. **God, that cannot lie,** "God's promise, and mine as His messenger, is very different from the Cretan teachers' word" (*v.* 12). The epithet is unique in N. T.—*Humphreys.* **but . . times,** see on Ro. xvi. 25. **word,** esp. this word of prom. **through preaching,** rather, as *R. V.* margin, "in the proclamation." **which . . Saviour,**[d] more exactly, as *R. V.* "wherewith I was intrusted." **Titus,**[e] see Intro. **own son,** true child. **grace,** etc., see on Ga. i. 3, and Ep. i. 2.

God's Word manifested through preaching.—I. The manifestation of God's Word. This was gradually made to men—to all nations, both Jews and Gentiles—in general, and to particular spots. II. The instrumentality employed for that manifestation—preaching. We should imitate, in preaching —1. The simplicity ; 2. The zeal and affection, displayed in the Apostles' preaching.—*W. Lucy.*

The Word of God stands.—In commercial crises, manhood is at a greater discount than funds are. Supposing a man had said to me last spring, "If there comes a pinch in your affairs, draw on me for ten thousand dollars." The man said so last spring ; but I should not dare to draw on him this fall. I should say, "Times have changed ; he would not abide by it." But God's promises are "from everlasting to everlasting ;" and He always stands up to them. There never was a run on heaven which was not promptly met. No creature in all the world, or in lying, audacious hell, shall ever say that he drew a draft upon heaven, and that God dishonored it.—*Beecher.*

a Ac. xxvii. 23 ; xiii. 47, 48.
b 1 Ti. iii. 16 ; 2 Pe. i. 3 ; Ep. i. 4.
c 1 Pe. i. 3 ; Nu. xxiii. 19 ; He. vi. 18 ; Ma. xxv. 34.
d 1 Ti. iv. 10.
e 2 Co. viii. 23 ; 1 Ti. i. 2.

"As in Nature, the commodities that are of the greatest necessity God hath made most common and easiest to be had, so in Religion the most necessary truths are the plainest to be understood."—*Leighton.*

qualifications of elders

5, 6. **Crete,**[f] "the island is 160 miles in length, a continuous mass of highland from 2,000 to 5,000 feet high running through its whole length."—*Camb. B.* C. was a Rom. prov. fr. 67 B.C. under a proconsul. Now called Candia. Not known when Tit. was left in C. **if any,** etc., see note, 1 Tim. iii. 2. **faithful children,** *R. V.* "children that believe."

Titus left in Crete.—I. The power left to Titus—"I left thee"—I—Paul—an Apostle of Christ. II. The use and exercise of this power : 1. To set in order things that are wanting ; 2. To ordain elders in every city. III. The limitation of these acts—"as I had appointed thee." Titus had to do nothing but according to commission, and by special direction.—*Burkitt.*

f Ac. xxvii. 7, 12, 21.

qualifications of a bishop

7—9. **bishop,** etc.,[g] "an approved settled Christian life was essential, because recent converts from heathenism might endanger the Christian Church by bringing into it the relics of their heathen life." **faithful word,** true Christian doctr. **convince,** convict. **gainsayers,** contradictors.

The seaman bishop.—Queen Elizabeth promised a sea-captain, who had distinguished himself in battle, that he should have the first vacancy that offered itself. The see of Cork becoming vacant, he went up to London, and claimed the literal fulfilment of the royal promise ; and, although destitute of qualifications for the office was made a bishop in honor of the queen's word, she saying to him that she "hoped he would take as good care of the Church as he had done of the State." This bishop preached but once—on the death of the queen—although he held the see twenty years.

g 1 Co. iv. 1, 2 ; 1 Pe. v. 1, 2.

"Even in the 4th century Chrysostom complains that men came to the Holy Communion hustling and kicking one another."

"Life is a continual struggle after that which we cannot take with us—riches."

teaching error for gain

10, 11. **deceivers . . circumcision,** Judaizing Christians.[h] "Jews from Crete are named among the visitors to Jerusalem. Acts ii. 11." **whose . . stopped,** reduced to silence by the power of the Spirit. **houses,** families. **things . . not,** "things of a class which *I* think improper to be taught." **for . . sake,**[i] have less regard for the truth than gain.

False teachers.—I. The false teachers described,—unruly, headstrong, ambitious of power, vain talkers, mostly of the circumcision. II. How they were to be dealt with—"their mouths must be stopped," not by outward force, but by confutation and conviction. III. The reasons given for this—because of : 1. The pernicious effect of their errors ; 2. Their base end in what they do.—*M. Henry.*

Stopping foolish speech.—The heights and recesses of Mount Taurus are said

h Jews were living in Crete above fifty years before. *Jos. Ant.* xvii. 12, 1 ; *Wars* ii. 7. 1.
i Ro. xvi. 17, 18.

"Mammon has

enriched his thousands, and has damned his ten thousands."—*Dr. South.*

"It is the worldly mind and love of wealth that is the sin at the root; the ways of getting it are but the branches."—*Baxter*

to be much infested with eagles, who are never better pleased than when they pick the bones of a crane. Cranes are prone to cackle and make a noise (Isa. xxxviii. 14), and particularly so while they are flying. The sound of their voices arouses the eagles, who spring up at the signal and often make the talkative travellers pay dearly for their impudent chattering. The older and more experienced cranes, sensible of their besetting foible and the peril to which it exposes them, take care before venturing on the wing to pick up a stone large enough to fill the cavity of their mouths, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Persons troubled with unruly tongues may learn a lesson from the elder cranes. All Christians ought to bridle their tongues by watchfulness and prayer. The Psalmist formed a noble resolution: "I said, I will take heed to my way, that I sin not with my tongue."—*Bib. Ill.*

character of the Cretans

12—14. **one . . themselves,**[a] of these Cretans; Epimenides. **the . . liars,** they were proverbially so. **evil beasts,** wild, savage people. **slow bellies,** gluttonous do-nothings. **this . . true,** "the Cretans, on account of their innate avarice, live in a perpetual state of private quarrel and public feud and civil strife . . . and you will hardly find anywhere characters more tricky and deceitful than those of the Cretans."—*Polybius.* **sharply,**[b] severely. **fables,** see on 1 Ti. i. 4. **and . . men,**[c] as opp. to the law of God.

The profane not far from hell.—An officer, much addicted to profane swearing, visited the mines in Cornwall, attended by a pious person who was employed in the works. During his visit to the pit, the officer uttered many profane and abominable expressions; and as he ascended in company with the pious miner, finding it a long way, he said to him, "If it be so far down to your work, how far is it to hell?" The miner promptly replied, "I do not know how far it is to hell, sir; but I believe, that if the rope by which we are drawn up should break, you would be there in a minute."

a Epimenides. Paul had prob. often heard in the schools of Tarsus the syllogistic puzzle founded on this line of Epimenides. It was this:—"Epimenides said th. the Cretans were liars; but Epim. was a Cretan; therefore Epim. was a liar; therefore the Cretans were not liars."—*Canon Farrar.*

b 2 Ti. iv. 2.

c Ma. xv. 9.

15, 16. **pure . . pure,**[d] see on Ro. xiv. 14, 20. **but . . pure,** such turn the best things into materials of sin. **but . . defiled,** which explains the foregoing. **they . . God,** a hypocritical profession. **but . . him,** a true knowledge of God bears good fruit. **abominable,** in the sight of God. **reprobate,** "*worthless* here gives the force."

Purity of mind indispensable.—I. The import of the terms. By pure is not meant sinless. II. Illustrate the sentiment of the text: 1. On a believing mind, the doctrines of Christ will have a sanctifying effect, and the contrary on an unbelieving mind; 2. On a believing mind precepts and even threatenings produce a salutary effect; 3. Mercies and judgments humble, melt, and soften some; but they harden others; 4. The evils which occur among men differently influence different characters; 5. The treatment received from men brings out the state of the heart.—*Fuller.*

d 1 Ti. iv. 3, 4; Ro. xiv. 23.

"It may often be noticed that the less virtuous people are, the more they shrink away from the slightest whiff of the odor of unsanctity. The good are ever the most charitable; the pure are the most brave."—*Anon.*

"Purity is the feminine, truth the masculine, of honor."—*Hare.*

"Truth passing into action is righteousness."

Inconsistencies of Christians.—How are you to keep the world from saying, "Ah! your man of religion is no better than others; nay, he is sometimes worse!" With what frightful prominence does this stand out in the answer—never-to-be-forgotten answer—of an Indian chief to the missionary who urged him to become a Christian. The plumed and painted savage drew himself up in the consciousness of superior rectitude; and with indignation quivering on his lip and flashing in his eagle eye, he replied, "Christian lie! Christian cheat! Christian steal!—drink!—murder! Christian has robbed me of my lands, and slain my tribe!" adding, as he turned haughtily away, "The devil, Christian! I will be no Christian." Many such reflections teach us to be careful how we make a religious profession! And having made the profession, cost what it may, by the grace of God let us live up to it, and act it out.—*Guthrie.*

CHAPTER THE SECOND.

aged men

1, 2. **sound doctrine,** see on 1 Ti. i. 10. **aged,**[e] naturally to be respected, they should command respect. **sober,** see on 1 Ti. iii. 2. **grave,** serious. **temperate,** in speech and manners, moderate. **patience,**[f] "sound in their faith, their love, their patience."

e Pr. xvi. 31; Phil. 9.

f Ja. v. 8, 10.

Old men in the Christian Church.—For the attainment and ripening of the

character appropriate to old men, Titus is instructed to urge on them:—I. Sobriety. Intemperance loosens the whole nature, and admits the enemy. II. Gravity—not the opposite of cheerfulness; but the opposite to all frivolity. III. Temperance—the moderation and control of all our irregular lusts or feelings. Sobriety is the control of one vice alone. IV. A sound and healthy faith—a living and a growing power. V. Soundness in charity, or love—not mere good nature, but a self-denying feeling that benefits others. VI. Soundness in patience. This grace is needed: 1. To endure meekly; 2. To wait calmly.—*Blaikie.*

The theological use of old age.—One of the uses of the aged is to keep our theology sweet. I should be very much afraid for evangelical doctrine if there were none but young men in the Church. Youth loves to speculate. Old age loves to rest in ascertained realities. Youth is destructive. You have seen a boy when he has got a gun. He goes popping at everything—sparrows, cats, barn-doors. He can hardly resist levelling even at his own father. So, when a young man becomes conscious of the possession of reason, he is for exercising it upon everything. Nothing is so sacred as to be beyond the reach of this destructive weapon, and truths are often in danger of being swept away along with the falsities. But, on the other hand, old age is proverbially conservative, and so the needful counteractive is supplied. A man may have gone very wide in his young days, but, as a rule, he comes round again to the old starting-point—comes home to the old centre when he is verging upon threescore years and ten. A soul that is consciously on the brink of eternity cannot do with the shallow fallacies that once passed muster as excellent substitutes for the old faith. It finds that, after all, the old Gospel is the thing it wants. The late learned Dr. Duncan said to a student, "I do not forbid you to speculate. I like speculation. I have speculated a great deal during my life, but now that I am turning an old man, I am in love with the facts." Then he added in a quasi-humorous tone, "Now that I'm an auld man, I have just come back to the theology of the old wives and the bairns. I like that." This is a useful element in the Church. Thank God for the aged and for their tenacious grasp of the essential verities of the Gospel.—*J. Halsey.*

"It will be observed that the sound teaching which Titus is charged to give to the different sections of his flock relates almost exclusively to *conduct*. There is scarcely a hint in the whole of this chapter that can be supposed to have reference to errors of *doctrine*." — *Plummer.*

"Preaching must be affectionate and cordial, as proceeding from the heart, and an experimental acquaintance with those truths which we deliver."—*Bp. Wilkins.*

aged women

a 1 Pe. iii. 1—6; 1 Ti. v. 14.

3—5. be in behaviour, *R. V.* "demeanor." **false accusers,** *R. V.* "slanderers." **not . . wine,** a vice to wh. the Cretans were addicted. **chaste,** of pure life, modest. **keepers,** etc., *R. V.* "workers at home." **good,** kind. **obedient,**[a] etc., see on Ep. v. 22. **blasphemed,** ill-spoken of.

"Keep my life, that it may be
Consecrated, Lord, to Thee.
Keep my feet, that they may be
Swift and 'beautiful' for Thee.
Keep my lips, that they may be
Filled with messages from Thee.
Keep myself, that I may be
Ever, *only*, ALL, for Thee."

F. R. Havergal.

"If Christians profess to be influenced by a sacred motive, and then fail to do what ordinary motives often succeed in effecting, the world charges the failure on the lofty motive itself, and Christ bears once again the sins of His people."—*Dr. Reynolds.*

A worker at home.—Here is a note written by Mrs. Garfield to her husband some years ago, and originally designed for no eye but his. It may be helpful to many others whose lot is hard work:—"I am glad to tell that, out of all the toil and disappointments of the summer just ended, I have risen up to a victory; that silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought without labor, and thought makes the labor happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am, compelled by inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration—and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves; and now I believe my table is furnished with better bread than ever before; and this truth—old as creation—seems just now to have become fully mine, that I need not to be the shirking slave of toil, but its regal master, making whatever I do yield its best fruits."—*Christian Age.*

"A horse is not known by his furniture, but qualities; so men are to be esteemed for virtue, not wealth."—*Socrates.*

young men

6—8. "The younger women in Crete were to be placed under the guidance of elder women, though in Ephesus Timothy was himself to instruct them. The young men are to have the care of Titus."—*Camb. B.* **sober-minded,**[b] self-restrained; ref. to self-government. **uncorruptness,** in matter, manner,

b 2 Ti. ii. 22.

purpose. **sound speech,**[a] ref. to exercise of public functions. **ashamed,**[b] of his previous opposition; put to silence. **having . . you,** the point of the word is here "he should have nothing mean, contemptible, good for nothing, to taunt us with."

Sober-mindedness.—I. The application of its principles to some of the circumstances of youth. Sober-mindedness is necessary—1. To the main grand purpose of life; 2. For the subordinate schemes and pursuits of life; 3. To companionship and friendly connections; 4. With regard to the terms on which young people shall stand with what is called the world. II. A few considerations for the enforcement of that application: 1. Youth will soon be passed away; 2. Things will have their consequences; 3. Life may be prolonged—then waste not all your spirits in youth, and leave none for old age.—*Foster.*

Mr. Pitt was once asked what quality was most essential for a Prime Minister. One of the party said, "Eloquence;" another, "Knowledge;" another, "Toil." "No," said Pitt, "it is Patience," and patience with him had its real meaning of self-control. In this quality he himself excelled. There is an instructive monument to this great statesman in Westminster Abbey. Pitt stands erect with extended hand; another figure represents Anarchy writhing in chains at his feet, while a calm-browed figure representing History is writing down the record of his victorious achievements for posterity to read. There is pressing need for other Pitts to conquer self, and then conquer their fellows in this disordered world. Anarchy and wrong yet ravage the land. They need strong, self-conquered men to put them in chains. And be assured, impartial history waits to immortalize the name of the great moral heroes of to-day.—*Bib. Ill.*

[a] 1 Ti. iv. 12.

[b] Col. iv. 5, 6; Ne. v. 9; 1 Pe. ii. 12, 15; 1 Pe. iii. 16.

"Whilst thou art young thou wilt think youth will never have an end; but behold, the longest day hath its evening, and that thou shalt enjoy it but once, that it never turns again; use it, therefore, as the spring-time, which soon departeth, and wherein thou oughtest to plant and sow all provisions for a long and happy life."—*Sir W. Raleigh.*

duty of servants

9, 10. servants,[c] Lewin well observes here "at that time slavery was a civil institution, which Christianity without any civil power could not disturb." **not . . again,** gainsaying, contradicting; ref. also to pert, saucy replies. **purloining,** stealing. Almost all trades, arts, and professions were at this time in the hands of slaves. **but . . fidelity,** faithful use of employer's property, secrets, etc. **adorn,**[d] even servants may do this. **things,** "the Greeks judge of doctrines, not from the doctrine itself but from conduct and life; God gets His highest praise from the lips of little children, His robes of glory from the faithfulness, honor, and simplicity of bondslaves."—*Chrysostom.*

The duties of servants.—I. The general duty to which servants are here exhorted—obedience to their masters. II. Their particular duties: 1. Not contradicting when commanded; 2. Honesty and fidelity. III. The motive to these duties—that they may honor Christ and His holy religion.—*Burkitt.*

"*Not answering again.*"—A lady once, when she was a little girl, learned a good lesson, which she tells for the benefit of whom it may concern:—"One frosty morning I was looking out of the window into my father's farmyard, where stood many cows, oxen, and horses, waiting to drink. It was a cold morning. The cattle all stood very still and meek, till one of the cows attempted to turn round. In making the attempt she happened to hit her next neighbor, whereupon the neighbor kicked and hit another. In five minutes the whole herd were kicking each other with fury. My mother laughed and said: 'See what comes of kicking when you are hit. Just so, I have seen one cross word set a whole family by the ears on some frosty morning.' Afterward, if my brothers or myself were a little irritable, she would say, 'Take care, my children. Remember how the fight in the farmyard began. Never give back a kick for a hit, and you will save yourselves and others a great deal of trouble.'"—*T. Chalmers.*

[c] 1 Pe. ii. 18; 1 Ti. vi. 1, 2.

[d] Ma. v. 16; Ph. ii. 15.

Purloin, lit. to carry away to a long distance. Old Fr. *purloignier—pur, pour,* for, *eloigner,* to carry off—*loin,* L. *longus,* far.

the end of Gospel teaching

11, 12. grace,[e] "that grace of God whereby alone it is possible for mankind to be saved."—*Beveridge.* **hath . . men,** in Jesus Christ, made known by the Gospel. **teaching,**[f] rather, "putting us under discipline in order that." **ungodliness,** unlike God in spirit, aim. **and . . lusts,** worldly desires. **we . . godly,** ref. to a Christian's relation to *himself,* to *others,* and to *God.*

The grace of God appearing.—By the "grace of God" in the text we understand the Gospel—the Gospel in—I. Its characteristics: 1. It originated in; 2. It reveals; 3. It communicates, God's grace. II. Its appearance: 1. In promises; 2. In types and shadows; 3. In substance, in the life and death of Christ. III. Its teaching. It teaches man—1. What he is to renounce; 2. What course he is to pursue.—*Morgan.*

[e] Ro. v. 15; 1 Ti. ii. 3—6.

[f] Ro. vi. 1, 2; 2 Ti. i. 9; Ep. i. 4; 1 Th. iv. 7; 1 Pe. iv. 2; 1 Jo. ii. 16.

"The religion of the Gospel, when truly embraced,

A remark of the learned Selden.—Towards the close of his life, John Selden was so thoroughly convinced of the superior value of the Holy Scriptures, as to declare that Tit. ii. 11—14 afforded him more solid satisfaction than all he had ever read.

13—15. looking . . hope,[a] the fulfilment of that hope wh. we have through faith. **and . . appearing,** manifesting of the glory. **of . . Christ,**[b] the great God our Saviour, etc. **peculiar,**[c] "peculiar" in its old sense from "peculium," the property which a son or slave was allowed to possess as his own. *R. V.* "a people for his own possession." **zealous . . works,** their most *peculiar* mark. **exhort,** believers. **rebuke,**[d] the careless. **let . . thee,**[e] "do not thyself disesteem and cheapen thy authority."

The happy hope.—I. The appearance of the grace of God leads to the appearance of His glory. II. The appearing of the glory is a blessed hope. III. The grace disciplines us to look for the glory. Yield to the discipline, and the hope will be strengthened.—*Maclaren.*

Peculiar people.—Amongst the singular sects of modern time there is a small one calling itself the "Peculiar People," and resting for its title on a misapprehension of a Bible word. "Christians," they say, "are to be a peculiar people, so, in all things we can, we will depart from ordinary usage." In truth, the word has changed its meaning, and did not in the days of King James mean eccentric or singular. Worldly conformity is bad, yet the Bible nowhere enjoins upon believers an unnecessary aberration from the ways of other men. The word occurs four times in the Old Testament, and twice in the New, and reference to the original text proves that the people of God are spoken of as a "purchased" people, the redeemed of the Lord, and especially appropriated to Him.—*Bib. Treas.*

makes husbands better husbands, and wives better wives, parents better parents, children better children." — *R. Hill.*

the work of Christ

a Ph. iii. 20; 1 Co. i. 7; 2 Pe. iii. 12; Col. i. 5; iii. 4.

b "It seems dif. to resist the conviction that our blessed Lord is here said to be our μέγας θεός, and that this text is a direct, definite, and even *studied*, declaration of the Divinity of the Eternal Son."—*Ellicott.*

c Ep. ii. 10; 1 Pe. ii. 9; Ex. xix. 5.
d 2 Ti. iv. 2.
e Lu. x. 16.

"Those who find that the thought of Christ's return in glory is one on which they seldom dwell, may be sure that there is something defective in their life."—*Plummer.*

CHAPTER THE THIRD.

1, 2. put . . magistrates,[f] Fairbairn refers to the earlier history of the island and a "known tendency on the part of the Cretans to insubordination and turmoil," quoting from Polybius vi. 46, "constantly upset by seditions and murders and tribal wars." **ready,** have hand, head, heart always prepared. **to . . work,** not enough to avoid evil. **to . . man,**[g] if you cannot speak good, be silent. **brawlers,** contentious. **gentle,**[h] forbearing; "gentleness is in outward acts, meekness is in the inner spirit." **shewing . . men,**[i] whatever their character or return.

Activities.—I. What kind of good works? To: 1. The bodies of men; 2. Their souls; 3. The Church. II. What is the readiness enjoined? 1. Cheerfulness; 2. Promptness: 3. Perseverance; 4. Catholicity. III. Why enjoined? Because of: 1. The genius of Christianity; 2. The example of Christ; 3. Personal improvement; 4. Future reward.—*Wythe.*

Evil speaking.—The late Dr. Waugh, of London, had a marked dislike of everything bordering on slander or defamation. One of his people had travelled all the way from Newtown to his father's, where he usually resided, to communicate to him an unfavorable report concerning another member of his congregation. Some friends being with him, this person was requested to stay and dine with him. After dinner he took occasion, in a jocular manner, to ask each person, in his turn, how far he had ever known a man travel to tell an evil report of his neighbor, when some gave one reply, and some another; he at last came to this individual, but without waiting for his self-condemning reply, or necessarily exposing him, Dr. Waugh stated, that he had lately met with a Christian professor, apparently so zealous for the honor of the Church, as to walk fourteen miles with no other object than that of making known to his minister the failings of a brother member. He then, in a warm and impressive manner, enlarged on the praise of that "charity which covers a multitude of sins; which rejoiceth not in iniquity, but rejoiceth in the truth."

duty to rulers

f Ro. xiii. 1; 1 Pe. ii. 13, 14.
g Ep. iv. 31.
h Col. iii. 12.
i Ga. vi. 10.

"They that govern most make least noise."—*Selden.*

Meekness.—A little lad on being asked, "What is meekness?" replied, "Mary is meekness." "Mary?" "Yes, my sister Mary, for she always gives smooth answers to rough questions."—*Bib. Ill.*

3—5. foolish, without consideration. **serving,**[j] slaves to. "Paul identifies himself with the Cretans in self-condemnation, and divine mercy; exemplifying the 'meekness' he inculcates." **appeared,**[k] render, "when the kindness of our Saviour, God, and His love toward man appeared."—*Humphreys.* **not . . done,** the exact grammatical form is, "not by virtue

salvation by grace

j 1 Co. vi. 9, 11; Ep. ii. 1—3; 1 Pe. iv. 3.
k Tit. ii. 11; 1 Jo. iv. 9, 10; Is. xlv. 21, 22.

of works, works in righteousness which we did." **mercy,**[a] compassion. **by . . regeneration,**[b] "a periphrasis for *baptism into Christ*."—*Bengel.* But let us take care th. we know what *baptism* means; not the mere ecclesiastical act, but that, completed by the Divine act, manifested by the operation of the Holy Ghost in the heart and through the life.—*Alford.* **and . . Ghost,**[c] "bestowing His Spirit upon us, to bring forth in us the fruits of a new life."—*Hammond.*

Method of justification.—Concerning justification let us consider—I. The originating cause—the love of God towards man. II. The meritorious cause—Christ alone. III. The instrumental cause—faith. Learn: (1) We are not justified by the merit of our own works; (2) Our repentance does not produce, of itself, justification; (3) The Holy Spirit's work of regeneration is not the condition of our justification; (4) Our justification is by faith itself.—*Bunting.*

The Holy Spirit and human reason.—Several learned men tried to persuade a great scholar to believe in Christianity: but all their labor was in vain. A plain honest person, however, managed the argument in a different manner, by referring not so much to logical reasoning, as to the work of the Divine Spirit, so that at last the scholar exclaimed,—"When I heard no more than human reason, I opposed it with human reason; but when I heard the Spirit, I was obliged to surrender." Thus it is, the wisest, trusting to their own wisdom, are lost; while those who are taught of the Spirit know the way of God in truth.

6, 7. which, *i.e.*, the Holy Ghost which He (God) shed, etc. **shed,**[d] more closely in *R. V.* "which he poured out upon us richly."—*Camb. B.* **justified,**[e] the words "justifying" and "justification" occur twenty-five times in the great group of Epistles, written ten years before this to the Romans, Corinthians, Galatians, whose subject is "Christ the Redeemer," "Christ for us." It has not been used in the next great group written five years before this, to the Ephesians, Colossians, and Philippians, whose subject is "Christ the Life," "Christ in us," "Christ our sanctification." "Righteousness," however, that right relation between God and man, the restoration to which *is* justification, occurs seven times against fifty times in the former group.—*Humphreys.* **heirs . . life,**[f] in respect of hope; not yet in possession.

For what the Christian has especially to thank God.—For—I. The mercy He shows us; II. For the spirit He gives us; III. For the blessedness to which He leads us.—*Lisco.* *The aim of the grace of God.*—I. To deliver us from our old life. II. To create a new life in us. III. To raise us to the life everlasting.—*Ranke.*

The occasion of hope.—A sailing vessel was driving before the hurricane. A white bird suddenly descended on the mast: the hearts of the crew were cheered,—hope dawned! Such consolation *may* be always mine. One bright, holy, faithful thought is *my* dove upon the mast. However sadly I toss over the waves of this troublesome weary world, that gentle bird of paradise revives and strengthens me. It tells me that the storm will soon be over and gone, and the green land with the singing of the birds is come.—*Wilmott.*

8, 9. this . . saying, render, "faithful is the saying" (see on 1 Ti. i. 15): ref. to *vv.* 4—7. **I . . constantly,**[g] rather, "affirm confidently." **careful,** *R. V.* "to the end that they which have believed God may be careful to maintain good works." **these things,** these instructions. **good,** in themselves. **profitable,** beneficial to the community. **avoid . . law,**[h] see on 1 Ti. i. 4; vi. 4; 2 Ti. ii. 23.

The necessity of good works.—Good works, though not superior to faith, are necessary with regard to—I. God—that His authority may be acknowledged, and His supremacy revered. II. Our neighbor—they show the reality of our religion. III. Ourselves: 1. The only legitimate assurance of a state of future salvation is derived from their existence and appearance; 2. Even in this life, they are necessary to our safety and advantage.—*Leifchild.*

Melanchthon's mother.—While Melanchthon was at Spires, he paid a visit to Bretten, to see his mother. This good woman asked him, "What she must believe amidst these disputes?" She repeated to him the prayers she was used to make, and which contained nothing that was superstitious. "Continue," said he, "to believe and pray as you have done hitherto, and never trouble yourself about controversies."

10, 11. heretic, one who causes divisions. **after . . second,** after one or

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[a] Ep. ii. 8, 9; 2 Ti. i. 9; Ga. ii. 16; Ro. iii. 20.
[b] Jo. iii. 3, 5.
[c] Ro. xii. 2; Ep. iv. 22, 23.

"Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved of by reflection, and strengthened by enjoyment."—*Colton.*

"The renewing of the Holy Spirit may take place daily. It is by repeated quickening of the inward life through the action of the Spirit that the Christian grows in grace day by day."—*Plummer.*

justification by grace

[d] Jo. vii. 37—39; Ac. ii. 23.
[e] Ro. iii. 24; v. 1; viii. 16, 17, 30.
[f] 1 Jo. v. 11, 12; Tit. i. 2.

"Men are won to Christ when they see Christianity embodied in the good and the true."—*Spurgeon.*

"It is not enough to believe what God hath said to be true, and to give our assent to the certainty of Divine revelation, unless our belief influences our heart and life."

things good and profitable

[g] 1 Co. xv. 58; Ja. ii. 17.

[h] Col. ii. 16, 17, 20—23.

"Positive teaching of plain duties is the best safeguard against error."—*Camb. B.*

heretic

two warnings. **reject,**[a] should be rather *refuse*, as in 1 Ti. iv. 7; refuse, that is, to argue with or to countenance.—*Humphreys.* **subverted,** perverted; *lit.* "hath been turned thoroughly inside out." "Is a wilful sinner." **being . . himself,** therefore he must be left to himself, as self-condemned.

Contagion of false doctrine.—Sin is like the bale of goods which came from the East to this city in the olden time, which brought the pest in it. Probably it was but a small bale, but yet it contained in it the deaths of hundreds of the inhabitants of London. In those days one piece of rag carried the infection into a whole town. So, if you permit one sin or false doctrine in a church knowingly or wittingly, none can tell the extent to which that evil may ultimately go. The Church, therefore, is to be purged of practical and doctrinal evil as diligently as possible. That sour and corrupting thing which God abhors must be purged out, and it is to be the business of the Christian minister, and of all his fellow-helpers, to keep the Church free from it.—*Spurgeon.*

[a] 1 Ti. i. 19, 20; Ma. xviii. 17; Ro. xvi. 17; 2 Th. iii. 6, 14; 2 Ti. iii. 5; 2 Jo. 10, 11.

"To be severe when severity is imperatively called for, is not only charity to the offenders, it is also charity towards all men besides."—*Plummer.*

12, 13. when, etc., "we may suppose that the object of the sending Tychicus or Artemas was to take the place of Titus during his stay with St. Paul." **Artemas** (*complete*, or perh. contr. of Artemidorus = *the gift of Artemis, i.e.*, Diana), nothing more known. **Tychicus,**[b] Tychicus is one of the most valued of the "fellow helpers," the beloved brother and faithful minister and fellow-servant in the Lord," entrusted with the Ephesian and Colossian letters, and the "comfortable words," five years before, in the enforced absence of the first imprisonment at Rome (Eph. vi. 21; Col. iv. 7).—*Camb. B.* **Nicopolis,** it is not certain wh. city of this name is meant.[c] **Zenas** (prob. contr. of *Zenodorus*), prob. a Heb. jurist, or teacher of the law, to whom the title of his old profession was still given. **Apollos,**[d] an Alexandrian by race, a learned (or eloquent) man, mighty in the Scriptures, instructed in the way of the Lord, to whom Priscilla and Aquila "expounded the way of God more carefully" (Acts xviii. 26) at Ephesus. **bring . . them,** supply them with all that is wanting for their comfort and safety.

Bring Zenas the lawyer.—There are two or three forms of temptation to which the legal profession is especially subjected. The first of all is scepticism. You get so used to pushing the sharp question "why" and making unaided reason superior to the emotions, that the religion of Jesus Christ, which is a simple matter of faith, and above human reason, has but little chance with some of you. Another mighty temptation for the legal profession is to Sabbath-breaking. What you cannot do before twelve o'clock Saturday night, or after twelve o'clock Sunday night, God does not want you to do at all. Beside that, you want the twenty-four hours of Sabbath rest to give you that electrical and magnetic force which will be worth more to you before the jury than all the elaboration of your case on the sacred day. Every lawyer is entitled to one day's rest out of seven. If he surrender that, he robs three—God, his own soul, and his client. Lord Castlereagh and Sir Thomas Romilly were the leaders of the bar in their day. They both died suicides. Wilberforce accounts for their aberration of intellect on the ground that they were unintermittent in their work, and they never rested on Sunday. "Poor fellow!" said Wilberforce in regard to Castlereagh—"poor fellow! it was non-observance of the Sabbath."—*Talmage.*

Artemas, Zenas, Apollos

[b] Ac. xx. 4; Ep. vi. 21; Col. iv. 7; 2 Ti. iv. 12.

[c] There was one in Cilicia (*Strabo*, xiv. 676), one in Thrace on the R. Nestus, and one in Epirus (*Strabo*, xii. 325) built by Augustus aft. battle of Actium. *Ellicott* thinks the last is meant, bec. of its importance. See also *Cony. and How.* ii. 572.

[d] Ac. xviii. 24; 1 Co. i. 12.

14, 15. ours, our brethren in Crete. **also learn,** etc., let these Cretan brethren of ours be not backward in co-operating w. thee in these acts of duty and benevolence. **for . . uses,**[e] or wants. **all . . me,** dwelling or journeying with me. **them . . faith,** the love they have as believers; for me a believer.

Christian love.—Religion bindeth man to man in the straightest bond; for—1. The Spirit is the tier of it; and hence is it called the unity of the Spirit in the bond of peace; and indeed it must be a wonderful bond that can reconcile such deadly enemies as men are before they come into the kingdom of Christ (Isa. xi. 6); 2. God's image, wheresoever it is, is exceeding beautiful, and a great binder, especially where renewed and repaired; 3. It addeth strength and firmness to all other bonds of nature, affinity, desert, etc., and maketh them more natural; 4. This love must needs be most lasting; for being love in the truth for the truth's sake, it shall continue so long as the truth doth; 5. This love liveth in death.—*Bib. Ill.*

The Christian Church long continued to remember with veneration the ministry and work of Titus, as appears from Howson's note, *Life and Epistles*

benediction

[e] Ac. xx. 35; Ep. iv. 28; 1 Th. ii. 9; Ph. iv. 17; iii. Jo. 5–8.

"Shake hands with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the spirit of the Gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated request—'Greet one another'—after the custom then in common use, and one which is expres-

sive of even warmer feeling than our common one of hand-shaking. Why not give your neighbors the benefit of the warm Christian feeling that fills you to your finger tips, and receive the like from them in return? You will both be benefited by it; and the stranger will go away feeling that the Church is not, after all, so cold as he had thought it to be." —*Anon.*

of St. Paul, ii. 475. "The cathedral of Megalo-Castron, on the north of the island, was dedicated to him. His name was the watchword of the Cretans when they fought against the Venetians, who came under the standard of St. Mark." The same Christian Church in Crete at the present day claims a share in the prayers and sympathies of Christendom, contending as it does feebly and imperfectly for "the faith once delivered" by a Paul and a Titus against the dominant persecuting rule of the Moslem creed. The cave of Melidóni, on the western slope of Mt. Ida, which is remarkable for the beauty of the stalactites which bedeck its walls, was the scene in A.D. 1822, of such "an evil-entreating and wandering in mountains, caves, and the holes of the earth" (Heb. xi. 38), when about 300 Christians—mostly women, children, and aged men—who had taken shelter in the cavern were suffocated by the Turks, who burnt a quantity of straw, sulphur, and other combustible matter at its entrance. See Stanford, *Geography and Travel*, p. 322. "And these all having had witness borne to them through their faith received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect" (Heb. xi. 39, 40).—*Camb. B.*

THE EPISTLE OF ST. PAUL TO PHILEMON.

Introduction.

I. **Author,** PAUL. Testimony conclusive on this point. 1. External (*Tertullian, Origen, Eusebius, Jerome, Ignatius*); 2. Internal. Characteristic of Paul. No fraudulent intent can be imagined (*Alford*). II. **Time,** and—III. **Place,** ab. A.D. 61 or 62 (*Alford*), 63 or 64 (*Hacket*); fr. ROME, same as Eps. to Col. and Eph. Borne by Onesimus (Col. iv. 9), same persons named in salutation. Archippus named in Eps. to Col. and Tit. P. referred to as a prisoner in both (Col. iv. 18; Phil. *vv.* 1—9). IV. **To whom,** PHILEMON. Prob. a native of Colossæ, since both Onesimus and Archippus were (Col. iv. 9, 17; *cf.* Phil. 1, 2). This was the anc. opinion; and trad. (*Theodoret*) says his house was pointed out there so late as 5th cent. It is also said (*Constit. Apost.* vii. 46) that he bec. Bp. of Colossæ, and was martyred under Nero. If P. did not visit Col. (Col. ii. 1), it is prob. that Phil. was converted during P.'s long stay at Eph. (Ac. xix. 10). It is evident that he was rich and liberal (Phil. 9, see Gk.). V. **Purpose,** "An affectionate desire on the part of the Apos. to restore Onesimus to the confidence and love of his master, and to ensure for him a reception wh. he might justly have been considered wholly to have forfeited" (*Ellicott*). VI. **Style,** "the exquisite tact with wh. his fraudulent conduct towards Phil. is alluded to (*v.* 18),—the absence of everything tending to excuse or palliate the misdeed, yet the use of every expression and sentiment calculated to win the fullest measures of Phil.'s forgiveness,—have not failed to call forth the reverential admiration of every expositor, fr. the earliest times down to our own day" (*Ellicott*). Luther writes of the Epistle to Philemon with characteristic human tenderness and Christian insight: "This Epistle sheweth a right noble lovely example of Christian love. Here we see how St. Paul layeth himself out for poor Onesimus, and with all his means pleadeth his cause with his master; and so setteth himself as if he were Onesimus, and had himself done wrong to Philemon" (*Moule*).

Synopsis.

(*According to Bengel.*)

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Note on slavery.—In Greece, Homer's time, all prisoners of war were treated as slaves. The Lacedæmonian youth, trained up in the practice of deceiving and butchering slaves, were, fr. time to time, let loose upon them, to show their proficiency in stratagem and massacre; and once, for their amusement only, they murdered, it is said, 3,000 in one night. Alexander, when he razed Thebes, sold the whole people for slaves, 335 B.C. "At Athens, about 300 B.C., it is said that the slaves numbered 400,000, and the free citizens 21,000; but perhaps this means the total population of slaves as against the free adult males only. Even thus however the slaves would number four to one. In the later days of the Roman Republic, and under the Empire, the slaves of Roman masters were immensely numerous. It was not uncommon for one owner to possess some thousands; two hundred was a somewhat usual number; and to keep less than ten was hardly possible for a man who would pass muster in society" (*Moule*). In Ro., slaves were often chained to the gate of a great man's house, to admit guests invited to a feast. C. Pollio threw such slaves as gave him the slightest offence into his fish-ponds, to fatten his lampreys, 42 B.C. Cæcilius Isidorus left to his heir 4,116 slaves, 12 B.C. "Dr. F. W. Farrar, in his powerful historical story, *Darkness and Dawn*, has imagined a possible history of Onesimus which assists our realization of the time and conditions" (*Camb. B.*).

PHILEMON.

salutation

1—3. prisoner, see on Ep. iv. 1; vi. 19, 20; 2 Ti. i. 8. **Philemon,** see Intro. **of Jesus Christ,** "if he suffers, it is all in relation to his Master, his Possessor. Outwardly he is Nero's prisoner, inwardly, Jesus Christ's." **Apphia,** prob. the wife of Phil. **Archippus**[a] (*leader of horse*), perh. their son. **fellow-soldier,** if "leader of horse" be indicative of his employment, this Epistle would remind him of another warfare. **the church in thy house,** "Philemon's house was the Christian *rendezvous* of Colossæ, and his great-room the worship-place." **grace,** etc.,[b] "in this private Letter, written about a practical matter, as much as in the public and didactic Letter, all is hallowed with the blessed Name."—*Moule.*

A prisoner of Christ.—Samuel Rutherford, in prison, used to date his letters, "Christ's Palace, Aberdeen." He wrote to a friend: "The Lord is with me; I care not what man can do. I burden no man. I want nothing. No king is better provided than I am. Sweet, sweet, and easy is the cross of my Lord. All men I look in the face, of whatsoever rank, nobles and poor. Acquaintance and strangers are friendly to me. My Well-beloved is kinder and more warm than ordinary, and cometh and visiteth my soul. My chains are over-gilded with gold. No pen, no words, no engine, can express to you the loveliness of my only Lord Jesus. Thus in haste I make for my palace at Aberdeen."—*Parker.*

a Col. iv. 17.

b He. xiii. 20; 1 Co. xvi. 23; Jo. xiv. 27.

"The degraded classes of the Greek world were slaves and women. This Epistle touches both, and shows us Christianity in the very act of elevating both. The same process strikes the fetters from the slave and sets the wife by the side of the husband, 'yoked in all exercise of noble end.'"—*Maclaren.*

commendation of faith and love

4—6. I . . prayers, see on Ph. i. 3, 4, and Ro. i. 9. "All the Epistles of St. Paul, save only *Galatians*, contain a thanksgiving in their first greeting." **hearing . . saints,**[c] "doubtless from Epaphras, perhaps with Onesimus' confirmation from *his* point of view. The Greek implies *a process* of hearing; the subject was *continually* present in conversation." **that,** in order that: ref. to purpose of his prayer (*v.* 4). **communication,** *R. V.* "*fellowship.*" The Greek word occurs Rom. xv. 26; 2 Cor. ix. 13; Heb. xiii. 16, in the sense of charitable distribution. So it seems to be here. Philemon was the generous giver to his poorer fellow-believers. **of thy faith,** *i.e.*, which thy faith prompts. **effectual,** operative. **by . . thing,**[d] in the full knowledge of every good thing. **in Christ Jesus,** read, "unto Christ" (omitting Jesus).—"*Unto*" Him:—*i.e.*, to His glory.

Paul's thanksgivings and prayers for Philemon.—I. The object of Paul's praises and prayers for Philemon—"I thank my God," etc.: 1. God is the author of all good; 2. To Him, therefore, is all the praise due; 3. It is the privilege of good men in prayer that they come to God as God; 4. We should offer prayers, not only for ourselves, but also for others. II. The circumstance—"*always* making mention of thee." III. The matter of: 1. His praises—he praises God because of Philemon's love to, and faith in, Christ, and his love to the saints; 2. His prayers.—*M. Henry.*

St. Paul's commendation of Philemon.—He has the habit of beginning all his letters with thankful commendations and assurances of a place in his prayers. He begins his letters so, not in order to please and to say smooth things, but because he feels lovingly, and his heart fills with a pure joy which speaks most fitly in prayer. To recognize good is the way to make good better. Teachers must love if their teaching is to help. The best way to secure the doing of any signal act of Christian generosity, such as Paul wished of Philemon, is to show absolute confidence that it will be done, because it is in accordance with what we know of the doer's character. "It's a shame to tell Arnold a lie: he always trusts us," the Rugby boys used to say. Nothing could so powerfully have swayed Philemon to grant Paul's request, as Paul's great mention of his beneficence, which mention is yet by no means conscious diplomacy, but instinctive kindliness.—*A. Maclaren.*

c Ga. v. 6.

d Ma. v. 16; 1 Pe. ii. 12; 2 Co. ix. 13.

"He that does good to any man, does also good to himself; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward."—*Seneca.*

"Friendship is a strong and habitual inclination in two persons to promote the good and happiness of each other."—*Addison.*

ground of appeal

7—9. we have, better, "I had;" *i.e.*, when the news reached me. **consolation,** *R. V.* "comfort," which is better. The news of Philemon's love had *animated* the Apostle. **in . . love,** based upon, in consequence of its fruit. **bowels,** hearts. **refreshed,** comforted, soothed. "The tired hearts of the poor or otherwise harassed Christians had found, in Philemon, a haven of *rest.*" **wherefore,** "because I am writing to one whose life is the fruit of *a loving* heart." **though I might be much bold,** *lit.* "boldness":

—the Greek word, by derivation, means "*outspokenness*," and its usage almost always illustrates this. He has the right to "*say anything*" to Philemon.—*Camb. B.* **enjoin,** command, enforce, "a very strong word." **yet**[a] **. . sake,** I use friendly influence, as sufficient without Apostolic authority. **being . . one,** the advice of an old man will have weight with his friend. **as . . aged,** prob. he was ab. 68, when he suffered martyrdom shortly after. **now . . Christ,** "the weakness of age was *aggravated* by the helplessness of bonds."

A review of life and a glimpse of glory.—"Such an one as Paul the aged." This language—I. Supposes childhood and other scenes of life already past; II. Suggests a review of the events of individual life; III. Reminds us of the infirmities which years witness; IV. Shows Paul to us as an old disciple—not only a man, but a "new man," a "man in Christ;" V. Contains a touching plea; VI. Suggests that the aged Christian has nearly finished his course.—*Pearsall.*

An aged minister.—In a letter, the late Rev. Rowland Hill remarks—"Old as I am, I am just returned from a long missionary ramble; but I feel I am getting old. O that I may work well to the last!" In all his journeys, even when he had reached a period beyond that usually allotted to man, he was disconcerted if he did not find a pulpit ready for him every evening. In one of his letters, fixing his days for preaching on his road to some place, he says, "Ever since my Master has put me into office, I have ever esteemed it my duty to remember His admonition, 'As ye go, preach.'" His general answer to invitations to houses on his route was, "I shall be happy to come to you, if you can find me a place to preach in."

a 2 Co. x. 1.

"These verses not only present a model for efforts to lead men in right paths, but they unveil the very spirit of Christianity in their pleadings. Paul's persuasives to Philemon are echoes of Christ's persuasives to Paul. He had learned his method from his Master, and had himself experienced that gentle love was more than commandments."—*A. Maclaren.*

on behalf of Onesimus

10—12. for . . son, another ground of tender appeal. **Onesimus** (*useful*), the runaway slave of Phil., whom trad. says was aft. Bp. of Berea, and ultimately martyred at Ro. "The name was very commonly borne by slaves." It means "*Helpful*," "*Profitable.*" Female slaves often bore names descriptive of appearance; *Arescousa* ("*Pleasing*"), *Terpousa* ("*Winning*"), etc.—*Camb. B.* **whom . . bonds,**[b] O. had fled to Ro., where the Christian in bonds would nat. attract the atten. of the poor fugitive. (Note, Christ, even on the cross, preached to the thief; Paul, in chains, preached to the slave. No circumstances absolve us fr. duty; nor need any despair, both the thief and O. found mercy.) **unprofitable,** "a gentle play on Helpful's name." Perh. he had robbed his master. **but . . thee,**[c] in exercising thy charity. **and . . me,** "an afterthought. . . . According to common Greek usage the first person would naturally precede the second."—*Lightfoot.* The words are a loving testimony to Onesimus' devotion. **again,** for *his* sake, *mine* and *thine.* **bowels,** heart. O. to be loved, as dwelling in heart of Paul.

b 1 Co. iv. 15.

c Col. iv. 9.

"It was well for Onesimus that Paul was sent to jail; God had an errand for Paul to him as well as to others, which the devil never dreamed of."—*Gurnall.*

"Surely never were the natural feelings of indignation and suspicion more skilfully soothed, and never did repentant good-for-nothing get sent back to regain the confidence which he had forfeited, with such a certificate of character in his hand!"—*A. Maclaren.*

The conversion of Onesimus.—We see in this text—I. How compassionate the Gospel makes a man towards his suffering fellow-men. Notice—1. The condescension and love; 2. The prudence and tact of Paul. II. How mysteriously God often works in the conversion of sinful men. III. That the afflictions of God's servants need be no barrier to their spiritual usefulness—"in my bonds." IV. A faint emblem of the compassion of Christ for human souls.—*Homilist.*

In bonds, yet still preaching.—The Rev. Dr. Malan happened, at one time, to be in the adjoining territory of Savoy, where Romish surveillance is perpetually on the alert. He was suspected as chargeable with the offence of distributing tracts obnoxious to the Roman Catholics; he was seized, and, under the custody of two *gens d'armes*, sent to prison. The charge was without evidence or foundation, and he was not detained; but, nothing daunted by his situation, and conceiving the opportunity to be important and favorable, he preached the Gospel to the poor fellows who attended him in the carriage which conveyed them to the prison; and there is good reason for believing that one of these soldiers, employed to incarcerate the ambassador of Christ, was himself brought to the Saviour, and introduced into the glorious liberty of the sons of God.

whom Paul would have retained

13, 14. that . . stead, "on thy behalf." **in . . Gospel,** *i.e.*, in the bonds wh. the Gos. brought with it. **without . . nothing,** he would have the full approval of Phil. **thy benefit,** *lit.* "thy good," "thy kindness." **necessity,**[d] as the reluctant assent to Apostolic authority. **willingly,** with the cheerful concurrence of friendship.

d 2 Co. ix. 7.

Onesimus ministering unto Paul.—In what was he useful to Paul?—I. He made him happy by his conversion. II. He served him with Christian fidelity in the bonds of the Gospel. III. He could now, by his consolation, quicken and support the Apostle after the example of the Romans.—*Oosterzee.*

Christianity alone has dignified humanity.—It has been said, but falsely, that these principles came to the world from other sources than Christianity. From what other source could they have come? Not certainly from Paganism. All that Paganism—all even that Pagan philosophy had contributed to the slave's cause was a few fine theoretic sentiments of late writers which rang hollow on the lips of those who were themselves slave-masters, after centuries of brutal cruelty and boundless oppression. All that even Judaism contributed was the belief that slavery was both permitted and inevitable. "It is forbidden," said the Rabbi, "to teach a slave the law." When a slave of Rabbi Eliezer died, and his slaves came to condole with him, he first tacitly discouraged and then openly rebuked them with the words, "Have I not taught you that these signs of respect are not to be shown at the death of slaves; and that nothing may be said but what is said when oxen or asses die: 'May the Lord replenish thy loss'?" The lesson of the inherent sacredness of humanity was effectively taught by Christianity alone.—*Farrar.*

"Eustathius, Bishop of Armenia, was deposed from his see because under a color of piety he had taken servants from their masters."—*W. Jones.*

"Friendship improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief."—*Cicero.*

15, 16. perhaps, Providence may overrule your temporary loss of your slave; as Jacob's loss of his son. **departed,** had he said "run-away," painful recollections or angry feelings might have been excited. **that . . ever,** here as thy bro. in Christ: hereafter as thy companion in glory. **servant,** slave. The relation now altered. **a . . me,** you have not yet known him in that relation. **flesh,** a remarkable phrase, as if slavery were a sort of kinship. **Lord,** spiritual and religious relations.

but sends back as a brother beloved

Frederick Douglass.—When this eloquent man of color was lecturing in England some years ago, a minister said to a friend whom he casually met, "Are you going to hear Douglass to-night?" "Certainly not;" was the reply, "he ought not to be encouraged, but to be sent back to his master as Onesimus was by Paul; have you never read his Epistle to Philemon?" "Yes," returned the minister, "I have, and had you also carefully read it, you would have noticed that Onesimus was sent back to Philemon, not as a slave to his master, to be punished for absconding, but as a brother beloved." The pro-slavery friend vanished.

"Whatever disgrace we have inherited, it is almost always in our power to re-establish our reputation."—*La Rochefoucauld.*

"Christianity alone can work these holy transformations, changing a temporal servitude into an eternal brotherhood."—*Quesnel.*

17–19. count, consider, reckon. **partner,** "an associate," in faith and interests. **receive . . myself,** "after calling the slave . . his brother, his son, his heart, what can this Apostolic soul do further but call him his other self?"—*Quesnel.* **wronged,** by any misdeed, injury. **or . . aught,** of property, or service. **put . . account,** and cheerfully forgive, as you would me; or look to me to refund your loss. **I . . hand,** here, surely, he takes the pen (cp. Col. iv. 18) and writes his indebtedness in autograph, with a formal mention of his own name; then, he gives the pen back to the amanuensis. "A signature to a deed in ancient or mediæval times would commonly take the form—'*I*, so-and-so.'"—*Lightfoot.* **I will,** the "*I*" is emphatic in the Greek. **albeit,**[a] etc., your indebtedness to me, of which I need not remind you, may well balance the account.

to be received as himself

[a] 1 Co. iv. 15.

The slave might be trusted by his master with money for purchases; or he might work at a trade, or do casual service for others, his master claiming the proceeds. Thus he might be his owner's debtor.—*Camb. B.*

The sinner's substitute.—I. The generous conduct of the Apostle—he pleads for a slave who had run away from his master. II. An interesting parallel to this example,—our salvation by Christ. III. Practical remarks: 1. How abundant is the comfort against sin provided for believers in Christ; 2. How much it concerns every soul to be a partaker of Christ's mercy; 3. How binding is the example of Paul, and the greater example of Christ, upon the Church, to welcome penitents of every class.—*Anon.*

"*Both in the flesh and in the Lord.*"—may be put into plain English thus: A rich man and a poor one belong to the same church; they unite in the same worship, they are "partakers of the one bread," and therefore, Paul thinks, "are one bread." They go outside the church door. Do they ever dream of speaking to one another outside? "A brother beloved in the Lord"—on Sundays, and during worship and in church matters—is often a stranger "in the flesh" on Mondays, in the street and in common life. Some good people seem to keep their brotherly love in the same wardrobe with their Sunday clothes. Philemon was bid, and all are bid, to wear it all the week, at market as well as church.—*A. Maclaren.*

"The most delicate, the most sensible of all pleasures, consists in promoting the pleasures of others."—*La Bruyère.*

"Friends, but few on earth, and therefore dear."—*Pollok.*

20–22. let . . Lord, and I shall, when I hear of the fruit of your faith in

Paul will follow his letter

your Christian treatment of O. **obedience,** to my wish respecting O. **wrote,** better, "write." **knowing . . say,** true love will ever exceed the wishes of friendship. Perh. a hint that O. should be manumitted. **lodging,** "there is a gentle compulsion in this mention of a personal visit to Colossæ. The Apostle would be able to see for himself that Philemon had not disappointed his expectations."—*Lightfoot.* **prayers,**[a] he relied for deliverance, not on the clemency of man, but on the mercy of God in answer to prayer.

Early friendships.—

"Some I remember, and will ne'er forget;
My early friends, friends of my evil day;
Friends in my mirth, friends in my misery too;
Friends given by God in mercy and in love;
My counsellors, my comforters, and guides;
My joy in grief, my second bliss in joy;
Companions of my young desires; in doubt,
My oracles, my wings in high pursuit.
Oh, I remember, and will ne'er forget
Our meeting spots, our chosen sacred hours,
Our burning words that utter'd all the soul,
Our faces beaming with unearthly love;
Sorrow with sorrow sighing, hope with hope
Exulting, heart embracing heart entire.
As birds of social feather helping each
His fellow's flight, we soar'd into the skies,
And cast the clouds beneath our feet, and earth,
With all her tardy leaden-footed cares,
And talk'd the speech, and ate the food of heaven!"—*Pollok.*

"As the sword of the best tempered metal is most flexible; so the truly generous are most pliant and courteous in their behavior to their inferiors."—*Fuller.*

"An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid."—*Chesterfield.*

"A true friend is distinguished in the crisis of hazard and necessity; when the gallantry of his aid may show the worth of his soul and the loyalty of his heart."—*Ennius.*

Epaphras, Marcus, Aristarchus, Demas, Lucas

23—25. Epaphras,[b] see on Col. i. 7. **my fellow-prisoner,** cp. Col. iv. 10, and note. This passage is in favor of explaining the term there also to mean "a visitor who is so much with me as to be, as it were, in prison too." **Marcus,** see Intro. to Gos. acc. to Mk. **Aristarchus**[c] (*excellent chief*), acc. to trad. Bp. of Apamea. **Demas,**[d] see on Col. iv. 14. **Lucas,** see Intro. to Gos. to Luke. This group of names (with the names of Archippus, *v.* 2 above, and Onesimus, *v.* 10) links this Epistle to that of Colossæ, in time and place of writing, and in destination.—*Camb. B.* **the grace,** etc., not "spirits"; as if Philemon and his house had, in Christ, "one spirit," one inner life. **Amen,** the word is probably to be retained here.

The Christian's prayer for his brethren in Christ.—This text—I. Breathes family affection—affection to all who love Christ—affection to them as brethren, for—1. They are born of the same Father as we; 2. They are taught by the same preceptor; 3. They are severed from the world, and dedicated to God, body, soul, and spirit. II. Invokes a family blessing—grace—the grace of Christ. III. Describes family experience. If we have realized the text in our experience, then we have reached the climax of Christian attainments.—*Dillon.*

Paul's letter to Philemon.—We may notice first its infinite charm. This has been felt by almost every reader. Casual as it is, slightly written, entirely unpremeditated, simple and unartificial in style, it is yet a little "idyll of the progress of Christianity." It has been compared by Grotius, and since his time by many others, with a much-admired letter of the younger Pliny to his friend Sabinianus, to ask pardon for a young freedman who had given Sabinianus some offence. Pliny was one of the most eminent writers of his day; he had spent a life of culture and literary ease among men of the highest rank and refinement; and he was celebrated for the polished style of his correspondence, which was specially written for publication. Yet with all its noble carelessness of expression, the incidental note of the poor despised Jewish tent-maker is more moving, and more beautiful, and of incomparably more importance. For the elegant little letter of Pliny is not enriched by any deep underlying principle. It is the petition of a kind man on behalf of a young and once deeply-loved freedman, not a request for a criminal and fugitive slave. Pliny pleads only the youth and the tears of the freedman, and the love which Sabinianus once bore for him. Paul pleads only the broad eternal claims of humanity redeemed in Christ.—*A. Maclaren.* Pliny's letter to Sabinianus is as follows:—"Your freedman, who so greatly displeased you as you told me, has come to me, fallen at my feet, and clung to them as if

"Thus, by the principles which it expressed, by the results which it involved, this little letter became the Magna Charta of freedom throughout the world."—*Maclaren.*

"This casual little Epistle teaches us the deeply important lesson how Christianity dealt, and was meant to deal,

[a] 2 Co. i. 11; Ph. i. 26; ii. 24; Ac. xii. 5.

[b] Col. iv. 12.
[c] Ac. xix. 29; xx. 4; xxvii. 2.
[d] 2 Ti. iv. 10.

"A few MSS. (of cent. 8 at earliest) have the subscription, (The) Epistle of the holy Apostle Paul to Philemon and Apphia, owners of Onesimus, and to Archippus the (*sic*) Deacon of the Church in Colossæ, was written from Rome by means of (the) domestic Onesimus."

they were your own; he wept much, begged much, was much silent too, and in grief guaranteed to me his penitence. I think him really reformed, for he feels that he has sinned. You are angry, as I know; justly angry, as I also know; but clemency wins its highest praise when the reasons for anger are most just. You have loved the man, and I hope you will yet love him again; in the interval (*interim*) you are only asked to let yourself be brought to forgive. You will be quite free to be angry again if he deserves it; and this will have the more excuse if now you yield. Allow something for his youth, something for his tears, something for your own indulgence (of him); do not put him to torture, or you may torture yourself too. For tortured you are when you, kindliest of men, are angry. I fear I may seem rather to insist than entreat, if I join my prayers to his. But I will join them, the more fully and without reserve as I chid him sharply and severely, adding a stern warning that I could never beg him off again. This for *him*, for I had to frighten him; but I take another tone with *you!* Perhaps I shall entreat again, and win again; so the case is one in which I may properly entreat, and you may properly bestow. Farewell."

"It is a graceful, kindly letter, written by a man whose character is the ideal of his age and class; the cultured and thoughtful Roman gentleman of the mildest period of the Empire. Yet the writer seems somewhat conscious of his own epistolary felicity, and his argument for the offender is much more condescending than sympathetic. His heart has not the depth of Paul's, nor are his motives those of the Gospel, which taught Paul to clasp Onesimus in his arms, and to commend him to Philemon's, as a friend in God for immortality."—*Moule.* "That must have been a great intellect, and closely conversant with the Fountain of all light and beauty, which could shape the profound and far-reaching teachings of the Epistle to the Colossians, and pass from them to the graceful simplicity and sweet kindliness of this exquisite letter; as if Michael Angelo had gone straight from smiting his magnificent Moses from the marble mass to incise some delicate and tiny figure of Love or Friendship on a cameo."—*A. Maclaren.*

with vast social problems. It proclaimed a Divine equality, a universal brotherhood, which without at once interfering with the established order of things, left slavery impossible in enlightened lands. By Christianizing the master it emancipated the slave. It emancipated the slave still more by rescuing him from the worst slavery of self. It did not need to *preach* emancipation, for it *was* emancipation—an emancipation more complete than any Prætor or owner could bestow. Slaves who were Christ's freedmen were free indeed."—*A. Maclaren.*

THE EPISTLE TO THE HEBREWS.

Introduction.

I. Author, *uncertain.* Two principal hypotheses: i. PAUL. 1. The writer was well known (x. 34; xiii. 18—23). Early fathers of E. Ch. say that it was handed down as a writing of P.'s. Some (*Clem.*, *Alex.*, *Orig.*, *Euseb.*) regard this testy. as conclusive. 2. The writer, intimate with Jewish system, and having sympathy with Jews. 3. The personal refs. not oppos. to known hist. of P. 4. Style not strikingly Pauline, yet resembling his speeches recorded by Lu. 5. The withholding of author's name increases the prob. that it was the work of P. Among those who believe this Ep. to be the work of P., are *Lardner*, *Wetstein*, *Sir Is. Newton*, *Lightfoot*, *Whitby*, *Mill*, *Pearson*, *Beza*, *Bengel*, *Moses Stuart*, *Davidson*, *Michaelis*, *Wordsworth*, *Angus*, etc. But *Erasmus*, *Luther*, *Calvin*, and the principal modern critics, as *Ewald* and *Bleek*, followed by *Alford*, reject the Pauline hypothesis. "I do not believe St. Paul to be the author of the Epistle to the Hebrews. Luther's conjecture is very probable, that it was by Apollos, an Alexandrian Jew. The plan is too studiously regular for Paul. It was evidently written during the yet existing glories of the Temple. For 300 years the Church did not affix Paul's name to it; but its Apostolical or Catholic character, independently of its genuineness as to Paul, was never much doubted" (*Coleridge*). "The arguments adduced to prove it was written by Paul, as set forth by Moses Stuart, in his work on the Epistle, appear to me convincing. It may be observed that some who do not admit it was exactly written by that Apostle, acknowledge its Pauline character, and consider it to be composed under his influence by Luke or Barnabas" (*J. Stoughton, D.D.*). ii. APOLLOS (Notes, Ac. xviii. 24, 25). One of the first to sugg. this view was *Luther*, more recently adopted by *De Wette*, *Tholuck*, *Credner*, *Bunsen*, *Reuss*, *Lunemann*, and *Bleek*, who says: "Everything seems to favor the hypothesis that Apollos wrote our Epistle." Of others, who have been indicated as the poss. authors of this Ep., may be named (1) Luke (*Delitzsch*, *Grotius*); (2) Luke and Paul (*Ebrard*, etc.); (3) Clemens Rom.; (4) Barnabas (*Ullman*, *Wieseler*, *Tertullian*); (5) Silas (*Böhme*). II. **For whom written.** For JUDÆO-CHRISTIANS. Not prob. to the whole of such converts throughout the world. Not, necessarily, to the mother Ch. at Jerus., but perh. to the Ch. at *Alexandria* (*Schmidt*, *Wieseler*, who favor the view that Apollos was the writer), or more likely to the Jewish Christians at *Rome* (*Wetstein*, etc. This hypothesis accs. for the greater use being made in this Ep. of the Ep. to the Roms. above all other of Paul's Epp.). III. **Time,** bef. destr. of Jerus. If aft., that event would prob. have been refer. to, in an Ep. addressed to such readers. Prob. A.D. 68—70, *i.e.*, during siege of Jerus. (to wh. xiii. 14 may be an all.). IV. **Place,** uncertain, but perh. EPHESUS (*Alford*). V. **Design,** "The object of this Ep. is to show the superiority of the Gospel to the former covenant; and that mainly by exhibiting, fr. the Scriptures, and fr. the nature of the case, the superiority of Jesus Himself to both the messengers and the high priests of that former covenant. This is the main argument of the Ep., filled out and illustrated by various corollaries springing out of its dif. parts, and expanding in the directions of encouragement, warning, and illustration" (*Alford*). "It is the object of the author to secure his Hebrew readers against the peril of an apostasy to which they were tempted by the delay of Christ's personal return, by the persecutions to which they were subjected, and by the splendid memories and exalted claims of the religion in which they had been trained" (*Farrar*).

Synopsis.

(*According to Bengel.*)

The glory of Jesus Christ shines forth—

I.—Fr. a previous comparison with the prophets and angels... i. 1-14

Therefore we should heed Him...ii. 1-4

II.—Principally fr. a comparison of His suffering and His consummation.

1. The proposition and sum fr. Ps. viii. 5-9
2. The Discussion.

A. *He has the virtues of the priesthood.*

i. He is faithful: therefore be ye not unfaithful..iii. 1, 2, 7; iv. 13

ii. He is merciful: therefore let us draw near with confidence....14; v. 3

B. *He is called of God a priest.* Here—

i. The SUM is set forth fr. Ps. ii. and cx. and fr. His performance of the duties of the office.....4-10

And hence the hearers are roused to action.....ii.; vi. 20

ii. The FACT itself is copiously—

1. Explained. He is to us—

a. A Great High Priest.

(1) Such as Ps. cx. descr.
Acc. to order of Melchis. vii. 1-19
With an oath.....20-22
For ever 23-28

(2) Hence peculiarly excellent.
A heavenly priest.....viii. 1-6
Of the New Covenant..... 7-13

b. Entrance into the Sanctuary.... ix. 1; x. 18

2. Is turned to a practical exhortation.

i. Evince yr. faith, hope, love...x. 19-39

a. Faith of old saints..xi. 40; xii. 1
Of Jesus Himself.....2, 3
Ought to be exercised.....4-17

b. Hope ..... .18, 19

c. Love..... ...xiii. 1-6

ii. For improvement of these graces.
Remember former ministers. 7-16
Use present ministers.....17-19

III. Conclusion.....20-25

(*According to Ebrard.*)

The Exordium.....i. 1-3

PART I.—The Son and the Angels.

1. He is superior to them.....i. 4-14
2. Practical inferences.....ii. 1-4
3. He is raised above them.....ii. 5-18

PART II.—The Son and Moses.

1. The N. T. Messiah super. to Moses.. iii. 1-6
2. Hortatory ..... iii. 7-19
3. In the Son Israel finds rest.....iv.

PART III.—Christ and the High Priest.

1. Christ and Aaron.....v. 1-10
2. Hortatory..... ...v. 11; vi. 20
3. Christ super. to Aaron.....vii.

PART IV.—Tabernacle and Heavenly Sanctuary.

1. The two Tabs. and the two Covenants .....viii.
2. The Mosaic Taber.....ix. 1-10
3. The service of the Taber...ix. 11; x. 18

PART V.—The N. T. Salvation.

1. Theme of Exhortation.....x. 19-25
2. Danger of falling away.....x. 26-31
3. Remembering former faith...x. 32; xi. 1
4. Historical ills. of faith...xi. 2; xii. 3
5. Blessings of chastisement...xii. 4-17
6. Choice betw. grace and law. xii. 18-29
7. Concluding Exhortations.....xiii

CHAPTER THE FIRST.

1, 2. God who, etc., *lit.* the sentence may be rendered, "In many portions and in many ways, God having of old spoken to the fathers in the prophets, at the end of these days spake to us in A SON." It was God who spoke in both dispensations; of old and in the present epoch: to the fathers and to us; to them in the Prophets, to us in a Son; to them "in many portions" and therefore "fragmentarily," but—as the whole Epistle is meant to show—to us with a full and complete revelation; to them "in many ways," "multifariously," but to us in one way—namely, by revealing Himself in human nature, and becoming "a Man with men."—*Camb. B.* **sundry times,**[a] many parts, or portions. It has never been God's method to reveal all His relations to mankind at once. He revealed Himself "in many portions." He lifted the veil fold by fold. **divers manners,**[b] "the divers manners" of the older revelation were Law and Prophecy, Type and Allegory, Promise and Threatening; the diverse individuality of many of the prophets, seers, warriors, kings, who were agents of the revelation; the method of various sacrifices; the messages which came by Urim, by dreams, by waking visions, and "face to face" (see Num. xii. 6; Ps. lxxxix. 19; Hosea xii. 10; 2 Pet. i. 21). The mouthpiece of the revelation was now a Gentile sorcerer, now a royal sufferer, now a rough ascetic, now a polished priest, now a gatherer of sycamore fruit. Thus the separate revelations were not complete but partial; and the methods not simple but complex.—*Camb. B.* **spoken . . Son,**[c] confirming, enforcing, fulfilling what had been said before. **heir,**[d] "the allusion, so far as we can enter into these high mysteries of Godhead, is to Christ's mediatorial kingdom." **things,** in the universe of matter and spirit. **by . . worlds,**[e] *i.e.*, "by whose means;" "by whom, as His agent." (Comp. Jo. i. 3.)

The prophets.—I. Their theology: that there was but one God. II. Their morality. III. Their politics. IV. Their preaching; it addressed itself directly to the hearts and consciences of men. *The Great Prophet.*—I. His mission: as the Great Interpreter of God's will to man. II. His credentials: the testimony of John the Baptist, the witness from heaven of the Father Himself, the miracles which He wrought, the fulfilment in His life and ministry of Old Testament prophecy. III. His teaching: What did He teach concerning—1. God?—The unity of the Godhead, the spirituality of the Divine nature, God's sovereignty, His Fatherhood and Fatherly care, the freeness of Divine grace, the severity of the Divine punishment when merited; 2. Man?—The corruption of His nature, the certainty of a future state; 3. The kingdom of God, founded by Him on earth? Its members, laws, life, and dangers.—*Bayley.*

Sundry times and divers manners.—The Jewish doctors observed four degrees of Divine revelation. The *first* they called Prophecy, which included vision, and any apparition whereby the will of God was made known. They had a *second* way of Divine revelation, which they called the inspiration of the Holy Ghost, whereby the party was enabled, without vision or apparition, to prophesy. The Rabbins give us the difference between these two, prophecy and inspiration: in prophecy (though it was from the Holy Ghost), a man was cast into a trance, or brought into an ecstasy, his senses being taken away; but, speaking by inspiration of the Holy Ghost, was without any such change in or impressions upon the body. So David and other penmen of the Scriptures wrote by the immediate inspiration of the Holy Ghost, yet without visible apparitions to them, or visible change upon them. *Thirdly*, God revealed Himself by Urim and Thummim, which was an answer given by the ephod, or by the stones that were on the breastplate of the high priest. There was yet a *fourth* way of Divine revelation, which they call Bathcol, the daughter of a voice, or echo, declaring the will of God immediately from heaven. Such some conceive to be the voice heard from heaven (Matt. iii. 1) proclaiming the testimony of God concerning Christ: "A voice was heard from heaven, saying, This is My beloved Son, in whom I am well pleased."

3, 4. the . . person,[f] better, "of his substance." **upholding,**[g] sustaining. **by . . power,** the word wh. utters forth, manifests, His power. **when . . sins,**[h] His great work as our Saviour being finished. **sat . . high,**[i] as in

the prophets and Christ

a 2 Pe. i. 21.
b Nu. xii. 6; Ps. lxxxix. 19; Ac. ii. 30, 31.
c Jo. i. 17; xiv. 10; He. ii. 3.
d Ps. ii. 8; Jo. iii. 35; Ma. xxviii. 18; He. ii. 6, 8; Ro. viii. 17.
e Jo. i. 3; 1 Co. viii. 6; Col. i. 16.

Serm. by F. W. Robertson, M.A., iii. 153.

"That God has spoken unto men is the ground of all religion. . . . Prayer is the echo in man's spirit of God's own voice. Men learn to speak to the Father who is in heaven as children come to utter words: by hearing their parent speak. Men reveal themseves to the God who has revealed Himself to them."—*T. C. Edwards.*

"Whatsoever is Divine revelation ought to over-rule all our opinions, prejudices, and interests, and hath a right to be received with full assent. Such a submission as this of our reason to faith takes not away the landmarks of knowledge: this shakes not the foundations of reason, but leaves us that use of our faculties for which they were given us."—*Locke.*

Christ the image of God

f Jo. i. 14; Lu. ix. 32; Jo. xiv. 9; Col. i. 15; 2 Co. iv. 4; Co. ii. 9.
g Col. i. 17.
h He. ix. 12; 1 Pe. ii. 24.
i Ep. i. 20; He.

viii. 1; x. 12; Ps. cx. 1.

the place of honor. **better,** in dignity and authority. **angels,** themselves far above man. **name,**[a] Prophet, Priest, King, Saviour.

The dignity of Christ.—This text leads us to look on Christ in His relation to—I. The Father—"Who being the brightness of His glory," etc. These words imply that He is—1. Essentially Divine; 2. A revelation of the Divine—of the Divine power, wisdom, holiness, and love. II. The universe—"upholding all things." 1. He sustains; 2. He governs it. III. Man—"when He had," etc. He has accomplished an effectual atonement—1. For human guilt; 2. By self-sacrifice. IV. Eternity—"sat down on the right hand of the Majesty on high." This implies—1. The completion of His work; 2. Its acceptance; 3. Its recompense.—*Hughes.*

Express image.—For the phrase "express image" there is a single word in the original, a word transferred and familiar in our own language, viz., character. It is formed from a word signifying to sharpen, then to scratch or furrow with a sharp instrument, to write, to engrave. Our term, therefore, means a writing or engraving, and in this sense we often use it. So, also, as a form is engraven on a seal, and then stamped upon wax, the word indicates a figure enstamped upon wax or soft metal. The figure impressed is precisely like the graving which determines it. The word accordingly signifies likeness. Then, from the notion of likeness, it extends to that of sameness, so that we say of one's combined qualities, they constitute his character, and more emphatically the character is the man. It is the man revealed and known. The Son of God is, then, the revelation of the person of God. And to this term person, in the language of the New Testament, we do not attach the later metaphysical notion. It is simply equivalent to "self." We have now the whole thought in this pregnant phrase: Jesus Christ is God's very Self revealed and known. He could say of Himself truly, as He said, "He that seeth Me seeth Him that sent Me."—*Duryea.*

a Lu. i. 32, 35; Ep. i. 21; Ph. ii. 9, 10; Is. ix. 6.

"The unspeakable humiliation of our Lord. How low has He stooped to do us service! Are we filled with the opinion of our own importance? Let us turn to the manger and the stable; let us dwell upon the matchless humility of the Lord of life and glory."—*Gouge.*

Christ superior to angels

5—7. for . . angels, even of the highest. **Thou . . thee.**[b] **and . . Son,**[c] to angels the relation of God was that of Creator to creatures; of King to subjects. **when . . world,** ref. not to the *past* coming of Christ in His incarnation; but to His *future* coming: "when he again bringeth," etc. **and . . him,**[d] owning Him as their Lord. **spirits,**[e] winds. **fire,**[f] lightning: *i.e.*, angels are subject to God, as the *winds* and *lightnings.*[g]

b Ac. xiii. 33; Ps. ii. 7.

c 2 S. vii. 14; Ps. xxxix. 26, 27.

d Ma. xxv. 31; Mk. viii. 38; 1 Pe. iii. 22; Re. v. 11—13.

e Da. ix. 21.

f 2 K. vi. 17.

g Ps. civ. 4.

"Who maketh His messengers swift as winds, His ministers strong as flaming fire."—*Targum.*

The Messiah in the Old Testament.—While the more sober-minded interpreters have always admitted that there was a *primary historic* meaning in the passages quoted, and that they were addressed in the first instance to David, Solomon, etc., yet (1) there is a "pre-established harmony" between the language used and its fulfilment in Christ; (2) the language is often so far beyond the scope of its immediate application that it points to an *ideal* and *distant* fulfilment; (3) it was interpreted for many centuries before Christ in a Messianic sense; (4) that Messianic sense has been amply justified by the slow progress of history. No one will enter into the real meaning of these passages who does not see that all the best Jewish literature was in the highest sense prophetic. It centred in that magnificent Messianic hope which arose immediately from the connection of the Jews with their covenant God, and which elevated them above all other nations. The divine character of this confident hope was justified, and more than justified, by the grandeur of its fulfilment.—*Camb. B.*

"In no proper sense of the word can I call Unitarians and Socinians believers in Christ; at least, not in the only Christ of whom I have read or know anything."—*Coleridge.*

Honor due to Christ.—During the reign of Theodosius, in the 4th century, the Arians, through the lenity of the emperor, made vigorous attempts to undermine the doctrine of the Divinity of Christ. The event, however, of his making his son Arcadius partner with himself on his throne, was happily overruled to his seeing the God-dishonoring character of their creed. Among the bishops who came to congratulate him on the occasion was Amphilochus, who had suffered much under the Arian persecution. He approached the emperor, and making a very dutiful address, was going to take his leave. "What," said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this, the good old bishop went to young Arcadius, and putting his hand upon his head, said, "The Lord bless thee, my son!" This did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince, that I have made of equal dignity with myself?" Upon this, the bishop arose, and looking the emperor in the face, said, "Sire, do you so highly resent my apparent neglect of your son, because I do not give him equal honor with yourself? What must the eternal God think of you, who have allowed His

"They boast

co-equal and co-eternal Son to be degraded in His proper Divinity in every part of your empire?" This was as a two-edged sword in the heart of the emperor. He felt the reproof to be just, and no longer would give the least indulgence to that creed which did not secure Divine glory to the "Prince of Peace."

ethereal vigor and are formed from seeds of heavenly birth."—*Virgil.*

throne and sceptre of Christ

8, 9. but . . saith,[a] in contrast to *v.* 7. Angels, servants: Christ, a King. **thy throne,** etc., the quotation is from Ps. xlv. 6, 7 (LXX.), which in its primary and historic sense is a splendid epithalamium to Solomon, or Joram, or some theocratic king of David's house. But in the idealism and hyperbole of its expression it pointed forward to "the King in His beauty." **is . . ever,** Christ an everlasting King. **righteousness,**[b] uprightness, rectitude. **iniquity,** lawlessness. **oil . . gladness,** ref. to festive and triumphant, rather than inaugurative anointing. **fellows,** all other heavenly beings.

a Ps. xlv. 6; Da. vii. 13, 14.

b Is. ix. 7; Is. xxxii. 1; Je. xxiii. 5.

The dominion of Jesus Christ.—I. The conferring and comparing of Scriptures is an excellent means of coming to an acquaintance with the mind and will of God in them. Thus dealeth the Apostle in this place; he compareth what is spoken of angels in one place, and what of the Son in another, and from thence manifesteth what is the mind of God concerning them. II. It is the Divine nature of the Lord Christ that gives eternity, stability, and unchangeableness to His throne and kingdom. IV. All the laws and the whole administration of the kingdom of Christ by His Word and Spirit are all equal, righteous, and holy. III. The disciples of Christ, especially those who serve Him in His Church faithfully, are His companions in all His grace and glory. —*Bib. Ill.*

"Happiness is the light which flashes from the glittering armor of righteousness. If holiness be the priest, let happiness be the ephod of blue, and scarlet, and fine-twined linen, hung with bells and pomegranates, which he wears for glory and for beauty.—*C. H. Spurgeon.*

Divinity of Christ.—"So thoroughly intermingled with the whole texture of New Testament Scripture is the Godhead of the Saviour, that no criticism which does not destroy the book can altogether extinguish its testimony. We have seen a copy of the Gospels and Epistles which was warranted free from all trace of the Trinity, but it was not the Testament of our Lord and Saviour Jesus Christ. We beheld it, and we received instruction. It did not want beauty; for the Parables and the Sermon on the Mount, and many a touching passage, still were there. But neither would a garden want beauty if the grass plats and green bushes still remained, though you had carefully culled out every blossoming flower. The humanity of Jesus still is beautiful, even when the Godhead is forgotten or denied. Or rather it looked like a coronation tapestry, with all the golden threads torn out; or an exquisite mosaic, from which some unscrupulous finger had abstracted the gems and only left the common stones: you not only missed the glory of the whole, but in the fractures of the piece and the coarse plaster with which the gaps were supplied, you saw how rude was the process by which its jewels had been wrenched away. It was a casket without the pearl. It was a shrine without the Shekinah. And yet, after all, it was not sufficiently expurgated; for, after reading it, the thought would recur—how much easier to fabricate a Gnostic Testament exempt from all trace of our Lord's humanity, than a Unitarian Testament ignoring His divinity."—*Jas. Hamilton.*

the unchangeable Creator

10—12. beginning,[c] the quotation is from Ps. cii. 25—27. The word "Lord" is not in the original, but it is in the LXX.; and the Hebrew Christians who already believed that it was by Christ that "God made the world" would not dispute the Messianic application of these words to Him. They are a prayer of the afflicted written at some late period of the exile. . . . The writer's object is not *proof*—which was for his readers unnecessary; he wished to *illustrate* acknowledged truths by admitted principles.—*Camb. B.* **the . . hands,** and ill. Thy power, wisdom, skill. **perish,** as far as concerns their present state. **remainest,** *after*, as well as *before*, all things. **wax . . garment,**[d] certainly though slowly. **vesture,** mantle. The visible universe, the robe of the invisible God. **changed,**[e] "as a mantle is folded up to be put away when a fresh one is ab. to be put on." **same,** unchanged in nature, purpose, etc. **thy . . fail,**[f] they are never completed.

c Jo. i. 1; Ge. i. 1; Ps. cii. 25—27.

d Is. li. 6; Ma. xxiv. 35; 2 Pe. iii. 7.

e 2 Pe. iii. 10; Re. xx. 11; xxi. 1.

f Re. i. 8; He. xiii. 8.

Wax to *grow* or *increase.*

Christian cosmogony.—I. The universe had an origin, and is destined to have a dissolution. 1. It had an origin:—the account of this origin serves—(1) To contradict atheistic eternalists; (2) To answer sceptical geologists. 2. It will have a dissolution—"they shall perish." II. Both the origin and dissolution of the universe is attributable to Christ. This fact serves—1. As an argument for His Godhood; 2. To present nature in new aspects of

"There is a signature of wisdom and power impressed upon the works of God, which evidently distin-

guishes them from the feeble imitations of men. Not only the splendor of the sun, but the glimmering light of the glow-worm proclaims His glory."—*J. Newton.*

attraction. III. Christ remains unalterable, from the origin, and through all the dissolutions of the universe,—"Thou art the same." 1. His being; 2. His thoughts; 3. His heart, change not.—*Thomas.*

The empire of God.—We have passed from planet to planet, from sun to sun, from system to system. We have reached beyond the limits of this mighty solar cluster with which we are allied. We have found other island universes sweeping through space. The great unfinished problem still remains: Whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages? Whence came this magnificent architecture, whose architraves rise in splendor before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance! Who shall reveal to us the true cosmography of the universe by which we are surrounded? It is the work of an Omnipotent Architect. Around us and above us rise sun and system, cluster and universe. And I doubt not that, in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system,—heard by Omnipotence alone across immensity and through eternity.—*O. M. Mitchel.*

angels are ministering spirits

13, 14. on . . hand, place of honor. **until . . footstool,**[a] until I place thy enemies as a footstool for thy feet. All. to the custom of putting the feet on the necks of conquered foes.[b] **are . . salvation?** their office is to wait upon the saints as servants,[c] not to rule over them as kings. Christ is the king of both saints and angels.

Ministering spirits.—I. The nature of angels. Consider—1. Their names and titles; 2. Their place of residence; 3. Their glory and splendor; 4. Their activity; 5. Their knowledge; 6. Their subjection to Christ. II. Their power. Over—1. The human body; 2. The animal spirits; 3. The fancy and imagination. III. Their number—an innumerable multitude. IV. Their employment: 1. To ascribe praise to God; 2. To obey God's commands; 3. To minister unto the saints.—*Bailey.*

Footstool.—On anc. Egyptian paintings kings are represented sitting on a throne with a footstool. Where *sitting* is ref. to in Scripture, it is spoken of as a posture of more than ordinary state, and means sitting on a throne for wh. a footstool was necessary. "Chairs are never used in Persia," says Sir J. Chardin, "but at the coronation of their kings, when the monarch is seated on a chair of gold, set with jewels, three feet high. The chairs wh. are used by the people in the E. are always so high as to require a footstool; and this proves the propriety of Scripture style, wh. always joins the footstool to the throne." *Ministering angels.*—Every man (says a Turkish dervish in his allegory) has two angels, one on the right shoulder and another on his left. When he does anything good, the angel on the right shoulder writes it down and seals it, because what is done is done forever. When he does evil, the angel on the left shoulder writes it down. He waits till midnight. If before that time the man bows down his head and exclaims, "Gracious Allah! I have sinned, forgive me!" the angel rubs it out; and if not at midnight, he seals it, and the angel upon the right shoulder weeps.

a Ma. xxii. 41, 44; Ps. cx. 1; Mk. xiv. 62; Lu. xxii. 69; Mk. xvi. 19.

b See on Jos. x. 24.

c Ps. xxxiv. 7; xci. 11; Ge. xix. 15; Da. vi. 22.

"In the revelation of the mystery of our Lord's incarnation, the angels themselves received an advancement of dignity. Even their joy was increased, when they began to receive men into their fellowship. Christ indeed died not for angels; nevertheless, the fruits of His redemption tend to their benefit."—*Anselm.*

CHAPTER THE SECOND.

heeding what we have heard

1. therefore,[d] since the great Teacher of these last times is so august. **to . . heed,** to give heed more abundantly. **to . . heard,** *i.e.*, the Gospel. **lest . . slip,** *R. V.* "lest haply we drift away from them."

Diligent attention to the Gospel.—I. Diligent attention unto the word of the Gospel is indispensably necessary unto perseverance in the profession of it. II. There are sundry times and seasons wherein, and several ways and means whereby, men are in danger to lose the word that they have heard, if they attend not diligently unto its preservation. III. The word heard is not lost without the great sin as well as the inevitable ruin of the souls of men. IV. It is in the nature of the word of the Gospel to water barren hearts, and to make them fruitful unto God. Hence it is compared to water, dews, and rain. V. The true and only way of honoring the Lord Christ as the Son of God is by diligent attendance and obedience unto His word.—*J. Owen.*

Early impressions.—A few years since, a gentleman from England brought

d De. iv. 9; Ac. iii. 22, 23; Hos. iv. 6, 10; Lu. viii. 12—15.

"If each deed of life is faithfully performed according to our knowledge of duty, then are we going steadily on in spiritual blessing, losing

a letter of introduction to a gentleman in America. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought the letters of introduction and his lady were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, observed to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them; or if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But, O, how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed to his Maker. This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home, that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from its commencement to its close. And God made this the instrument of leading him from the dreamy wild of infidelity to the peace and joy of piety.

2, 3. angels,[a] so much inferior to this Speaker. **stedfast,** was confirmed, fulfilled. **transgression,** overstepping of the command. **just . . reward,**[b] a punishment answering to the offence. **how . . escape,**[c] the punishment. **if . . salvation,** since they did not escape who neglected the *less*. **which,** etc., we did not indeed receive the Gospel at first-hand, but from those who were its appointed witnesses (Lu. xxiv. 47, 48; Acts i. 8; v. 32). This verse, as Luther and Calvin so clearly saw, furnishes a *decisive* proof that St. Paul was not the writer of this Epistle. He always *insisted* on the primary and direct character of the revelation which he had received as his independent Gospel (Gal. i. 1, 12; Acts xxii. 10; xxvi. 16; 1 Cor. xi. 23; xv. 3, etc.).—*Camb. B.*

The Gospel and its rejectors.—I. The absurdity of neglecting the Gospel—salvation—the highest blessing of God. Consider—1. Its gratuity. Nothing but grace could be the original cause of our redemption; 2. Its greatness; 3. Its endurance; 4. Its singleness. God has but *one* plan to redeem man. II. The impossibility of Gospel rejectors to escape punishment; 1. The inseparable connection that exists between sin and punishment; 2. God's veracity—He has sworn that the ungodly shall not enter into heaven; 3. His almightiness—He has power to execute His judgments as well as His promises; 4. The nature of heaven—holy and pure—nothing evil entereth therein.—*J. M. Jarvis.*

Danger of delay.—A lady had a very important lawsuit on hand for which she needed the services of an advocate. She was strongly urged to secure the help of a very eminent and well-known lawyer, but she could not make up her mind to entrust her case to any one. Time passed on, and at last she was compelled to take steps to secure an advocate, and called upon the great lawyer who had been mentioned to her. He listened whilst she expressed her wish to engage his help, but in a few minutes he said with a grave face, "Madam, you are too late; had you come to me before. I would gladly have been your advocate, but now I have been called to the bench, and am a judge, and all I can do is to pass judgment upon your case." Now is the day of grace, and the Lord Jesus Christ is our Advocate, ever pleading the merits of His precious blood (1 John ii. 1, 2), but the day will come when He will be the Judge of sinners, and must pass sentence upon them (2 Tim. iv. 1). *Neglect—not gathering up.*—Bear in mind the teaching that lies hid in the derivation of the word "neglect." It signifies "not to gather up." It paints to us the blind man walking through a valley of diamonds, and in his ignorance gathering up none. And when, in their ignorance, men do not avail themselves of "the riches of God's grace," placed within their reach, how can they "escape" the results of their folly?—*Bib. Ill.*

4, 5. God . . witness,[d] the Aposs. bore witness to Christ; and God to

no ground in our advance. We shall at last reach the summit of our hopes and stand in Christ's presence 'complete in Him.'"—*Bib. Ill.*

"If Adam needed to hear his Father's voice, sounding amid the fair bowers and the unshaded glory of Paradise, surely much more does this prodigal world, that has gone astray from Him, need to hear a Father's voice asking after us, and the first intimations of a Father's desire, that the lost may be found, and the dead at length become alive."—*Dr. Cumming.*

how shall neglectors escape

a De. xxxiii. 2; Ac. vii. 53; Ga. iii. 19.

b He. x. 28; Nu. xv. 30—36; Le. x. 1, 2; 1 Co. x. 11.

c He. x. 29; xii. 25; Jo. xii. 48.

"Not great sinfulness alone, but simple neglect will destroy your soul. The man in business has but to neglect it to be ruined. The sick man neglects the means of recovery, and he dies. The man on the Niagara neglects at the proper time to use the oar, and he plunges over the cataract. Ah, ruinous neglect!—*Whittemore*

witness borne to the speakers

d Mk. xvi. 20; Ac. ii. 43; xiv. 3; xix. 11; xv. 18, 19; 1 Co. ii. 4.

them. **both,** etc., hence their testimony was beyond reasonable dispute. **world to come,**[a] prob. imparts the whole new order of things brought in by Christ,—taking its rise in His life on earth, and having its completion in His reign in glory.—*Alford.* **whereof we speak,** *i.e.*, which is my present subject.

The Sovereign of the future.—If Christ is the Sovereign of the future—I. We should hold strong faith in the universal triumphs of His system. He has plentitude of power for the accomplishment of His promises. II. We may infer that our future well-being is ever dependent upon present well-doing. III. His loyal subjects should—1. Be reconciled to the events of the present; 2. Calmly await the future. IV. The obvious interest of every human being is to cultivate His friendship now.—*Thomas.*

The Divine witness.—The eminence of the Rev. Mr. Brown, of Haddington, both as a preacher and writer, is well known. On a public occasion, where a man who professed the principles of infidelity was present, two sermons were delivered: the first of them by an ambitious young man, who delivered a very eloquent and florid address; Mr. Brown followed, in one equally remarkable for its simplicity and earnestness. "The first preacher," said the sceptic to one of his friends, "spoke as if he did not believe what he said; the latter, as if he was conscious that the Son of God stood at his elbow."

a He. vi. 5; Is. lxv. 17; Re. xi. 15.

"Dominion over the world is never ascribed to the angels, neither over the world of creatures, nor over that of redemption. It is, for this reason, folly to invoke them as helpers of our need, or to expect from them any saving intercession."—*Dr. Moll.*

"Angels are men of a superior kind."—*Young.*

what is man?

6—8. one . . place,[b] David. **what,** etc., how unworthy is man of the Divine care! **visitest,**[c] dwelling with him, exercising care. **thou . . feet,** according to the O. T. quotation man is to be greatly exalted. **but,** etc., but as matter of fact we do not see him to be so exalted.

The rulership of man.—I. God was mindful of the limits in which man would exercise dominion. All God's inanimate creatures serve Him and us by keeping within the limits prescribed for them. II. When man stepped out of these limits, the world refused to be limited by him. Truly, we see not yet, or "not now," all things under him. The physician dies of the disease which he studies to cure; the seaman finds his grave in the ocean he has spent his life in learning to rule. Even the body of the Christian is subject to the laws of death and decay. III. One man has kept within the limits of love and obedience to the Father and God, and nature therefore owns Him as her Lord. Lessons:—1. If we would rule, we must be ruled. 2. All may find their way back to their lost limits by the generous love of Christ. "He tasted death for every man." 3. Every Christian, in his glorified condition, will have dominion according to his ability to exercise it for his own good, and that of others (Matt. xxvi. 21).—*W. Harris.*

The littleness of man.—The intense beauty of the Arctic firmament can hardly be imagined. It looked close above our heads, with its stars magnified in glory and the very planets twinkling so much as to baffle the observations of our astronomer. I am afraid to speak of some of these night-scenes. I have trodden the deck and its floes when the life of earth seemed suspended, its movements, its sounds, its coloring, its companionships; and as I looked on the radiant hemisphere circling above, as if rendering worship to the unseen Centre of light, I have ejaculated in humility of spirit, "Lord, what is man, that Thou art mindful of him?" And then I have thought of the kindly world we had left, with its revolving sunshine and shadow and the other stars that gladden it in their changes, and the hearts that warmed to us there, till I lost myself in memories of those who are not, and they bore me back to the stars again.—*Kane's Arctic Explorations.*

b Ps. viii. 4—8; cxiv. 3; Job vii. 17.
c Lu. i. 68, 78.

"In Christ's incarnation we see why man's glory and dominion rest on humiliation."—*T. C. Edwards.*

"The subject of a conversation at which Carlyle was present, but took no part, was the theory of evolution. At length a pause occurring, Carlyle emphatically and with solemnity observed, 'Gentlemen, you are well pleased to trace your descent from a tadpole and an ape, but I would say with David, "Lord, Thou hast made me but a little lower than the angels."'"—*Leisure Hour.*

humiliation and exaltation of Christ

9, 10. but . . Jesus, the argument of *vv.* 5—11 is as follows:—It is not to *angels* th. God has subjected the latter dispensation, but to *man.* Still, we do not see men in possession of this sovereignty. No; but we do see Jesus, whose humiliation fulfilled the conditions of manhood, crowned w. glory and honor, and thus constituted the Head of our race, so th. His death and sufferings were our deliverance and our perfecting. And for this to be so, the Sanctifier and the sanctified must be all of one race.—*Alford.* **made . . honour,**[d] indicating the reward of His sufferings. **that . . man,** indicating the purpose for which He was made lower than the angels. **for . . him,** *i.e.*, God, the universal Designer of all. **in . . glory,**[e] the Divine purpose in the gift of a Saviour. **perfect,**[f] *i.e.*, to lead him to th. glory wh. was his proposed and destined end.

Our franchise.—Jesus Christ tasted death to make every man a citizen of the Heavenly Jerusalem. I. Jesus Christ tasted death to give every man the

d Ph. ii. 7—11; Ro. viii. 17, 18.
e Re. vii. 9—14.
f He. v. 8, 9.

"For mercy and tenderness to His soldiers, there is none like Him. Trajan, it is said, rent his clothes to bind up his soldiers' wounds; Christ

franchise of pardon. It is the pardon of all sin—full pardon. II. Jesus Christ by the grace of God tasted death to extend to every man the franchise of nobility. He tasted death that every man might receive His life-force. III. Jesus also tasted death to give every man the franchise of priesthood. Jesus has given every man the right of a free access unto God. Jesus Christ has tasted death in order that the sun of our Father's love might shine direct upon the heart of every man. IV. Jesus Christ has tasted death to give us the franchise of royalty. We are joint-heirs with Christ of the Kingdom of God.—*Birch.*

Jesus died for all.—A friend, who is with me, has been telling me of a class of little boys he teaches at Philadelphia on Sunday nights. One evening, a newspaper boy met him in the street, and said, "Oh, captain! I'm mighty glad to see ye. There's poor Billy—he's so badly, and so wants to see ye." My friend went with the little boy, and found Billy lying on some rags in the corner of a wretched room, very ill. Billy was so delighted when the captain went in! The room was dark, and Billy, with a feeble voice, said, "I's here, captain! I'm mighty glad to see ye." My friend was filled with pity for him, and asked him if he could send him a nurse, or some medicine, or some nice food. "No, captain, it wasn't that I wanted ye for. I wanted to ax ye two questions. The first is, Did you tell us the other night as how Jesus Christ died for every feller?" "Yes, I did: for Jesus Christ tasted death for every man." Billy then said, "I thought so. Now, I've another question. Did you tell us as how Jesus Christ saves every feller that axes Him?" "Yes," said my friend, "for every one that asketh receiveth." Billy replied, with a very feeble, but happy voice, "Then I know that He saves me, because I axes Him." My friend paused to wipe away the tears that gushed from his eyes, and then bent down to speak to the boy. But Billy's head had dropped back on the pillow of rags, and his happy spirit had gone to Jesus.—*N. Hall.*

poured out His blood as balm to heal His saints' wounds—tears off His flesh to bind them up." *Gurnall.*

"There will be no Christian but what will have a Gethsemane, but every *praying* Christian will find that there is no Gethsemane without its angel."—*T. Binney.*

11—13. for, "the next three verses are an illustration of the moral fitness, and therefore of the Divine necessity, that there should be perfect unity and sympathy between the Saviour and the saved." **sanctifieth,**[a] makes holy, Godlike. **are . . one,** "that is, they alike derive their origin from God; in other words, the relation in which they stand to each other is due to one and the same divine purpose (John xvii. 17—19)." **saying,**[b] here follow three quots. fr. O. T. by wh. the preceding discourse is confirmed.

Christ not ashamed to call us brethren.—1. "As Christ is not ashamed to call us brethren, so let us do nothing so near as we can that may shame this our Brother. Is it not a shame that the king's brother should be a common drunkard, fornicator, or such like? Doth not the king take himself disgraced by it? And shall we that are brethren to the King of kings take such courses as that great ignominy should redound to Christ by it? As He is not ashamed to call us brethren, so let us do nothing that may pull a shame on Him and His Gospel. 2. Can a brother that is a wealthy man, of fair revenues, and ample possessions, see any of his brethren go begging? Will he not rather receive him to his own house, and set him at his table? Christ, which is the Lord of heaven and earth, is our brother; therefore let us fear no want, so long as we fear Him. This may be a comfort to us in all our calamities, that Christ and we are brethren."—*Jones. Christ our Brother.*—"How many brothers have you?" said a gentleman to a little boy. The child stated the number, adding, "and one in heaven." "No, my son," interposed his mother, "you have no brother in heaven." "Yes, I have," said the boy; "did you not tell me that God was my Father, and that Jesus Christ is the Son of God? Then He must be my Brother in heaven."

the brethren of Christ

a He. x. 10, 14; xiii. 12; ix. 13, 14; 1 Jo. i. 7.

b Ps. xxii. 22; xvii. 2; Is. viii. 18.

"The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation; saints for their holiness, believers for their faith, brethren for their love, disciples for their knowledge."—*A. Fuller.*

14, 15. as . . blood, subject to death, and sufferings, etc. **he . . same,**[c] assumed our nature, and became subject to its weakness. **death,** by assuming our nature, His body was given up, and His blood was shed. **destroy him,** the devil, practically, ceases to be, when his power for evil is destroyed. **had . . devil,**[d] rather, "Him that *hath*," *i.e.*, in the present condition of things. But Christ, by assuming our flesh, became "the Death of death," as in the old epitaph,

> "Mors Mortis Morti mortem nisi morte dedisset
> Aeternae vitae janua clausa foret;"

which we may render—

deliverance from death

c Jo. i. 14; Ro. viii. 3; Ph. ii. 6, 7. *d* 2 Ti. i. 10; 1 Co. xv. 54—57.

"The cloud which appeared to the prophet Ezekiel carried with it winds and storms, but it was environed

"Had not the Death of death to Death by death his death-blow given,
Forever closèd were the gate, the gate of life and heaven."

with a golden circle, to teach us that the storms of affliction, which happen to God's children, are encompassed with brightness and smiling felicity."—*N. Caussin.*

How Christ takes away fear of death.—I. Christ teaches us that death is not the end of our being. II. Christ teaches us that the soul does not wait in the grave for the resurrection of the body. III. Christ takes away our fear of death, by teaching us, if we are willing to be taught of Him, how we may meet our Maker without fear, in the great day when He will judge the world. IV. Christ reveals to those who are willing to be taught of Him, the rest and the blessedness of heaven, and gives to each soul an inward assurance that it shall eternally share in them.—*R. S. S. Dickinson.*

Fear of death.—"Are you afraid of dying? Oh! never be afraid of that; be afraid of living. Living is the only thing which can do any mischief; dying can never hurt a Christian. Afraid of the grave? It is like the bath of Esther, in which she lay for a time to purify herself with spices, that she might be fit for her lord."—*C. H. Spurgeon.*

the humanity of Christ

16, 17. took . . angels, rather, "for assuredly it is not angels whom he takes by the hand," *i.e.*, in order to help. **but . . Abraham,**[a] "but he takes by the hand," the seed of A., *i.e.*, the Jewish race. **behoved,** bec. of the end proposed. **to . . brethren,** sin only excepted. **might be,** become, or prove himself. **merciful,** Dr. Robertson Smith well points out that the idea of "a merciful priest" would come home with peculiar force to the Jews of that day, because mercy was a quality in which the Aaronic Priests had signally failed, and in the Herodian epoch they were notorious for cruelty, insolence, and greed. **faithful,** to God. **high priest,**[b] whose priesthood is perpetual. **to . . reconciliation,** *R. V.* "propitiation," suffering Himself—a spotless victim, wh. as Priest He offered to obtain our pardon.

a Ga. iii. 29.

b He. v. 1, 2.

Necessity of the sufferings of Christ.—Introduction:—(1) The connection of the text—faith in Christ is here enforced by the danger of neglecting so great a salvation; the testimony to His Sonship, miracles, signs, and wonders; the fact that in Him is found the realization of all that God had foretold or promised. (2) An explanation of its clauses. (3) A general statement of the doctrines of redemption; man is a sinner; God gave His own Son up to death to save man; this position was accepted by Christ; man must believe in Christ to be saved. It was absolutely necessary for Christ to die, with regard to—I. The human mind; II. The human conscience; III. The evil of sin; IV. The law against, and penalty for, sin.—*Spencer.*

See *Serm.* by *J. H. Newman*, v. 116.

Justice and mercy in human redemption.—Brethren, if I should compare the natural state of man, I should conceive of an immense graveyard, filled with yawning sepulchres and dying men. All round are lofty walls and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel flying through the midst of heaven, attracted by the awful sight, exclaims, "Mercy, why do you not enter, and apply to these objects of compassion the restoring balm?" Mercy replies, "Alas! I dare not enter; Justice bars the way." By her side a form appeared like unto the Son of Man. "Justice," He cried, "what are Thy demands, that Mercy may enter and stay the carnival of death?" "I demand," said Justice, "pain for their ease, degradation for their dignity, shame for their honor, death for their life." "I accept the terms. Now, Mercy, enter." "What pledge do you give for the performance of these conditions?" "My word, my oath." "When will you fulfil them?" "Four thousand years hence, on the hill of Calvary." At the close of the four thousandth year, behold at the foot of Calvary the Incarnate Son of God! Justice too was there, presenting the dreadful bond to the Redeemer, and demanding the fulfilment of its awful terms. He accepted the deed, and together they ascended to the summit of the mount. Mercy was seen attendant at His side, and the weeping Church followed in His train. When He had reached the top, what did He with the bond? Did He tear it in pieces, and scatter it to the winds of heaven? Oh! no, He nailed it to His cross. And when the wood was prepared, and the devoted willing sacrifice stretched on the tree, Justice sternly cried, "Holy fire, come down from heaven and burn this sacrifice." Holy fire replied, "I come, I come, and when I have consumed this sacrifice, I will burn the universe." The fire descended, rapidly consumed His humanity, but, when it touched His Deity, expired! Then did the heavenly hosts break forth in rapturous strains, "Glory to God in the highest, and on earth peace, good will toward men."—*Christmas Evans.*

"We, as believers, are in a state of union with the incarnate Son of God, and, in that respect, dignified above the angels, for their Lord is our brother."—*Dr. Bates.*

"Myself no stranger to ill-fortunes, I know how to succor the wretched."—*Virgil.*

"If there is a God, He gave us our passions, as well as our reason; they, therefore, as well as reason, should assist in His service. And indeed, reason without them, though it may loudly tell, will but lamely perform, our duty."—*Dr. Young.*

18. tempted,[a] all. not to the buffetings of the adversary alone, but to all the trials of His human life. **able . . tempted,** *lit.* "that are *being* tempted," *i.e.*, men in their mortal life of trial. This thought is the one so prominent throughout the Epistle, viz., the closeness of Christ's High-Priestly sympathy (iv. 15; v. 1, 2).—*Camb. B.*

Christ's sympathy with the tempted and the suffering.—I. Christ was tempted. His temptations were in—1. Estate; 2. Body; 3. The mind. II. He suffered, while being tempted, hunger in the wilderness, thirst upon the cross, exhaustion while on the Sea of Galilee, for He slept in the ship. III. He is thus eminently qualified to succor them that are tempted. He is able to do this not in natural power, but in moral disposition.—*Stowell. The sympathy of Christ.*—An actual connection between Christ and His people is here supposed. In such a connection they receive seasonable and sufficient succor from Him. I. Let us see how the fact of this connection is proved: —1. It appears directly to follow from His universal presence as a Divine Being; 2. On this ground He becomes a proper object of prayer, for He hears everywhere; 3. His influences are none the less certain because they "come not with observation." II. What is the succor afforded by Christ to His people in this connection?—Help afforded in times of temptation and grief. III. Christ's sympathy, as manifested at the period of our departure from this world. IV. The glory of the Christian religion, connecting us with God.—*Leifchild.*

Outriding temptation.—A fleet of a hundred vessels lay at anchor in a port of the Mediterranean, when a fearful storm burst upon them, and drove all save one upon the shore. The wonder was how that one could have held its anchorage. It was found that its anchor had grappled into another, which lay firmly embedded in the bottom of the sea. So the soul anchored to Christ will be able to outride all the storms of temptation.

a He. iv. 15; Ma. iv. 1—3; xxvi. 37—39; He. xii. 3; 2 Co. xii. 9.

"A Gallic lord being led forth to martyrdom in company with others, saw that, out of regard to his rank, the officers put on him no chains; upon which he cried, 'Let me, I pray you, be clipped of none of my honors; I, too, for love of Jesus, would wear a chain!'"—*S. Coley.*

CHAPTER THE THIRD.

Christ our High Priest

1, 2. the . . calling,[b] fr. heaven, and leading thither. **profession,**[c] *R. V.* "confession," as Christian believers. **faithful,**[d] *lit.* "being faithful," *i.e.* as Cranmer excellently rendered it: "how that he is faithful," in enduring trial and death, and in discharge of all duty. **that . . him,** to be Teacher, Priest, Saviour. **as . . Moses,**[e] as Jews, gracefully reminded of their great lawgiver. **in . . house,**[f] *i.e.*, God's house.

Consider Christ.—I. We have here one great comprehensive command. The word "consider" implies in the original an earnest, fixed, prolonged attention of mind. 1. The first remark that I would make is that a Christian man's thoughts should be occupied with his Saviour; 2. Then, note how much practical direction as to the manner of that occupation of mind and spirit with Christ lies in that single emphatic word "consider." (1) There is surely implied, to begin with, that such occupation must be the result of conscious effort. Why, you cannot even make money until, as you say, "you give your minds to business." And do you think that the Divine glories of Christ are to flow into a man's soul on condition of less concentration and attention? (2) But, still further, our gaze on Him must be the look of eager interest; it must be intense as well as fixed. If we would hear Christ, we must keep our ear attent unto His voice. To superficial investigation no treasures are disclosed, we must dig deep if we would find the vein where the gold lies. (3) Our consideration must be resolute, eager, and, also, steady or continuous. A hurried glance is as profitless as a careless one. Let us fix our eyes on Him, our Lord. Surely there is enough there to draw and satisfy the most prolonged eager gaze.—*Maclaren.*

Courage stimulated.—"There is a touching fact related in history of a Highland chief of the noble house of McGregor, who fell wounded by two balls at the battle of Prestonpans. Seeing their chief fall the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effects of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud, 'I am not dead, my children; I am looking at you to see you do your duty.' These words revived the sinking courage of the brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the dreadful tide of battle."

b 2 Ti. i. 9; Ro. viii. 30; 1 Th. iv. 7; 1 Co. i. 2; Ph. iii. 14.

c Jo. xx. 21.

d Jo. viii. 29; xvii. 4.

e Nu. xii. 7; De. iv. 5; Ex. xl. 16.

f 1 Ti. iii. 15; Is. v. 7.

"They are partakers with the GentileChurches in a heavenly call. Startling words! Hebrews holy in virtue of their sharing with Greeks and barbarians, bond and free, in a common call from high Heaven, which sees all earth as a level plain beneath! The middle wall of partition has been broken down to the ground."—*Exp. Bib.*

Christ and Moses

3, 4. **builded**[a] **the house,** *lit.* "established." **some man,** better, "some one." Establishing the house includes providing servants, etc. As he who builds and furnishes a house stands higher in honor than the house itself or any servant in it, so Christ is higher than Moses; since Moses is a servant and Christ is the builder of the Church of God. So much for *v.* 3. Then *vv.* 4—6 go on to show th. Christ is the builder as the Son of God.

The Church and its Builder.—Let us consider—I. That the Church is God's house, the place of His constant and fixed residence; II. That the building of the Church is so great and glorious a work, as that it could not be effected by any but God; III. That Christ, the Builder of this Church, is worthy of all honor and glory—1. Because of His work; 2. Because of His being Head of the Church. IV. That, although all who are employed as instruments in this work are worthy of great honor, yet to Christ must the greatest praise be given.—*Burkitt.*

God, the Creator.—The late Dr. Beattie, of Aberdeen, wishing to impress on the mind of his son, a little boy about six years of age, the important truth that God made him, used the following method:—"In the corner of a little garden," says the doctor, "without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after this, he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it, but he insisted on my going to see what had happened. 'Yes,' said I, carelessly, on coming to the place, 'I see it is so; but what is there in this worth notice? is it not mere chance?' and I went away. He followed me, and, taking hold of my coat, said with some earnestness, 'It cannot have happened by chance; somebody must have contrived matters so as to produce it.' 'So you think,' said I, 'that what appears as the letters of your name cannot be by chance?' 'Yes,' said he, with firmness, 'I think so.' 'Look at yourself,' I replied, 'and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?' He said they were. 'Came you then hither,' said I, 'by chance?' 'No,' he answered, 'that cannot be; something must have made me.' 'And who is that something' I asked. He said, 'I do not know.' I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be must have a cause; and that what is formed with regularity must have an *intelligent* cause. I therefore told him the name of the GREAT BEING who made him and all the world; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it or the circumstance that introduced it."

5, 6. **in all his house,** *i.e.*, in all God's house. **servant,** not as the founder and head. **for . . after,**[b] Moses was to foreshadow Christ, who afterwards expounded Moses. **Christ,** faithful (understood). **as . . house,**[c] there is but one house throughout, and that one the Church of God, in which both are faithful, one as a servant, the other as a son: this house was Israel, this house are we, if we are found faithful in the covenant.—*Alford.* **and . . hope,**[d] the cheerfulness wh. the hope produces. **end,**[e] *i.e.*, not until death, but until hope is lost in fruition, until this dispensation has attained its final goal.

Christ's superiority to Moses.—I. The superiority of Christ to Moses. II. Our interest in this superiority: 1. We are His house. 2. Thus we have duties to perform. Improvement:—(1) Let us put ourselves under Christ's direction; (2) Let us endeavor to please Him in our respective spheres; (3) Let us expect from Him all that He has undertaken for us.

Christ the Son of God.—Observe, I pray, the manner and sense in which the high priest understands the plain declaration of the Lord, that He was the Son of God (Ma. xxvi. 63; Mk. xiv. 61): "I adjure Thee by the living God that Thou tell us whether thou be the Christ, the Son of God." Jesus said, "I am—and hereafter ye shall see the Son of Man (or Me) sitting on the right hand of power, and coming in the clouds of heaven." Does Caiaphas take this explicit answer as if Jesus meant that He was full of God's spirit, or was doing His commands, or walking in His ways, in which sense Moses, the prophets, nay, all good men, were and are the sons of God. No, no! He tears his robes in sunder, and cries out, "He hath spoken blasphemy. What

[a] Zec. vi. 12; Ma. xvi. 18.

"But as the chief lesson in all the prophets is the coming of Christ in the flesh, so none more express for that than Moses. 'If you believed Moses, you would believe in Me,' says our Saviour."—*Bishop Hacket.*

"There are no persons more solicitous about the preservation of rank, than those who have no rank at all."—*Shenstone.*

"As it is unreasonable for the piece of clay to challenge for the form, shape, or use that it is made for; even so it is unreasonable presumption for a man to reason against his Maker for the end that he is made for, whether it be to honor or to dishonor."—*Cawdray.*

[b] He. x. 1; Ro. iii. 21.

[c] Jo. xvii. 10, 12; 2 Co. vi. 16.

[d] Ro. v. 2; Col. i. 23; He. vi. 11.

[e] Ma. x. 22; He. x. 35—39; 1 Jo. ii. 19.

"Perseverance crowns every grace, and commends every duty. It is not only our faith and hope, but the holding fast our confidence and the rejoicing of our hope firm

further need have we of witnesses? Behold, now ye have heard His blasphemy." What blasphemy, I should like to know, unless the assuming to be the "Son of God" was assuming to be of the Divine nature.—*Coleridge.*

7—9. wherefore, regard what follows to *v.* 12 as a parenthesis, and read "wherefore . . . take heed." **to-day,**[a] David's day. If in his day they were to hear His voice, how much more in our day should we hear Him. **hearts,** the hardening is descr. as the work of man. **provocation,**[b] at Meribah, Ex. xvii. 1—7. **tempted,** as if of set purpose they would *try* or *prove* the power and mercy of God. **saw,** without learning or approving.

Sinners entreated to hear God's voice.—"Hear His voice," because—I. Life is short and uncertain; II. You cannot properly or lawfully promise to give what is not your own; III. If you defer, though but till to-morrow, you must harden your hearts; IV. There is great reason to fear that, if you defer it to-day, you will never commence; V. After a time God ceases to strive with sinners; VI. There is nothing irksome or disagreeable in a religious life, that you should wish to defer its commencement.—*Payson.*

The right time.—Many years ago the merchant-ship *Lowell* went ashore on the New England coast in a terrific gale. Her bows projected so far up towards the shore that the crew leaped off the bowsprit and were rescued, one by one, by the keeper of a neighboring lighthouse. All leaped off except the first mate, who had been in feeble health. The keeper shouted to him, "Jump ashore this tide or you are lost!" The poor man continued to tramp the deck, which soon crashed to fragments, and he was swallowed up in the wreck. What was the matter? The terrors of the scene had so deranged his weak nerves, that he had become insane and laughed at the idea of danger. Yet that unhappy officer of the sinking ship did not act more insanely than you do in persisting in risking the life of your precious soul. When Jesus calls, your salvation depends on prompt obedience.—*T. Christlieb.*

10, 11. grieved,[c] *R. V.* "displeased." **heart,**[d] seat of gratitude and love. **they . . ways,** the ways of truth, etc., in wh. I would lead them. **so I sware,**[e] *R. V.* "as I sware." **rest,** the promised land.

Israel's provocations against God.—I. The conduct of Israel:—It was marked by—1. Ignorance—not unavoidable, but criminal ignorance; 2. Error: ignorance produces error of judgment and of heart. II. The effect produced by this conduct:—Notice—1. God takes cognizance of human conduct; 2. The ignorant and erroneous conduct of men is highly offensive to Him; 3. He exercises long patience with His creatures (*v.* 9). III. The punishment which it merited:—1. Whatever forbearance God may exercise, yet continued crime must ultimately receive punishment; 2. Israel's punishment was a deprivation of the privilege of entering into the promised land.—*Anon.*

Hardening the heart.—On a winter evening, when the frost is setting in with growing intensity, and when the sun is now far past the meridian, and gradually sinking in the western sky, there is a double reason why the ground grows every moment harder and more impenetrable to the plough. On the one hand, the frost of evening, with ever-increasing intensity, is indurating the stiffening clods. On the other hand, the genial rays, which alone can soften them, are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted, you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls; and the Sun of Righteousness, with westering wheel, is hastening to set upon you for evermore. If, then, the plough of grace cannot force its way into your *ice-bound heart* to-day, what likelihood is there that it will enter *to-morrow?*—*McCheyne.*

12, 13. heed, be warned by this example. **unbelief,**[f] distrust of the warnings or promises of God. **departing,** with proud self-confidence. **from . . God,**[g] the only sure ground of confidence, and source of safety. **daily,**[h] frequent exhortations needful. **while . . to-day,** while our "day of visitation" lasts, while we still "have the light" (Lu. xix. 44; John xii. 35, 36). **lest,** etc.,[i] hence brotherly watchfulness may promote great ends.

The deceitfulness of sin.—I. The deceitfulness of sin. This appears from—1. Its disguising itself, and wholly concealing its nature; 2. The excuses and extenuations it forms for itself; 3. Its insinuating nature. II. The duty founded upon this—"exhort one another daily:"—1. The persons upon whom

decision demanded

a Pr. xxvii. 1; Is. lv. 6; 2 Co. vi. 2; Re. iii. 20.
b De. ix. 7; Nu. xiv. 22, 23; 1 Co. ix. 9.

"Sin weakens the sense of individual guilt, and thus deceives men by hardening their hearts."—*Edwards.*

"It may be said that the vices await us in the journey of life like hosts with whom we must successively lodge; and I doubt whether experience would make us avoid them if we were to travel the same road a second time."—*La Rochefoucauld.*

punishment of unbelief

c Ps. lxxviii. 40, 41; Ep. iv. 30.

d Ro. i. 28.

e Nu. xiv. 28—30; xxxii. 13.

"'That is a hard heart indeed that trembles not at the name of a hard heart,' saith St. Bernard. And that is an unbelieving heart that trembles not at the name of an unbelieving heart."—*Gurnall.*

deceitfulness of sin

f Mk. vii. 21, 22.
g Ps. lxxviii. 56, 57; Je. ii. 13.
h Lu. xix. 44.
i Jo. xii. 35, 36.

"The longer any disease continues the more obstinate it to the end, that God looks at."—*Gurnall.*

grows. And if this be so, what a madness it is to put off repentance and amendment to old age or a bed of languishing, . . . to reserve the laborious part of life to that condition which hath much ado to sustain its own natural weakness."—*Parsons.*

it devolves: Christians in general; 2. The season: daily; 3. The manner in which it must be done.—*Witherspoon.*

Decision.—During a time of revival, three young ladies went to their pastor's study to ask of him the way of life. After conversing a few moments, he said: "Now, my young friends, supposing it could be made known to you of a certainty that you might put off repentance ten years and then surely be Christians, what would you do? Mary, what would you do?" "Oh, if I could be sure, I think I should wait." "And, Lucy, what would you do? Should you wait, too?" "Yes, I think I should wait a little while at any rate, but now I dare not." "Emma, would you, too, wait?" "Oh, no, I could not wait ten years to find my Saviour, I have slighted His love too long. No, I cannot wait another day." Emma soon found the Saviour she was seeking, but her young friends had first to learn that they were seeking self instead of Christ; that He was more to be desired than length of days, or riches, or the pleasures of the world. How many thus merely think and act!

reward of perseverance

a Re. ii. 10; iii. 21.

"Backsliding is a disease that is exceedingly secret in its working. It is a flattering distemper; it works like a consumption, wherein persons often flatter themselves that they are not worse, but something better, and in a hopeful way of recovery, till a few days before they die."—*Pres. Edwards.*

14—16. we . . Christ,[a] *R. V.* "we are become *partakers* of Christ," of the life, joy, and salvation He gives. **beginning,** not having attained perfection, we cannot be said to be more than beginners. **of . . end,** not the death of the individual but the coming of the Lord.—*Alford.* **to-day,** etc., see on *vv.* 7—11. "To-morrow is the day when idle men work, and fools repent. Satan cares not what good resolutions you form if only you fix them for to-morrow."—*J. F. and B.* **some . . provoke,** rather, "who when they heard, embittered (Him)"? This is the reading of the Peshito. It would have been absurd to use the word "some" of 600,000 with only two exceptions (Num. xiv. 38; Josh. xiv. 8, 9). **howbeit not all,** rather, "nay! was it not all?" (*i.e.*, all except Caleb and Joshua and those under twenty years and the women and the Levites).

A persuasive to steadfastness.—I. First, then, here is a very high privilege. "We are made partakers of Christ." Observe that the text does not say we are made partakers of rich spiritual benefits. II. The privilege of which we have spoken suggests a solemn, searching question. Are we made partakers of Christ? There is nothing more to be dreaded than a counterfeit justification, a spurious hope. III. Now we come to the unerring test. "We are made partakers of Christ if we hold the beginning of our confidence," or, as I would rather translate it, "the foundation of our confidence," the basis on which our confidence rests. "I am a sinner, Christ is a Saviour; and I rest on Him to save me." We were nothing at all, and Jesus Christ was all in all. We are not made partakers of Christ unless we hold this fast to the end.—*Spurgeon.*

the fruit of unbelief

b De. i. 12; ix. 23; Ps. cvi. 24—26.

"O happy we, for whose sake God puts Himself under an oath! but O miserable we, who will not believe God—no, not when He swears."—*Tertullian.*

"There is but one thing without honor; smitten with eternal barrenness, inability to do or to be:—insincerity, unbelief. He who believes no *thing*, who believes only the shows of things, is not in relation with nature and fact at all."—*Carlyle.*

The neglected Bible.—In the gloomy cell of an Indian jail a number of prisoners were attentively listening to a gentleman, who was earnestly entreating them to study the Scriptures. Wishing to ascertain if they possessed the precious volume, he put the question, "Have any of you the Bible?" After a considerable pause, a soldier, who was under sentence of death for murdering a black man, broke the silence, and, amidst sobs and tears, confessed that he once had a Bible. "But," said he, "I sold it for drink. It was the companion of my youth. I brought it from my native land. Oh! if I had listened to my Bible, I should not have been here."

17—19. whose . . wilderness, an average of 40 deaths a day for 40 yrs. A great cause for writing Ps. xc.!—*Bengel.* **believed not,** *R. V.* "were disobedient." **so we see,** etc.,[b] "though they afterwards would fain have done so."

Warnings from the fate of others.—When, a few years ago, a steamer was burned on Long Island Sound, and the hulk of the vessel was afterwards beached, it was said that the bell of that steamer kept tolling through the day and through the night for weeks, solemnly and impressively, to those who passed by on the waters. And I have to tell you that God has so arranged it that right over the place where the soul goes down, or there is a moral shipwreck or awful spiritual catastrophe—that right over it there is a warning that rings through the day, and through the night, and through the years, saying, "Beware! beware!"

CHAPTER THE FOURTH.

1, 2. fear, not uncertainty of hope, but solicitude against careless indifference. **rest,** the eternal rest of heaven. **seem . . it,**[a] and in the end more than *seem.* **for . . them,** if the good news of deliverance was preached to them, the better news of spiritual freedom has been proclaimed to us. **but . . preached,** etc., "but the word of hearing." They got harm rather than good: since they went out with much trouble, etc., to die in the wilderness. **not . . it,**[b] *R. V.* "because they were not united by faith with them that heard." Certain ones heard obediently and savingly. But the great number were not united by faith with such,—were unbelieving and disobedient.

Professors admonished.—I. The Christian's privilege—promised rest. Here we have—1. The character supposed—"a promise being left us;" 2. The blessing promised—"His rest;" 3. The security afforded—that of the Almighty God. II. His danger—"come short." Come short through unbelief. Unbelief may work destructively by means of—1. Open transgression; 2. Secret wickedness; 3. Worldly-mindedness; 4. Indolence. III. His duty—"let us therefore fear." Fear because of—1. The personal disgrace and shame, 2. The mischief, 3. The ruin, of coming short.—*Anon.*

Making sure work for the soul.—Mr. Philip Henry said to some of his neighbors who came to see him on his death-bed, "O make sure work for your souls, my friends, by getting an interest in Christ, while you are in health. If I had that work to do now, what would become of me? I bless God, I am satisfied. See to it, all of you, that your work be not undone when your time is done, lest you be undone forever."

3—5. for . . rest,[c] *R. V.* "that rest." He who believeth *hath* (not *shall have*) eternal life. **if they shall,** *i.e.*, they shall not. **although . . world,**[d] God's works were finished long since and *His* rest began. So when God speaks of "my rest" He refers not to a rest wh. He takes, but to a future rest which He has prepared for His children. **if . . rest,** evidently a future rest.

Rest.—I. The nature of the rest to which the Apostle alludes. It is, in the strictest sense, a religious rest, and altogether independent of our condition in the world. God is the fountain whence it flows, and Christ is the channel through which it is conveyed to the believing soul. II. The only effectual means of securing this rest—by faith, and faith alone—"we who believe."—*Gilpin.*

Saving faith.—Mr. Stewart, in his journal of a residence in the Sandwich Islands, speaking of a converted sailor, says, "R——is one of the happiest of creatures. He last night related to me a conversation he had with C——, a few days since. C——came to him with a spirit greatly troubled, and wished to know in what manner he had obtained the light and liberty he appeared to enjoy; adding, 'I believe the Bible to be true, and every word of it to be from God. I know that I can be saved only by the redemption of Jesus Christ. *I believe everything, but how am I to believe so as to be saved?*' R——told him it was just so with himself once. 'I did not know what faith was, or how to obtain it; but I know now what it is, and believe I possess it. But I do not know that I can tell you what it is, or how to get it. I can tell you what it is not. It is not *knocking off swearing and drinking, and such like;* and it is not *reading the Bible, nor praying, nor being good.* It is not anything you have done, or can do; it is only believing and trusting to what *Christ has done.* It is forsaking your sins, and looking for their pardon, and the salvation of your soul, because He shed His blood for sin; and it is nothing else.' A doctor of divinity might have given poor C——a more technical and polished answer, but not one more simple or probably satisfactory."

6, 7. seeing . . therein,[e] for there must be inhabs. for such a world. **they . . unbelief,** *R. V.* "disobedience." **limiteth,** defineth. **saying,** "who would have thought that there is a sermon so important and so solemn in Ps. xcv.[f] **in David,** notice the fondness of the writer for the Psalms, no less than eleven quoted in this Epistle. **after . . time,** so long a time aft. they had entered Canaan. Canaan, therefore, was not the true rest spoken of aforetime.

hearing and believing

a Ma. vii. 21—23. *b* Ga. iii. 8, 9.

"The promise is true, but conditional. Never fear that God will break His promise, but fear lest you should not truly perform the condition; for nothing else can rob you of the benefit."—*Baxter.*

If there is one fact, or doctrine, or promise in the Bible, which has produced no practical effect upon your temper or conduct, be assured that you do not truly believe it.

the rest defined

c Ma. xi. 28; Ro. v. 1, 2; 2 Th. i. 6, 7; Re. xiv. 12, 13.

d Ge. ii. 2; Ex. xx. 11; xxxi. 17.

"Faith doth justify: justification washeth away sin: sin removed, we are clothed with the righteousness which is of God; the righteousness of God maketh us most holy . . . To make a wicked and a sinful man most holy, through his believing, is more than to create a world out of nothing."—*Hooker.*

e Nu. xiv. 31.

f Ps. xcv. 7, 8.

"The earth is our workhouse; but heaven is our storehouse. This is a place to run in, and that

is a place to rest in."—*Secker.*

"God has linked faith and salvation together by more than 'hooks of steel' even by His unchangeable decree."—*Dr. Hoge.*

The fault of non-attainment of God's rest, not with God.—The fault lies not with God, inasmuch as—I. God has established such a rest since the creation of the world; II. He has by the word of the Gospel given to us all a sure promise and invitation; III. He has prepared for us, in Jesus, the reliable leader for our entrance into this rest.—*C. B. Moll.*

Rest in God.—The nearer a thing is to its centre, the less is the motion experienced. You do not feel the pitching and rolling of a steamer or a sailing vessel midships as you do elsewhere. Pin a bit of paper to the rim of a carriage wheel, and how swiftly it is whirled round when the vehicle moves. Fasten it on the axle and it revolves very slowly. God is the centre of the universe, especially the centre of all created beings. Live near Him, and you will feel less the shocks of trouble and the vibrations of sin.—*Stevenson.*

the rest yet remaineth

8, 9. Jesus,[a] *i.e.*, Joshua: Jesus being the usual Gk. form of Joshua. **there . . rest,**[b] *R. V.* "Sabbath rest." The Jews spoke of the time to come as "the day that is all Sabbath." Two ideas in the rest of the heavenly Sabbath: rest from weariness, sorrow, and sin; rest in the completion of God's new creation (Rev. xxi. 5).—*J. F. and B.*

a De. xii. 9; Jos. xxiii. 1.

Heavenly rest.—I shall try—I. To exhibit the rest of heaven. By way of —1. Contrast. We will contrast it—(1) With the best estate of the worldling and the sinner. However wealthy, they always have the thought that they may soon leave this wealth. (2) With the miserable estate of the believer sometimes here below. He has sorrows—he must be always sailing onward—he is the subject of doubt and fear—he suffers—he is subject to sin; but above, all these evils are over, for there is rest. 2, Comparison. The Christian hath some rest here, but nothing compared with the coming rest. There is the rest of—(1) The Church; (2) Faith; (3) Communion. But the rest above is better still than these. II. To extol it. It is—1. Perfect—they are wholly at rest in heaven; 2. Seasonable; 3. Eternal; 4. Certain—there is no doubt about it.—*Spurgeon. The heavenly rest.*—This heavenly rest is a rest—I. From sin—the great disturber of the moral universe. II. From all doubt and error. III. From sorrow and suffering. IV. Which remaineth—which is eternal. V. Whose joys will be enhanced by contrast.—*Macleod.*

b Col. ii. 16, 17; Re. xxi. 4.

Heaven the place to rest in.—The earth is our workhouse, but heaven is our storehouse. This is a place to run in, and that is a place to rest in.—*T. Secker. The work over.*—Mr. Mead, an aged Christian, when asked how he did, answered, "I am going home as fast as I can, as every honest man ought to do when his day's work is over; and I bless God I have a good home to go to."—*Bib. Ill.*

"We shall pass a perpetual *Sabbath* in those elevations of pure devotion, wh. the sublimest moments of our most sacred and happy days here can teach us but imperfectly to conceive."—*Doddridge.*

The seventh day.—

"He that would rest must work. Rest is for heaven; toil is for earth. There will be no Monday in heaven; and we shall not have to begin the old round of toil afresh as soon as the Sabbath's peace is past. There will be an everlasting Sabbath."

"Bright shadows of true rest! some shoots of bliss;
Heaven once a week;
The next world's gladness prepossessed in this;
A day to seek
Eternity in time; the steps by which
We climb above all ages; lamps that light
Man through his heap of dark days; and the rich
And full redemption of the whole week's flight:
The pulleys unto headlong man; time's bower;
The narrow way;
Transplanted paradise; God's walking hour;
The cool o' th' day;
The creatures' jubilee; God's parle with the dust;
Heaven here; man on those hills of myrrh and flowers;
Angels descending; the returns of trust;
The gleam of glory after six days' showers;
The Church's love-feasts; time's prerogative
And interest,
Deducted from the whole; the combs, and hive,
And home of rest;
The milky way chalked out with suns; a clue
That guides through erring hours, and in full story
A taste of heaven on earth; the pledge and cue
Of a full feast, and the out-courts of glory."

—*Vaughan.*

The pass of Glencoe in Scotland is reached by a long, steep, and winding path; but at its top is a stone with the inscription, "*Rest, and be thankful.*" Such is the pilgrim's path; but at its end is heaven, on whose gates may be read a similar inscription.

10, 11. he . . ceased,[a] hath *rested.*[b] **from . . works,**[c] good and bad, trials, etc. **labour,**[d] *R. V.* "give diligence." **fall . . unbelief,** *R. V.* "disobedience;" fall into the same example of disobedience; *i.e.*, into the same contradiction with them so as to become an example.

Reality in religion.—I. The rest, which is the object of Christian labor—the future state of happiness, to which death is a passage and prelude. This rest implies—1. Freedom from the sorrows, sufferings, and anxieties of this life; 2. Freedom from temptation and sin; 3. Service to God. II. The exhortation to labor. Our labor should be real and earnest: 1. Our penitence; 2. Our faith; 3. Our love; 4. Our devotion; 5. Our obedience, should be real.—*Jackson.*

Christianity requires doing as well as believing.—The other day I met a friend noted for a fretful and anxious disposition; and seeing that his face was cheerful and his step elastic, I said, "Well, old friend, you look as if things were going pleasantly." He replied, "Oh, yes; my relatives have bought an annuity for me in the —— Assurance office, and until I die I shall have £200 a year to live on. You see, my future is provided for, and I have no need to worry myself about it as I used to do!" Like that man, some people imagine that when they believe in Jesus, there is a something done which makes them safe forever, without any further trouble to themselves. A man who buys a railway ticket, gets into the train, and feels he has nothing more to do except to sit there comfortably until the train arrives at the journey's end. But the Christian life is much more difficult. It is true that through Jesus Christ is preached unto men the forgiveness of all their sins; but it is an error to preach that Christians have nothing to do except believe. Jesus demands a faith in Him which shall constrain us to do.—*W. Birch.*

12, 13. quick, *R. V.* "living and active." "The written and spoken word of God is no dead utterance of the past, but a living power forever." **two-edged,** the same word which is saving to the faithful (*v.* 2) is destroying to the disobedient (2 Cor. ii. 15, 16).—*J. F. and B.* The sword belongs to the surgeon and to the executioner. **sword.**[e] **piercing,** etc.,[f] ref. to power of the Gospel, in subduing corrupt affections, and penetrating to the latent principles of men. **creature,**[g] anything whatever. **that . . sight,** *i.e.*, in God's sight; perfectly revealed down to the minutest particular. **opened,**[h] *lit.* laid on its back. **we . . do,** as Creator, Judge.

The Word a sword.—1. The Word of God is said to be "quick." It is a living Book. 2. The Word is said to be "powerful" or "active." How powerful it is to convince men of sin! How powerful it is for conversion! 3. Next, the Apostle tells us that this Word is cutting. A sword with two edges has no blunt side: it cuts both this way and that. The revelation of God given us in Holy Scripture is edge all over. 4. It is piercing. While it has an edge like a sword, it has also a point like a rapier. 5. The word of God is discriminating. It divides asunder soul and spirit. 6. Once more, the Word of God is marvellously revealing to the inner self. The Word of God gets at the very marrow of our manhood; it lays bare the secret thoughts of the soul.—*Spurgeon.*

The sword of the Spirit.—Mr. Bradbury possessed an ardent zeal in the cause of civil and religious liberty, and had many admirers. This exposed him to the hatred of the Popish faction, whose designs in respect of the Jacobitish succession he had often exposed. They once employed a person to take away his life. To make himself fully acquainted with Mr. Bradbury's person, the man frequently attended at places of worship where he preached, placed himself in front of the gallery, with his countenance steadfastly fixed on the preacher. It was scarcely possible, in such circumstances, wholly to avoid listening to what was said. Mr. Bradbury's forcible way of presenting Divine truth awakened the man's attention: the truth entered his understanding, and became the means of changing his heart. He came to the preacher with trembling and confusion, told his affecting tale, gave evidence of his conversion, became a member of Mr. Bradbury's church, and was, to his death, an ornament to the Gospel which he professed.

14. great . . Priest,[i] see ch. ii. 17, greater than the Levitical high priest. **that . . heavens,**[j] *R. V.* "through the heavens," as the high priest passed through the veil into the holiest place. **Jesus . . God,** who is ever making intercession. **let . . profession,** *R. V.* "confession," a knowledge of this intercession giving us confidence.

the rest to be labored for

a He. vi. 20; Jo. xvii. 4.

b "Since it appears that the people of God do not enter into this rest, till their works of trial and suffering are finished; and therefore it must be a rest in heaven."—*Macknight.*

c Ph. iii. 9.

d 2 Pe. i. 10, 11; Lu. xiii. 24; 1 Co. ix. 24, 25; Phi. iii. 14.

the Word of God

e Ep. vi. 17; Re. ii. 16; i. 16; Is. xlix. 2.

f Ac. vii. 38; 1 Pe. i. 23; Je. xxiii. 29.

g Job xxxiv. 21; Ps. xc. 8; cxxxix. 1—4, 11, 12; Pr. xv. 11; Je. xvii. 10.

h Both in Gk. and Lat. *I lay on its back* is used for *I lay open.*

"God sees the minds of all stripped bare of their bodily coverings and pollutions."—*M. Antoninus.*

"The strokes of the 'Sword of the Spirit' alight only on the conscience, and its edge is anointed with a balm to heal every wound it may inflict."—*Dr. J. Harris.*

holding fast our profession

i He. iii. 1; vii. 21; ix. 12, 24.

j He. x. 19—23; 1 Pe. iii. 22.

"He who looks upon Christ through frames and feelings, is like one who sees the sun on water, which quivers and moves as the water moves; but he that looks upon Him by the glass of His Word—by faith—sees Him ever the same."—*Nottidge.*

"The perseverance of the saints is their continuance in a state of grace to a state of glory."—*C. Buck.*

Encouragements to the Divine life in its various aspects.—We have—I. A finished salvation—encouragement to steadfastness. Christ's work—1. For us; 2. In us, is complete. II. A sympathizing Saviour—encouragement to trust. III. A Divine helper—encouragement to prayer. Heaven is always open to us.—*R. V. Pryce.*

Christ, a Priest.—The high priest was a lively type of Christ. Aaron was to do four things—1. Kill the beasts; 2. To enter with the blood into the Holy of holies; 3. To sprinkle the mercy seat with the blood; 4. To kindle the incense, and with the smoke of it to cause a cloud to arise over the mercy seat, and so the atonement was made (Lev. xvi. 11—16). Christ our High Priest did exactly answer to this type: He was offered up in sacrifice, that answers to the priest's killing the bullock; and Christ is gone up into heaven, that answers to the priest's going into the Holy of holies; and He spreads His blood before the Father, that answers to the priest's sprinkling the blood upon the mercy seat; and He prays to His Father, that for His blood's sake He would be propitious to sinners, that answers to the cloud of incense going up; and through His intercessions God is pacified, that answers to the priest's making atonement.—*Watson.*

the throne of grace

15, 16. cannot . . infirmities, like the Lev. h. p., who was removed beyond many of the ordinary cares and toils of the masses of the people. **but . . are,**[a] both tempted and tried. **yet . . sin,**[b] wh. cannot be said of other priests. **come,** in believing prayer. **boldly,**[c] boldness in prayer based on the sympathy of Jesus, our great High Priest. **the . . grace,**[d] ref. to the mercy seat in the temple.—*Stuart.* **in . . need,** *lit.* seasonable.

Priestly sympathy for fellow-sufferers.—The foundation of the sympathy of Jesus Christ—what is it? 1. The similarity of His circumstances—"tried in all points as we." As we, He was tried in—(1) The body—by toil, exhaustion, hunger, thirst, pain, and death; (2) His estate or condition—by poverty, persecution, contempt, rejection, misrepresentation, desertion, friendliness, and solitude; (3) Mind—by fear, perplexity, and sorrow; (4) Temptation. 2. The dissimilarity of character—"yet without sin." Without sin, Christ would—(1) Be more sensitive to all suffering; (2) See forms of moral temptation more quickly and completely; (3) Resist and resent the temptation more sharply than we should.—*S. Martin.*

Touched with the feeling.—Don't you sometimes find it very hard to make even your doctor understand *what* the pain is like? Words don't seem to convey it. And after you have explained the trying and wearying sensation as best you can, you are convinced those who have not felt it do not understand it. Now, think of Jesus not merely entering into the fact, but into the feeling of what you are going through. "Touched with the *feeling*"—how deep that goes!—*F. R. Havergal. Faithfulness born of sympathy.*—Mr. Howells tells of a cab-driver in Florence, in whose cab at night-fall he sent home a child to the hotel from a distance. Being persistent in securing the driver's number, the cabman began to divine his reason, and so he replied to Mr. Howells, "Oh! rest easy; I, too, am a father."—*H. O. Mackey.*

a Is. liii. 3; Lu. iv. 2; Jo. iv. 6; Jo. xi. 33—35; Lu. xi. 53, 54; xxii. 28.

b Jo. xiv. 30; 2 Co. v. 21; 1 Pe. ii. 22; 1 Jo. iii. 5.

c Ep. iii. 12.

d Ro. iii. 24, 25; Ex. xxv. 21, 22; Zec. vi. 13.

Lord Ashley, before he charged at the battle of Edge Hill, made this short prayer:—"O Lord! Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me."

CHAPTER THE FIFTH.

the priest's calling and character

1, 2. for, takes up again (ch. iv. 15). **every . . priest,**[e] Levitical. **taken . . men,** *R. V.* "being taken," showing human conditions, and so fitted to feel human sympathy. "The writer now enters on his proof that in order to fit Him for the functions of a high priest for men it was necessary that Christ should become Man." **ordained,** appointed. **gifts,** inanimate things. **sacrifices,**[f] animals. **out . . way,** the erring. **for . . infirmity,** and liable to sin.

The Christian priesthood in its sanctity, infirmity, and authority.—I. The sanctity of the work proposed: 1. In its general nature—it concerns men, in all their sinfulness, helplessness, and misery—it also relates to God; 2. In its special object: (1) The persons whose benefit is designed—they are described as "ignorant," and "out of the way," that is, in a state of mental darkness as to their understandings, and of practical disobedience as to their lives; (2) The mode in which this benefit is to be conveyed. II. The infirmity of the agency selected. III. The authority of the office constituted. This is

e "The Apos. proceeds to show that the Gospel priesthood is superior to the Lev. (1) Aft. the order of Melchisedec. (2) A better consecration,—by an oath. (3) A better tabernacle in wh. the priest ministers. (4) A better sacrifice offered there. (5) A better covenant estab. in His blood."—*Whitby.*

f Le. iv. 3; ix. 7; xvi. 6.

shown in: 1. The call of God's grace; 2. The call of His providence; 3. The call of His Church.—*T. Mortimer.*

Compassion on the ignorant.—"I received a most useful hint," says Cecil, "from Dr. Bacon, then father of the University, when I was at college. I used frequently to visit him at his living, near Oxford; he would frequently say to me, 'What are you doing? What are your studies?' 'I am reading so and so.' 'You are quite wrong. When I was young, I could turn any piece of Hebrew into Greek verse with ease. But when I came into this parish, and had to teach ignorant people, I was wholly at a loss; I had no furniture. They thought me a great man, but that was their ignorance; for I knew as little as they did, of what it was most important for them to know. Study chiefly what you can turn to good account in your future life.'"

he sacrifices for himself

3, 4. by . . hereof,[a] his own infirmity. **so . . himself,** the Law assumed that this would be necessary for every high priest (Lev. iv. 3—12), but *our* H. Priest, being without sin, needed not to offer sacr. for Himself. **honour,**[b] note, the priesthood an honor. **Aaron,**[c] the Gk. is more emphatic, "exactly as even Aaron was."

a He. vii. 29.

Compassion qualifies for helpful service amongst men.—The following beautiful tradition about Moses is handed down to posterity:—He led the flock of his father-in-law. One day while he was contemplating his flock in the desert, he saw a lamb leave the herd, and run further and further away. The tender shepherd not only followed it with his eyes, but went after it. The lamb quickened his step, hopped over hill, sprang over ditches, hastening through valley and plain; the shepherd unweariedly followed its track. At last the lamb stopped by a spring at which it eagerly quenched its thirst. Moses hastened to the spot, looked sadly at the drinking lamb, and said: "It was thirst, then, my poor beast, which tormented thee, and drove thee from me, and I didn't understand; now thou art faint and weary from the long, hard way, thy powers are exhausted; how then couldst thou return to thy comrades?" After the lamb had quenched his thirst and seemed undecided what course to take, Moses lifted it to his shoulder, and, bending under the heavy burden, strode back to the flock. Then he heard the voice of God calling to him, saying: "Thou hast a tender heart for My creatures, thou art a kind, gentle shepherd to the flocks of man—thou art now called to feed the flocks of God."—*Jewish Messenger.*

b 2 Ch. xxvi. 16—21; Nu. xvi. 40.

c Ex. xxviii. 1; Nu. iii. 10.

"The earth is held together by the force of attraction, and to the men upon it that same power is exercised by love and compassion."—*Spurgeon.*

the order of Melchisedec

5, 6. so . . Priest,[d] He received the honor of the priesthood fr. the Father. **but . . thee.**[e] **Melchisedec,**[f] see below.

The difference between the Priesthood and High Priesthood of Christ.—The priest and the high priest—I. Did not minister in the same place. So with Christ. As a Priest He ministered on earth, as a High Priest, in heaven. II. Did not perform the same work: 1. The work of the priest—to offer sacrifices unto God. Christ as a Priest sacrificed Himself. 2. That of the high priest: (1) To carry the blood of the sacrifices into the holy of holies. Christ as a High Priest entered heaven by His own blood. (2) To intercede on behalf of the people. Christ is our advocate with the Father. III. Did not appear in the same dress: 1. The dress of the priest was simple. Christ wore, as Priest, the simple dress of humanity. 2. That of the high priest was much more glorious. Christ, as the High Priest of Eternity, is clothed with all the glories of immortal life. IV. The priest and the high priest did not occupy the same position. The one was a sub-officer, the other the supreme judge of the land and the president of the Sanhedrin. Christ as High Priest is the highest officer in the kingdom of God.—*H. Harries.* *Order of Melchisedec.*—τάξις, "Order" has reference to "rank"; and herein our Lord excelled, and resembled Melchisedec. He combined, like His prototype, the priesthood and kingly office; no Jewish priest ever did this. The genealogical descent of Melchisedec is not recorded; that of the priesthood was most carefully preserved; the Messiah as Priest stood alone, like Melchisedec. Whence Melchisedec came is unknown; the race of the ordinary priest was well known; here the former was superior to the latter, and so Christ, the antitype, was vastly above the same.

d Jo. viii. 54.
e Ac. xiii. 33; Ps. ii. 7; He. i. 5.
f Ps. cx. 4; Ge. xiv. 18; He. vii. 1, 10—21.

"Christ at no time loseth this, His fellow feeling, because He always is our Head and we His members. I will add that the infirm member is most pitied and cared for."—*Bunyan.*

Our compassionate High Priest.—Often, when we are trying to do good to others, we get more good ourselves. When I was here one day this week, seeing friends who came to join the Church, there came among the rest a very diffident, tender-hearted woman, who said many sweet things to me about her Lord, though she did not think that they were any good, I know. She

"Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the He-

brew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood. His person, his office, his relation to Christ and the seat of his sovereignty, have given rise to innumerable discussions, which even now can scarcely be considered as settled."—*Bullock.*

was afraid that I should not have patience with her and her poor talk; but she said one thing which I specially remember: "I have to-day put four things together, from which I have derived a great deal of comfort," she told me. "And what are they, my sister?" I asked. "Well," she said, "they are those four classes—'the unthankful and the evil, the ignorant and those that are out of the way.' Jesus is kind unto the unthankful and to the evil,' and 'He can have compassion on the ignorant, and on them that are out of the way,' and I think that I can get in through those four descriptions. Though I am a great sinner, I believe that He will be kind to me, and have compassion upon me." I stored that up; for I thought that one of these days I might want it myself; I tell it to you, for if you do not want it now, you may need it one of these days; you may yet have to think that you have been unthankful and evil, ignorant and out of the way, and it will give you comfort to remember that our Lord Jesus is kind to the unthankful and to the evil, and that He "can have compassion on the ignorant, and on them that are out of the way." I remember that, when I felt myself to be a very great sinner, these words were very, very much blessed to me. I read them, "and on them that are out of the way;" and I knew that I was an out-of-the-way sinner. I was then, and I am afraid that I am now, somewhat like a lot out of the catalogue, an odd person who must go by himself. Very well; our High Priest can have compassion on those that are odd, and on those that are out of the way, on those who do not seem to be in the common run of people, but who must be dealt with individually, and by themselves. He can have compassion upon such.—*Spurgeon.*

how Christ learned obedience

a Ma. xxvi. 26—44; Jo. xii. 27; Ps. xxii. 2, 21, 24.

b Is. l. 5, 6; Ph. ii. 8.

"We often see persons, who have shown no very great tokens of high devotion, come out, under the pressure of trials, into a more elevated bearing. This is especially true of sickness and affliction. They wrestle with their trial, as the patriarch with his unknown companion, and will not let it go without a blessing."—*Bib. Ill.*

7, 8. who, *i.e.*, Christ. **days . . flesh,**[a] the reference is no doubt to the agony in Gethsemane. **was . . feared,** *R. V.* "heard for his godly fear," *i.e.*, bec. of his reverential awe. **learned,** "He learned from the things which He suffered," in other words "He bowed to the experience of absolute submission." **by . . suffered,**[b] as a man while He obeyed God.

Suffering has a peculiar power to teach true sons.—It is a better tutor than all else, because—1. It touches the man's self; his bone, his flesh, his heart. 2. It tests his graces, and sweeps away those shams which are not proofs of obedience, but pretences of self-will. 3. It goes to the root, and tests the truth of our new nature. It shows whether repentance, faith, prayer, etc., are mere importations, or home-grown fruits. 4. It tests our endurance, and makes us see how far we are established in the obedience which we think we possess. Can we say, "Though He slay me, yet will I trust in Him"?—*Spurgeon.*

Suffering a good teacher of divinity.—A minister was recovering from a dangerous illness, when one of his friends addressed him thus, "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigor enough of mind to preach as usual." The good man answered, "You are mistaken, my friend: for this six weeks' illness has taught me more divinity than all my past studies and all my ten years' ministry put together."—*J. H. Newman. Instructed by suffering.*—I bear my willing witness that I owe more to the fire, and the hammer, and the file, than to anything else in my Lord's workshop. I sometimes question whether I have ever learned anything except through the rod. When my school-room is darkened, I see most.—*Spurgeon.*

Christ the author of eternal salvation

c He. ii. 10; Lu. xiii. 32; Ro. i. 4; He. vii. 26; ix. 12.

d Mk. xvi. 16; He. xi. 8.

e Ps. cx. 4.

f Ma. xiii. 14, 15.

"Be it for life or death, one word from God will command the whole soul as soon as obedience hath found

9—11. perfect,[c] all. to the consecration and full sufficiency of the priest. **author,** efficient cause. **obey,**[d] esp. ref. to obedience of faith. **called,** *R. V.* "named." **order.**[e] **of whom,** Melchisedec. **hard . . uttered,**[f] through the dulness of the hearers.

Dull of hearing.—It is a metaphor taken from lazy travellers that go slowly. There be many things that procure this dulness and slowness. 1. Carelessness or want of diligence (Matt. xiii. 19). 2. A mind possessed with other things, which keep the Gospel out of the doors, as these were with an high opinion of the ceremonial law and Levitical priesthood. A barrel full of corrupt water cannot receive wine. 3. Want of meditation. 4. Want of reading and conferring (Acts xvii.). 5. Want of prayer.—*W. Jones.*

Gospel obedience.—"It is reported of the old kings of Peru, that they were wont to use a tassel, or fringe, made of red wool, which they wore upon their heads, and when they sent any governor to rule as viceroy in any part of their country, they delivered unto him one of the threads of their tassel, and,

for one of those simple threads, he was as much obeyed as if he had been the king himself. Now, it is to be hoped that, if one thread shall be so forcible to draw heathen obedience, there will be no need of cart-ropes to haul on that which is Christian."—*J. Spencer.*

admittance into the heart."—*J. Spencer.*

12—14. when . . time, on acc. of the time since your conversion. **ye . . teachers,** having acquired knowledge. **need,** such is your ignorance. **first principles,** *lit.* "elements of the beginning.[a] **oracles,**[b] not the O. T. but the Gospel regarded as a divine revelation. **milk . . meat,** notes, 1 Cor. iii. 2. **in . . righteousness,** doctrines of the Gospel. **babe,**[c] not able to receive men's food. **are . . age,** adults in spiritual discernment. **senses,**[d] spiritual faculties.

The respects wherein it is discommendable and disgraceful to be as children, are such as these—1. Ignorance and want of capacity (1 Cor. xiv. 20). 2. Vanity and delighting in toys, as painted pears, rattles, and such like. "When I became a man I put away childish things" (1 Cor. xiii. 11). 3. Levity, inconstancy (Eph. iv. 14). We say of a child that it is won with a nut, and lost with the shell. 4. Disability to manage weighty affairs (Eccles. x. 16; Isa. iii. 4; Jer. i. 6). 5. Non-proficiency, and a small measure of knowledge, faith, and other graces.—*W. Gouge.*

Spiritual babyhood.—We have the likenesses of our boys taken on every birthday, and twelve of the annual portraits are now framed in one picture, so that we see them at a glance from their babyhood to their youth. Suppose such photographic memorials of our own spiritual life had been taken and preserved, would there be a regular advance, as in these boys, or should we still have been exhibited in the perambulator? Have not some grown awhile, and then suddenly dwarfed? Have not others gone back to babyhood? Why, I have known some converts that have been in long clothes for thirty years after they were converted, and are babies still. If you asked them to speak for Christ, they could only say a word or two of mere babble; and as for their confession of faith, it was not a reason; they did declare the hope that was in them, but they did not give a reason for it, for they could not give one. Then there are some who grow so slowly that their faith is just as weak now as it was twenty years ago. They go tottering along, and cannot run alone yet. Have I not seen some who ought to have been as patient as Job by this time, as fretful as they can well be? Why not begin to search the Scriptures? Why not try to live nearer to God? Why not pant after a greater conformity to Christ's image? Why, what a Christian you might then be!—*Spurgeon.*

adapted teaching

a Ga. iv. 9.

b Ro. iii. 2.

c Ep. iv. 14; Ro. xiv. 1.

d 1 Co. ii. 14, 15; Ph. i. 9, 10.

"It is strange, something is wrong, if we are still committing and repenting of the same old sins which we began to fight long ago. As the lines of that living epistle which we began writing when we entered Christ's service creep farther down the page, they ought to be more fairly and evenly written."—*M. R. Vincent.*

CHAPTER THE SIXTH.

1—3. leaving . . principles, "leaving the discourse of the beginning of Christ." He invites his readers to advance with him to doctrines which lie beyond the range of rudimentary Christian teaching. They must come with him out of the limits of this Jewish-Christian Catechism. **perfection,**[e] complete knowledge. **not . . foundation,**[f] not repeating initial matters. **repentance,**[g] loathing of sin. **faith,**[h] in order to justification. **of . . baptisms,**[i] better, "washings," the teaching which enable Christian catechumens to discriminate between Jewish washings and Christian baptism. **and . . hands,**[j] in ordination, confirmation (Ac. viii. 17), healing (Mk. xvi. 18). **this . . permit,**[k] if God allow us, we will go on towards perfection.

Go on unto perfection.—I. The nature of the perfection here alluded to. 1. The elements of the Christian life are not to absorb our attention and interest. If a professing Christian were to leave off at faith, he would be but a poor Christian indeed. 2. The higher elements of Christian virtue are to be assiduously cultivated. We know that these are not natural to the human mind. Complete control over the evil passion of the heart, holiness of life, restrained temper, perfect forgiveness, perfect love to man and God, are not easy to be acquired.—*Preacher's Analyst.*

First principles to be left.—In what sense are we to leave the first principles of the doctrine of Christ? We are to leave them as the scholar leaves the letters of the alphabet—leaving them only to use them. We are to leave them as the plant leaves the root, when it towers into a majestic tree, leaving it only that it may the more depend upon it; and day by day drawing from

going on to perfection

e He. vii. 11—19.

f 2 Ti. ii. 19.

g Ez. xviii. 30; Mk. i. 4; Ga. v. 19—21; Ro. vi. 23.

h Jo. v. 24; He. xi. 1—6.

i He. ix. 9, 10; Mk. vii. 3, 4; Ac xix. 4, 5.

j Nu. viii. 10, 11; Ac. xiii. 2, 3; xix. 6.

k Ja. iv. 15; 2 Co. iii. 5.

"As the eagle pursues his upward flight until he reach the

highest point of possible ascent, so the Christian should go on rising in the life of God until he come to perfection."—*Foster's Ency.*

it those fresh supplies of vital sap which it pours into the fresh leaves, fresh boughs, ever fresh and ever beautiful formations of that life which refreshes the hungry with its clusters, or the weary with its shade. We are to leave them as the builder leaves his foundation, that he may carry up the building, stone above stone, story above story, tower above tower, from the dusky basement to the sunlit pinnacle; always leaving the foundation, yet always on it, and on it with the most massive pressure and the most complete dependence when most he leaves it.—*C. Stanford.* *A "Dissatisfaction Meeting."*—At Chicago Mr. Moody held a "Dissatisfaction Meeting" for pastors and their flocks who were not satisfied with their spiritual condition. It was said to be overshadowed with the presence of God as few assemblies have been since the day of Pentecost.—*King's Highway.*

apostasy

a He. x. 32.
b 1 Co. xii. 8—10; Ac. x. 45, 46; Ro. i. 11.
c Mk. vi. 20; Ma. xiii. 20, 21; Jo. vi. 32, 51.
d He. x. 26—29; 2 Pe. ii. 20, 21; Ma. xii. 31, 32; 2 Pe. ii. 15; Nu. iii. 4; Jude 5; He. iii. 10, 11; Ac. i. 25.

"A Christian said to a minister, 'I am told you are against the perseverance of the saints.' 'Not I, indeed,' he replied; 'it is the perseverance of sinners that I oppose.' 'But do you not think that a child of God can fall very low, and yet be restored?' 'I think it would be very dangerous to make the experiment.'"—*Bib. Ill.*

4—6. impossible, no further means can be used for re-establishing them in the faith. **enlightened,**[a] imbued with evang. doctr. **tasted,** experienced. **gift,** light of truth, Son of God. **and . . Ghost,**[b] been the subjects of His influence and teaching. **tasted . . God,**[c] enjoyed the Gospel. **and . . come,** experienced the joy that springs fr. the hope of glory. **if . . away,**[d] better, "and have fallen away;" there is no "if" in the Gk. **crucify . . shame,** maintain the principles by wh. those persons were actuated who crucify the Son of God—guilty of the same sin with them.

Apostasy.—I. The former condition of the persons to whom the Apostle refers: 1. They "were once enlightened;" or had acquired a knowledge of the nature and principles of the Christian system; 2. They had "tasted the heavenly gift, and were made partakers of the Holy Ghost;" 3. They had "tasted the good Word of God, and the powers of the world to come." II. The actual state in which the persons are represented. It was a state of—1. Aggravated sin—"fallen away;" 2. Desperate peril—"it is impossible to renew them again (or, to restore a second time) unto (or, by) repentance."—*J. Parsons.*

Crucifying Christ afresh.—Bridaine, a celebrated French preacher, discoursing on the passion of Christ, expressed himself thus:—"A man, accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. He was led to punishment, but no gibbet was prepared, nor was there any executioner to perform the sentence. The people, moved with compassion, hoped that this sufferer would escape death. But one man raised his voice, and said, 'I am going to prepare a gibbet, and I will be the executioner.' You groan with indignation! Well, my brethren, in each of you I behold this cruel man. Here are no Jews here to-day, to crucify Jesus Christ; but you dare to rise up, and say, 'I will crucify Him.'" These words, pronounced by the preacher, though very young, with all the dignity of an Apostle, and with the most powerful emotion, produced such effect, that nothing was heard but the sobs of the auditory.

the earth blessed of God

e Ps. lxv. 10.
f Ge. xxvii. 27, 28.
g Ge. iii. 17, 18.
h De. xxix. 22, 23; Ma. vii. 19; Jo. xv. 6; Is. v. 4, 6.

"Some observe that the most barren grounds are nearest to the richest mines. It is too often true, in a spiritual sense, that those whom God hath made the most fruitful in estates are most barren in good works."—*Secker.*

7, 8. earth, land. **that . . it,**[e] earth always thirsty; rain often sent. **herbs,** plants, for food. **dressed,** cultivated. **blessing,**[f] "the Divine blessing on good land is lasting; the Divine curse follows bad land."—*Bengel.* **thorns . . briars,**[g] here = any noxious weeds. **rejected,** as worthless. **burned,**[h] not the weeds only, but the land producing them.

A Divine herbal, or garden of graces.—I. The earth. The earth is man. The good man's heart is compared to earth for divers reasons: 1. For humility. The earth is the lowest of all elements—a godly heart is low in its own estimation. 2. For patience. Rend it, and plough it, and it will return fruit—so with the good heart. 3. For charity—bringing forth fruit. II. The rain—God's Word: 1. The matter—rain, the fertilizer; 2. The manner of its coming—often, upon the earth. III. The herbs—graces: 1. The earth is fruitful in good; 2. This good is such as the dresser looks for—which dresser is God. IV. The blessing—a sweet retribution of mercy. This is a blessing of—1. The way—a blessing of grace during our journey below; 2. The country—a blessing of glory above.—*T. Adams.*

The curse of God resting on the earth.—St. Paul alludes to the custom, common to the Romans, and most Eastern nations, of burning the barren fields, or rather, the stubble, etc., standing upon them, according to Virgil, who, in his book on husbandry (*Georg.* i. 84), lays down this rule:—

"'Tis well to set on fire the barren fields,
And burn in crackling flames the stubble light."—*Bib. Treas.*

9, 10. we . . things,[a] than such a return. **things . . salvation,** fruit that bears witness to a saved state; things that are *akin to, i.e.*, of *the nature* of salvation. **unrighteous,** unjust. **your . . love,**[b] *R. V.* "your work and the love wh. ye shewed." **name,** such zeal tends to spread and honor the name of God. **ministered,**[c] served the interests of. **saints,** believers.

The fidelity of the Lord.—The idea seems to be this: God will not overlook your work, so as to make no use of it; it will not be forgotten, but will find its place in the fulfilment of the Divine purpose. Man is unfaithful and forgetful in such matters. An editor may ask some one to write a paper, and when with toil and care it is finished, he may have forgotten all about it, and may issue his work without finding any place for the author's labor—men are often forgetful. The other day, in crossing a wild part of Dartmoor, I saw a magnificent block of stone, carefully and skilfully cut into a hexagon, and there it lay unheeded amid the heather, beaten by storms, bleached by sunshine—useless. Perhaps the builder had forgotten to fetch it, or perhaps he thought the block too heavy to carry over the rough roads; but, whatever the reason, some skilful stonemason had worked hard, but uselessly. Now looking down upon our work in obscure homes, in out-of-the-way offices, in quiet spheres of service, this inspired man says: "God is not unfaithful to forget your work."—*A. Rowland.*

works of love not forgotten

a He. x. 39; 2 Co. v. 17.
b Ga. v. 6; 1 Jo. iii. 14; Ma. x. 42; xxv. 40; Ac. x. 4.
c Ac. iv. 32; ii. 45.

"No exertion in the cause of God can be utterly useless or entirely lost."—*J. Parsons.*

"Never hope for salvation abstractly and apart from the things that do 'accompany' it."—*Howe.*

11, 12. we . . one, *ea. one* was to act for himself. **diligence,**[d] in aiding others; in improving yourselves. **to . . hope,**[e] with a view to your attaining this full assurance. **end,**[f] of your life; until the coming of the Lord. **slothful,**[g] in practising the duties of religion. **followers,**[h] imitators. **patience,** endurance. **promises,** the promises of God to believers in Jesus.

Full assurance of hope.—I. The attainment indicated. "The full assurance of hope." II. The course prescribed. Being diligent in every religious exercise, as prayer, reading the Scriptures, the worship of God, etc. III. The models recommended. "Those who through faith," etc. A long roll of such worthies is given in chapter eleven. Their earthly course was distinguished by—1. Believing obedience. "Faith." 2. Patient endurance. They patiently waited for good, and meekly suffered evil for God's sake. IV. The motive adduced. Those whom we are urged to imitate now inherit the promises, and this is mentioned as a motive to stimulate us to the same diligence. They now inherit the promises which they embraced here, and which sustained them in all their trials. 1. Eternal immunity from (1) Physical, (2) Mental, (3) Moral evil. 2. Eternal possessions. (1) Moral dignities; (2) Social festivities; (3) Perennial enjoyments.—*J. Elstob. The holy dead.*—I. They have reached a very elevated position. 1. Vast possessions; 2. Sublime fellowships; 3. Perfect enjoyments; 4. Celestial royalties. II. They have reached an elevated position through a certain course of spiritual conduct. 1. Faith—in Christ as the All-wise, All-loving, Almighty Saviour; 2. Patience—implying (1) Sensibility; (2) Suffering; (3) Waiting, III. The course of spiritual conduct by which they reached their exalted position is binding on all survivors. 1. We must imitate them; 2. With earnestness.

Inspiration of hope.—Once on a time, certain strong laborers were sent forth by the great king to level a primeval forest, to plough it, to sow it, and to bring to him the harvest. They were stout-hearted and strong, and willing enough for labor, and much they needed all their strength and more. One stalwart laborer was named Industry—consecrated work was his. His brother Patience, with thews of steel, went with him, and tired not in the longest days under the heaviest labors. To help them they had Zeal, clothed with ardent and indomitable energy. Side by side there stood his kinsman Self-denial, and his friend Importunity. These went forth to their labor, and they took with them, to cheer their toils, their well-beloved sister Hope; and well it was they did, for they needed the music of her consolation ere the work was done, for the forest trees were huge, and demanded many sturdy blows of the axe ere they would fall prone upon the ground. One by one the giant forest kings were overthrown, but the labor was immense and incessant. At night when they went to their rest, the day's work always seemed so light, for as they crossed the threshold, Patience, wiping the sweat from his brow, would be encouraged, and Self-denial would be strengthened by hearing the sweet voice of Hope within singing, "God will bless us; God, even our own God, will bless us." They felled the lofty trees to the music of that strain; they cleared the acres one by one, they tore from their sockets the huge roots, they delved the soil, they sowed the corn, and waited for the

incitement to diligence

d 2 Pe. i. 10, 11.
e He. x. 22; Col. ii. 2.
f He. iii. 14, 6; 1 Pe. i. 13.
g Ju. xviii. 9; Ma. xxv. 26.
h He. xii. 1; Ro. ii. 7; 1 Th. i. 3.

"A sculptor was employed to erect a statue in one of the Grecian temples, and on being asked why he carved the back part, which was to be let into the wall, with as much pains as the front, he replied, 'The gods see it.'"—*Maurice.*

"An old author says epigrammatically, truthfully, and scripturally, that God gives His acceptance, but He sells assurance. And His people buy assurance by a life of secret prayer, not prayer meeting prayer, by crucifying the deepest lusts, by a sweet and holy life. The traffic for this great blessing goes on between God and the sinner; and the reward for gospel obedience comes in the

shape of full assurance to his weak and trembling heart."—*A. Whyte.*

harvest, often much discouraged, but still held to their work as by silver chains and golden fetters by the sweet sound of the voice which chanted so constantly, "God, even our own God, will bless us." They never could refrain from service, for Hope never could refrain from song. They were ashamed to be discouraged, they were shocked to be despairing, for still the voice rang clearly out at noon and eventide, "God will bless us; God, even our own God, will bless us."—*Spurgeon.*

God's promise to Abraham

13—15. **promise,** never forgotten, abundantly fulfilled. **because . . greater,**[a] in the Jewish treatise Berachoth Moses is introduced as saying to God, "Hadst thou sworn by Heaven and Earth, I should have said *They* will perish, and therefore so may Thy oath; but as Thou hast sworn by Thy great name, that oath shall endure forever."—*Camb. B.* **surely . . thee,**[b] as surely as I am the blessed God who bestows blessings, I will bless thee. **he . . promise,** it was fulfilled to him in the birth of Isaac.

Immutability of God's promises.—I. A view of God in the immutability of His truth; 1. The nature of the promise made to Abraham—most emphatic—exceedingly comprehensive; 2. Its confirmation—confirmed by an oath. II. A view of the believer in the greatness of his consolations: 1. His confidence will not be disappointed; 2. His hope will not fail.—*Anon.*

There is light beyond.—"When in Madeira," writes a traveller, "I set off one morning to reach the summit of a mountain, to gaze upon the distant scene and enjoy the balmy air. I had a guide with me, and we had with difficulty ascended some two thousand feet, when a thick mist was seen descending upon us, quite obscuring the whole face of the heavens. I thought I had no hope left but at once to retrace our steps or be lost; but as the cloud came nearer, and darkness overshadowed us, my guide ran on before me, penetrating the mist, and calling to me, ever and anon, saying: 'Press on, master—press on—there's light beyond!' I did press on. In a few uinutes the mist was passed, and I gazed upon a scene of transcendent beauty. All was light and cloudless above, and beneath was the almost level mist, concealing the world below me, and glistening in the rays of the sun like a field of untrodden snow. There was nothing at that moment between me and the heavens." Oh, ye over whom the clouds are gathering, or who have sat beneath the shadows, be not dismayed if they rise before you! Press on—there is light beyond.—*A. J. Symington.*

"God builds for every sinner. If he will but come back, a highway of golden promises from the depths of degradation and sin clear up to the Father's house."—*Beecher.*

"Patience is but lying to, and riding out the gale."—*H. W. Beecher.*

the force of an oath

16—18. **men . . greater,**[c] usually by God Himself. **and an oath . . strife,**[d] *R. V.* "and in ev. dispute of theirs the oath is final for confirmation;" *i.e.*, when men make oath, their word is believed. **wherein,** on wh. principle; in accordance w. this human custom. **willing,** in His infinite condescension. **the . . counsel,**[e] unalterableness of His purpose. **two . . things,**[f] the *promise* and the *oath.* **in . . lie.**[g] **consolation,**[h] better, "encouragement;" to meet all troubles. **fled,** under a sense of danger. **to . . upon,** by faith. **hope,**[i] mercy of God in Christ. **set . . us,** in the Gospel.

God hath appointed Jesus as the refuge for condemned sinners.—He came that men might not perish, but have everlasting life. Now in this He was strikingly typified by the cities of refuge. 1. In their number we are reminded of the sufficiency of Christ. There were six of these cities. Doubtless amply sufficient for the cases which might require them. Jesus is the sufficient Saviour of all men. In Him is room for the whole world. 2. In their diversified localities we see the accessibility of Christ. These cities were placed in various parts of the land, so as to be near to every quarter, and accessible to the inhabitants throughout. Here we see at once pointed out to us the nearness of Christ to every portion of the family of Adam. 3. In the spacious, well-directed roads to the cities of refuge, we are reminded of the free, full, and plain declarations of the Gospel of Christ. 4. In the deliverance of the man-slayer we see typified the salvation which is in Christ Jesus. Within the city he was safe.—*J. Burns.*

A city of refuge.—During the rebellion in Ireland, in 1798, the rebels had long meditated an attack on the Moravian settlement at Grace Hill, Wexford County. At length they put their threat in execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets nor in the houses. The brethren had long expected this attack, but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer be-

[a] Ge. xxii. 16, 17.

[b] De. i. 11; Ge. xv. 1.

[c] Ge. xxi. 23, 24; xxiv. 3.

[d] Ge. xxvi. 20, 26, 28, 31.

[e] Is. xxv. 1; xlvi. 10; Mal. iii. 6; Ro. iv. 13, 16; xi. 29; Ja. i. 17; Ep. i. 11.

[f] 1 Pe. i. 25; He. vii. 21.

[g] Nu. xxiii. 19; Tit. i. 2.

[h] 2 Th. ii. 16, 17.

[i] Ro. xv. 13; Ps. xlvi. 1; Nu. xxxv. 11; 1 Th. vi. 12.

"While you are laying hold of Christ God is

sought him, in whom they trusted, to be their shield in the hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight. Where they expected an armed hand, they saw it clasped in prayer—where they expected weapon to weapon, and the body armed for the fight, they saw the bended knee and humble head before the altar of the Prince of Peace. They heard the prayer for protection; they heard the intended victims asking mercy for their murderers; they heard the song of praise, and the hymn of confidence, in the "sure promise of the Lord." They beheld in silence this little band of Christians; they felt unable to raise their hand against them; and, after lingering in the streets, which they filled for a night and a day, with one consent they turned and marched away from the place, without having injured an individual or purloined a single loaf of bread. In consequence of this signal mark of protection from heaven, the inhabitants of the neighboring villages brought their goods, and asked for shelter in Grace Hill, which they called the City of Refuge.

19, 20. Here, the foll. things are comp.: a ship = the soul; a sure anchor = hope. The connection of the ship and the anchor = the consolation through the prom. and oath of God.—*Bengel.* **anchor,** used as emblem of hope in classical writers and on coins. **soul,** wh. the soul casts with the strong arm of faith. **both . . stedfast,**[a] holding the soul firmly to eternal things. **which . . veil,** into God's presence. "Veil" is suggested by the veil before the Holy of holies in the temple as the anchor within the veil of the sea, so to speak, lays hold of the ground. **forerunner,**[b] *i.e.*, Christ: the term implies followers. **made . . Melchisedec,** see on *vv.* 6, 10.

The anchor.—I. First, let me call your attention to the design of the anchor of which our text speaks. The design of an anchor, of course, is to hold the vessel firmly to one place when winds and currents would otherwise remove it. God has given us certain truths, which are intended to hold our minds fast to truth, holiness, perseverance—in a word, to hold us to Himself. 1. An anchor is also wanted to keep a vessel from discomfort, for even if it be not wrecked it would be a wretched thing to be driven hither and thither, to the north and then to the south, as winds may shift. There are solid and sure truths infallibly certified to us, which operate powerfully upon the mind so as to prevent its being harassed and dismayed. The text speaks of "strong consolation." Is not that a glorious word? 2. An anchor is wanted, too, to preserve us from losing the headway which we have made. Those who know anything experimentally about Divine things have cast their anchor down, and as they heard the chain running out, they joyfully said, "This I know, and have believed. In this truth I stand fast and immovable." II. Secondly, I invite you to consider the make of the anchor. It is made of two Divine things. The one is God's promise, a sure and stable thing indeed. To this sure word is added another Divine thing, namely, God's oath. Conceive the majesty, the awe, the certainty of this! Here, then, are two Divine assurances, which, like the flukes of the anchor, hold us fast. III. And now, lastly, and best of all, the anchor's unseen grip, "which entereth into that within the veil." Our anchor is like every other, when it is of any use it is out of sight.—*Spurgeon.*

Fear but not danger.—I may say to every believer in Jesus, that his condition is very like that of the landsman on board ship when the sea was rather rough, and he said, "Captain, we are in great danger, are we not?" As an answer did not come, he said, "Captain, don't you see great fear?" Then the old seaman gruffly replied, "Yes, I see plenty of fear, but not a bit of danger." It is often so with us; when the winds are out and the storms are raging there is plenty of fear, but there is no danger. We may be much tossed, but we are quite safe, for we have an anchor of the soul both sure and steadfast, which will not start. One blessed thing is that our hope has such a grip of us that we know it. In a vessel you feel the pull of the anchor, and the more the wind rages the more you feel that the anchor holds you. Like the boy with his kite; the kite is up in the clouds, where he cannot see it, but he knows it is there, for he feels it pull; so our good hope has gone up to heaven, and it is pulling and drawing us towards itself.—*Bib. Ill.*

laying hold of you; you may rest assured of that. If you have the faintest grip of Christ, Christ has a firm grip of you such as never shall be relaxed."—*Beecher.*

"Armed with a hope which has in it this sure promise, go forth to a life of goodness. Expect to achieve great things."—*J. M. Hoppin.*

hope for an anchor

a 1 Pe. i. 3, 4; Col. i. 5; 1 Th. v. 8; Col. iii. 1.

b Jo. xiv. 2, 3; 1 Co. xv. 20; Ps. lxxiii. 25.

"When the anchor has been cast into a good ground, the heavier the strain that comes on it, the deeper and firmer grows its hold. It is thus with a trusting soul: temptations, instead of driving him away from his Saviour, only fix his affections firmer on the Rock of Ages."—*Spurgeon.*

"Do any of you say, 'What should our anchor of hope be made of?' I will tell you. Go and get a whole number of 'Thus saith the Lord' and weld them together, for the only anchor that is worth anything is that anchor of hope, the very material of which is 'God has said.'"—*A. G. Brown.*

"Or if you fear Put all your trust in God: *that anchor holds.*"—*Tennyson, Enoch Arden.*

CHAPTER THE SEVENTH.

Melchisedec

1—3. **Salem**[a] (*peace*). The name of a town a few ms. S. of Bethshean. **priest,** for the first time in the Bible the word priest (*Cohen*) occurs in the hist. of this event.[b] **of . . God,** Jehovah. There is no difficulty in supposing that the worship of the One True God was not absolutely confined to the family of Abraham. **met . . kings,** see O. T. hist. **to . . gave,** *gave*, of his own free will. **tenth,**[c] the proportion was also settled by A. **of all,** *i.e.*, of the spoils. **righteousness . . peace,** this seems to imply that of his two names or titles "Melchisedec" and "King of Salem," the *first* means "King of Righteousness" and the second "King of Peace." Melchisedec an ordained type of Christ. **father . . descent,** "the simple and undoubted meaning of these words is that the father, mother, and lineage of Melchisedec are *not recorded*, so that he becomes more naturally a type of Christ." **having . . life,** the meaning of this clause is exactly the same as that of the last—namely, that neither the birth nor death of Melchisedec is recorded, which makes him all the more fit to be a *type* of the Son of God.—*Camb. B.* **but . . God,** of mysterious descent; and *King* as well as priest. **continually,**[d] the com. explanation is "no end of his priesthood is related to us in Scripture."

Who then was Melchisedec?—He was neither more nor less than what Moses tells us that he was—the Priest-King of a little Canaanite town, to whom, because he acted as a Priest of the True God, Abraham gave tithes; and whom his neighbors honored because he was not sensual and turbulent as they were, but righteous and peaceful, not joining in their wars and raids, yet mingling with them in acts of mercy and kindness. The *personal* importance of Melchisedec was very small; but he is eminently typical, because of the suddenness with which he is introduced into the sacred narrative, and the subsequent silence respecting him. He was born, and lived, and died, and had a father and mother no less than any one else, but by not mentioning these facts, the Scripture, interpreted on mystic principles, "throws on him a shadow of Eternity: gives him a *typical* Eternity." The expressions used of him are only *literally* true of Him whose type he was. In himself only the Priest-prince of a little Canaanite community, his venerable fignre was seized upon, first by the Psalmist (Ps. cx. 4), then by the writer of this Epistle, as the type of an Eternal Priest.—*Camb. B.*

a Ge. xiv. 17—20.
b Ge. xiv. 18.
c "The custom of setting apart the tenth to Divine uses was heathen as well as Jewish; see numerous examples in Wetstein."—*Alford.*
d He, of whom M. was a type, "is the one universal Priest of all nations and ages of the world, and blesses them."—*Wordsworth.*

his greatness

4, 5. **great,** in personal excellence and official dignity. **even . . spoils,**[e] greatness of M. enhanced by that of A. **who . . priesthood,**[f] by descent fr. Aaron. **have . . brethren,**[g] but M. tithed A., the patriarch of the whole Jewish race.

"Wherein lay his greatness? God had made him king and priest by conferring upon him the gift of innate spiritual greatness. He was one of nature's kings, born to rule, because he had a great soul. He became a priest in virtue of what he was as man. His authority as king sprang from character."—*T. C. Edwards.*

King and priest.—Consider the greatness of Melchisedec in the light of—I. The honors he received. II. The duties he discharged. Those of—1. A king; 2. A patriarch; 3. A priest. III. The traits of character he displayed: 1. Stability; 2. Peaceful and wise behavior; 3. Tolerance; 4. Cordiality. IV. The fame he secured. He was great, though almost unknown to posterity, because he was good, and was beloved by God. V. The reward he enjoys.—*A. Griffin.*

e Gen. xiv. 20.
f He. v. 4.
g Nu. xviii. 21; Le. xxvii. 30, 32.

Tithes.—That tithes were not confined to the Jewish priesthood we learn from the fact of their having been very generally copied from the patriarchs by Gentile nations. Among the Greeks and Romans tenths were frequently dedicated out of men's substance to their gods, sometimes as a lasting obligation, sometimes only on particular occasions; but it was customary to dedicate the tenth of the spoils of war to Jupiter Prædator, to Mars, and to Hercules. A tenth of private possessions was also, in some places, dedicated to Diana. The Carthaginians sent a tenth of their profits to the Hercules of Tyre, of which city they were a colony. The Persians gave to their gods the tenth of war spoils. The Pelasgians paid tithes to the oracle of Apollo at Delphi.—*Mrs. Mackesy.*

That nobility is the truest which a man derives, not from his pedigree, but from himself; that excellency is the greatest which is personal; that glory is the most estimable which is fixed in our intellectual and moral attributes, not that which a man locks up with his cash, or puts by with his ribbons.

6, 7. **he . . them,** he whose pedigree is not reckoned fr. the sons of Levi. **Abraham,** who was so much greater than they. **and . . promises,** the blessing of only a most exalted one could be acceptable to the patriarch. **less . . better,** *i.e.*, M. is better than A. How much more then is Christ—

who is of the order of M.—greater than all other priests; and His blessing greater than theirs. And if A. gave of his *best* (see Gk. for spoils in *v.* 4) to M., how much is our best due to the Great H. Priest of our profession.[a]

The blessing of the Spanish peasantry.—As we journeyed on, a trifling incident occurred which very favorably disposed us towards the peasantry of Spain. A large party of field laborers, attired in scarlet jackets and sashes, were returning to their homes after the toils of the day, and were singing in unison a lively song, in token of the happiness within their hearts. The sun was now sinking behind the hills, and the stars of evening were beginning to gem the vast canopy of heaven. A soft and rich twilight gave a sweet mellowness to the features of the surrounding landscape, infusing thoughts of romance and poetry into our minds, and making everything appear to us like the scenery of a picture or a dream. As we reached the body of peasantry, they immediately separated to each side of the road, and as we passed between them, they saluted us with the beautiful expression, "Vaga V. con Dios" (Go you with God!). A thrill of pleasure ran through my veins as I heard this national benediction, pronounced with such deep solemnity, and issuing like a full and majestic chorus from the lips of these humble tillers of the soil.—*Warren.*

[a] Ep. i. 3; He. xi. 20, 21; Nu. vi. 23—26.

"For the first 800 years of the Christian Church tithes were given purely as alms, andwe re voluntary."—*Wickliffe.*

"As gratitude is a necessary, and a glorious, so also is it an obvious, a cheap, and an easy virtue; so obvious, that wherever there is life there is place for it."—*Seneca.*

8—10. here, in this hist., in the Jewish economy. **die,** another instance of inferiority to our ever-living H. Priest, of whom M. was a type. **of . . liveth,**[b] *i.e.*, "he stands as a living man on the eternal page of Scripture, and no word is said about his death; so far then as the letter of Scripture is concerned he stands in a perpetuity of mystic life." **Levi,** though unborn at that time. **payed . . Abraham,** who in this respect also was a representative man.

Tithes paid to the Levites and Melchisedec: all given to Christ.—I. The Levites take a tenth from their brethren. II. Melchisedec takes a tenth from Abraham. III. Christ receives the reverence, the service of the whole world. —*Heubner.*

Tithes.—The revenue of the Church was increased by tithes or first-fruits. The primitive Church might be expected to have introduced this ordinance of the Jews from the beginning; but it was wholly unknown until the fourth or fifth century. Irenæus, indeed, speaks of first-fruits at an earlier period, but it is a disputed passage, and only relates to the wine and bread of the Eucharist as the first-fruits of Christ. Besides Irenæus, Chrysostom, Greg. Nazianz., Hilary, Augustine, and others, all enjoin the paying of tithes as a duty, and not in imitation of the Jews. These tithes and first-fruits the primitive Christians gave as a free-will offering, and not by constraint of law, of which there appears no indication in the first five centuries. The Council of Maçon, in the year 585, ordered the payment of tithes in the Church, as the restoration of an ancient and venerable custom. This, it will be observed, was merely an ecclesiastical law. No mention is made of any enactment of the State. Charlemagne first required the payment of tithes by statute law, and enforced the duty by severe penalties. That emperor himself paid tithes from his private property and his Saxon possessions. His successors confirmed and completed the system of tithe by law, which was subsequently introduced into England and Sweden.—*L. Coleman.*

[b] Re. i. 18.

"The payment of tithes appears to have been claimed by Augustine, the first Archbishop of Canterbury, and to have been allowed by Ethelbert, king of Kent, under the term 'God's fee,' about A.D. 600."—*Haydn.*

You may sooner expect a favor from him who has done you one already, than from him to whom you have done one.

"Be not so bigoted to any custom as to worship it at the expense of truth."—*Zimmerman.*

11, 12. perfection,[c] "the bringing of man to his highest state, viz., that of salvation and sanctification."—*Alford.* **that . . priest,** priest of a dif. kind. **and . . Aaron?** since in that case the Aaronic priesthood would suffice. **there . . law,** not only of *the law of the priesthood*, and of *the ceremonial law*, but of *that law wh. is legislated on the ground of that priesthood.* —*Alford.*

The old and the new priesthood.—From these words we learn—I. That, however good for the times for which they were intended, the Aaronic priesthood and Mosaic law were not perfect for all time: II. That a change has therefore been made both with regard to the priesthood and the law; III. That this change will hold good for all future ages.—*T. T. de Lacy.*

That a different priest should arise.—The Apostle does not mean a priest numerically or individually different from the Levitical priests; for that was not to the purpose of his argument; but he means a priest different from them in his character and ministrations, and in the effect of his ministrations. They were priests after the order of Aaron, that is, priests by descent; he was a priest after the order of Melchisedec, being immediately appointed to the

no perfection by the Levitical priesthood

[c] He. x. 1, 5, 9, 11—14; Ga. ii. 21.

"From the fact that another priest was to appear, was to be inferred an entire change in the economy of God."—*Rieger.*

"It is a fruit of the manifold wisdom of God, that it was a great mercy to

give the law, and the greater to take it away."—*J. Owen.*

office by God Himself, as Melchisedec was. Their ministrations sanctified only to the purifying of the flesh; His sanctified to the purifying of the soul from sin: by their ministrations, the offending Israelites were delivered only from temporal death; but by His ministrations, penitents are delivered from eternal death.—*Macknight.*

Christ not of the priestly tribe

13, 14. **He,** *i.e.*, Christ. **things,** ref. to Ps. cx. **to . . tribe,** not Levi. **of . . altar,** this service belonging to Levi alone.[a] **that . . Juda,**[b] as predicted. **of . . priesthood,** *i.e.*, nothing to show that *lawful* priests should be of it.[c]

Christ, a Priest and King of the tribe of Judah.—I. As Priest, Christ assists from within—creates an internal atmosphere; gives peace, freedom, and joy. II. As King, He aids from without, removing everything which can hinder the inner life of His people, and bringing to naught the assaults of their foes. —*P. M. Halin.*

Superstitious reverence of priests.—A writer on the manners and customs of India says:—"I was informed that vast numbers of Shoodras drink the water in which a Brahmin has dipped his foot, and abstain from food in the morning till this ceremony be over. Some persons do this every day, and others vow to attend to it for such a time, in order to obtain the removal of disease. Persons may be seen carrying a small quantity of water in a cup, and intreating the first Brahmin they see to put his toe in it. This person then drinks the water, and bows or prostrates to the Brahmin, who gives him a blessing. Some persons keep water thus sanctified in their houses."—*Spurgeon.*

a De. x. 8; Nu. iii. 5—8.
b Ge. xlix. 10; Is. xi. 1; Lu. iii. 23, 31, 33; Ro. i. 3; Re. v. 5; xxii. 16.
c 2 Ch. xxvi. 1, 16, 21.

"Yea, and after all our experiences and experiments in society, after all our projects and panaceas, who will not admit that the religion of Christ, generally embraced and practised, would be the life of the world?"—*S. A. Tipple.*

Christ a priest after the order of Melchisedec

15, 16. **yet . . evident,** *R. V.* "and what we say is yet more abundantly evident, if after," etc. **similitude,** acc. to the order of in *vv.* 6—10. **made,** appointed a priest. **after . . carnal**[d] **commandment,** *i.e.*, following the rule of an ordinance founded on the present fleshly and decaying state of things.—*Alford.* **endless,**[e] indissoluble, ref. to the priesthood of Christ.

The power of an endless life.—I. The first thought is the power which this endless life has of communicating itself. The very idea of such a life brings with it an inspiration of hope. II. Think, then, of the power Christ has in His endless life of conveying knowledge and experience. Death is the one great barrier between man and growth. What secrets might the man of science wring from the bosom of nature, if he had countless years in which to put his questions, and mark the answers. And this want is met when we think of One in our nature with the power of an endless life, who can be our Leader in all the paths of nature and providence and grace, by which souls can advance in the wisdom of God. III. Think, moreover, how the power of Christ's endless life may fill us with the spirit of patience. Many of the evil schemes of the world come from the impatience that belongs to short lives. Even good men take ill-advised ways, because they are anxious for speedy results. But he who has the power of an endless life will not only choose no ways that are unrighteous, he will not be hurried into any that are premature. —*H. Bushnell.*

An endless life.—It is the marvel of His grace that whatever is united to Christ by that union, shares His power; and hence it is not only His prerogative, it is yours and mine—"the power of an endless life." You say a word —the word flies, and is lost, and never can be traced. But where is that word? It lives, and must live. It will meet you again. It, and all its effects —effects, it may be, multiplying themselves into thousands and thousands, on and on, forever and forever. . . . You do an act. It makes its little way, and that way gets marked; and so another way and another mark, in circles which have one centre, but no shore. You said a prayer, and there is no answer to it. But the prayer is recorded, and the record is imperishable, at the throne of God; and that prayer will live when you are dead. And who shall limit the answers, down to all generations of people? You form habits—you are always forming habits—every separate thing goes to habit—and these are to be your habits—your habits of mind and being to millions of ages.—*J. Vaughan.*

d Col. ii. 14; He. ix. 10.

e Jo. v. 26; 1 Jo. v. 20; Re. i. 17, 18; Ac. iii. 15; Job xix. 25.

"Also the hope of the believers of the old Covenant was not directed merely to earthly goods, to long life and possession of the promised land, to security from enemies, and to dominion over unbelievers."—*Dr. Moll.*

the law made nothing perfect

17—19. **thou . . Melchisedec,**[f] see on ch. v. 6. **disannulling,** an abrogation. **comdt. going before,** *i.e.*, the foregoing comdt., the comdt. of *v.* 16. By a better punctuation *R. V.* made: "For there is a disannulling of

f Ps. cx. 4.

a foregoing comdt. bec. of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, thro. wh. we draw," etc. **unprofitableness,**[a] in comp. of the Gospel. **perfect,** see on *v.* 11. **in . . hope,** by Christ, in fulfilment of the promise and the oath (vi. 18). **we . . God,**[b] under the Levitical service the priests alone did this; under the Gospel, every penitent believer has freedom of access to Him.

The better hope.—Let us inquire—I. Than what this hope is better—than all other hopes, whether for the present world or for the world to come. II. In what sense it is better: 1. In the sense of theoretical as well as practical life; 2. In its animating principle; 3. In its foundation; 4. In its securities; 5. In its design and adaptation; 6. In its aspiration; 7. In its influence and effect. III. To whom it is better: 1. To the poor; 2. To those who are toiling to build up Christ's kingdom in this world; 3. To the afflicted; 4. To the tempted in all the walks of life; 5. To the dying.—*Sunderland.*

The best trust.—A lady who was in the habit of close attendance on the Princess Amelia, during her last illness, described some of the later interviews which took place between the princess and her royal father George III., and which seldom failed to turn on the momentous topic of the future world, as being singularly affecting. "My dear child," said his Majesty to her, on one of these occasions, "you have ever been a good child to your parents; we have nothing wherewith to reproach you; but I need not tell you, that it is not of yourself alone that you can be saved, and that your acceptance with God must depend on your faith and trust in the merits of the Redeemer." "I know it," replied the princess, mildly, but emphatically, "and I could wish for no better trust."

a Ro. viii. 3; Ga. iii. 23, 24; iv. 9.

b He. ix. 6–9; *cf.* Ep. ii. 13–15, 18; iii. 12; Ro. v. 2; Heb. iv. 16; x. 19.

"The hope of a future life was, according to cap. xi. 10, 13, 14, by no means wanting to the Patriarchs, and the Messianic hope gave them not only a concrete subject-matter of their hope, but led also to better means for perfection than the legal institutions could furnish."—*Dr. Moll.*

20—22. oath, wh. was never interposed, except to show the certainty and immutability of the thing sworn. **but . . him,** *R. V.* "but he with," etc., but He (*the Father*) with swearing of an oath, by Him (*the Father*) who saith to Him (*the Son*), etc. **by . . much,** a clearer rendering would be "By so much better was the covenant of which Jesus has been made surety." **testament,**[c] covenant.

Jesus the surety of a better testament

Christ, a priest after the similitude of Melchisedec.—I. The priesthood of Melchisedec combined with it regal authority. There are two facts connected with the reign of Melchisedec that will apply to that of Christ: 1. Righteousness; 2. Peace. II. It was for mankind rather than for a class. So is Christ's priesthood for the world. III. It was morally influential—it touched the heart of Abraham, and awakened gratitude. And observe concerning Christ: 1. That His spiritual blessings, wherever truly received, will awaken gratitude; 2. That gratitude awakened will prompt generous contributions; 3. That such contributions are the only legitimate secular instrumentality for promoting the Gospel. IV. It had no human ancestry—so with that of Christ. V. It remains forever without a successor. When Melchisedec passed away, no one stepped into his place. So is it with the priesthood of Christ. He continueth forever, and hath an unchangeable priesthood.—*Thomas.*

A priest forever.—"Oh," says one good Israelite, "the venerable high priest who has just fallen asleep was my friend; we took sweet counsel together, and walked to the house of God in company." Beloved, here is our comfort: we have only *one* Priest, and He ever liveth. My soul reposes in the faith of His one sacrifice, offered once and no more. Jesus reads my heart and has always read it since it began to beat: He knows my griefs and has carried my sorrows from of old, and He will bear both them and me when old age shall shrivel up my strength. When I myself shall fall asleep in death He will not die, but will be ready to receive me into His own undying blessedness.—*Spurgeon.*

c Is. liii. 5; He. viii. 6; ix. 15; xii. 24.

"As it was conceived and determined in the counsels of the adored Trinity, so in Christ Jesus has all been carried out, that in Him all should become blessed, and whoever will may become blessed."—*Starcke.*

"Perfection is attained by slow degrees, she requires the aid of time."—*Voltaire.*

23, 24. and, another proof of the superiority of Christ's priesthood. **continue,**[d] in their priesthood. **this . . ever,** He ever liveth. **unchangeable,**[e] and unending.

His priesthood unchangeable

The priesthood of Christ.—I. Its indispensableness. II. Its imperishableness—Christ has in His priesthood no successor, since He lives forever, and no substitute, because He Himself exercises His office perfectly and all sufficiently. His priesthood is not less efficacious than it is permanent and comprehensive. Salvation and blessedness are its grand aims.—*C. B. Moll.*

The heavenly priesthood of our Lord.—1. It is one and unchangeable. It

d Ex. xxix. 29, 30; Le. xvi. 32; Nu. xx. 28.

e He. ix. 24.

"In heaven we are more re-

garded and cared for than we believe, and in the heart of the Father and of the Son there is much that is taking place on our behalf."—*Hahn.*

was a weakness of the legal priesthood that, held by mortal men, the office had to be continually surrendered at the call of death. At the moment when "old experience" best fitted him for the discharge of his varied and often difficult duties, the priest of Aaron's line with his long gathered fitness was borne to the grave. At the moment when he had succeeded most completely in inspiring with confidence those who received the benefit of his priestly ministrations, his eyes closed upon their necessities and his ears to their cry. But it is not so with the Heavenly High Priest. In Him the thought of "many" is fulfilled in that of one, the thought of the changing in that of the unchanging, the thought of a past to be cherished by the memory in that of the same living and abiding presence—"Jesus Christ, the same yesterday and to-day, yea and forever."—*Spurgeon.*

His intercession unceasing

a Jo. vi. 37, 39; 2 Ti. i. 12.

b Jude 24; Ro. viii. 34; v. 10; Jo. xiv. 19; 1 Jo. ii. 1; He. ix. 24.

"We may say of this 'uttermost,' as Paul speaks of the love of God; its heights, its depths, its lengths, its breadths are immeasurable and incomprehensible."—*Burder.*

Christ as Intercessor. — "I ought to study Christ as an Intercessor. He prayed most for Peter who was to be most tempted. I am on his breastplate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference; He is praying for me."—*R. M. McCheyne.*

25. wherefore, bec. of His unchangeableness. **save,** fr. sin and condemnation. Save in N. T. sense. **uttermost,** sense of *completeness* as contr. with imperfection (of *v.* 11), and improfitableness (of *v.* 18). **come . . him,**[a] draw near (*v.*19), pleading His merits. **liveth,** the one great purpose of the exalted Saviour in relation to His people. **intercession,**[b] ref. to His mediatorship.

To the uttermost.—Christ is able to save to the uttermost extent of—I. Guilt. However far you may have gone, the light of salvation can reach you. II. Rejection. You have rejected Christ a thousand times, and still He cries "Return, Return." III. Despair. Despairing soul! hope yet, for Christ can save you. Application:—(1) Are you brought very low by distress? Christ can save! (2) Are you sorely tempted? Still Christ is able to save! (3) Are you in the uttermost infirmity? He will save you yet. (4) Fear not death, for even then He is "able to save."—*Spurgeon. To the uttermost.*—Christ is able to save to—I. The uttermost ends of the earth; II. The uttermost limits of time; III. The uttermost period of life; IV. The uttermost degree of depravity; V. The uttermost depth of misery; VI. The uttermost measure of perfection.—*W. Jay.*

Our Intercessor.—Æschylus was condemned to death by the Athenians, and about to be led to execution. His brother Amyntas had signalized himself in the service of his country, and, on the day of an illustrious victory obtained by his means, lost his hand. He came into court just as his brother was condemned, and, without saying a word, held up the stump of his arm in the sight of all. The historian says that, "when the judges saw this mark of his sufferings, they remembered what he had done, and, for his sake, pardoned the guilty brother whose life had been forfeited."—*N. T. Anec.* A friend of one of the Imperial Cæsars came to him with sad face and murmuring voice on account of the many troubles that oppressed him, but the Emperor replied, "Do not complain of thy misfortune so long as thou hast Cæsar for thy friend." Though most of us know what it is to suffer pain and grief, and often are overwhelmed by seas of trouble, yet we do not complain so long as we have the great King of kings for our friend. His strong arm holds us in the narrow path of righteousness, and when we are weary His loving heart seeks to draw us to the pillow of His breast.—*Bib. Ill.*

A tested remedy.—It is related that Bishop Kavanagh was one day walking when he met a prominent physician, who offered him a seat in his carriage. The physician was an infidel, and the conversation turned upon religion. "I am surprised," said the doctor, "that such an intelligent man as you should believe such an old fable as that." The Bishop said, "Doctor, suppose years ago some one had recommended to you a prescription for pulmonary consumption, and you had procured the prescription and taken it according to order, and had been cured of that terrible disease, what would you say of the man who would not try your prescription?" "I should say he was a fool." "Twenty-five years ago," said Kavanagh, "I tried the power of God's grace. It made a different man of me. All these years I have preached salvation, and wherever accepted have never known it to fail." What could a doctor say to such a testimony as that? And such testimonies are what men need to turn them from the error of their ways, to the personal experience of the saving power of the Lord Jesus Christ.—*C. W. Bibb.*

He has offered an effectual sacrifice

c Le. xxi. 1, 6, 11. Ex. xxviii. 2, 36—38.
d He. iv. 15; 1 Jo.

26, 27. became us,[c] befitted our need. **harmless,** *R. V.* "guileless." **undefiled,** in deed, word, thought. **separated . . sinners,**[d] in His service as our High Priest He, as the Levitical high priests in their service, is void of all contact w. sinners, removed into God's holy place.—*Alford.* **and . .**

heavens.[a] **daily,**[b] all. to daily offerings. **first . . sins,** the Levitical priest being himself a sinner. **this,** offering sacrifice for the people, having no need to do so for Himself. **once,**[c] a sacrifice of such value needed not to be repeated. **when . . himself,** a Lamb without blemish :—the Lamb of God wh. taketh away the sin of the world.

Christ, as separate from the world.—I. How the persons most remote and opposite, even they that finally conspired His death, were impressed by Christ. The money-changers in the temple; the people generally; those who came to capture Him with Judas; Pilate himself; the centurion at the cross. II. How His disciples were impressed by His manner and spirit. Take, for example, Peter: consider him at the miraculous draught of fishes; at the washing of feet at the Last Supper; his asking John to ask the betrayer's name from Christ. III. The solution of this profound impression of separateness made by Christ on the world—it grew out of His holy life and character—His purity, truth, and love—the dignity of His feeling and wisdom of His conduct.—*Bushnell.*

Separate from sinners.—The remarkable separation, therefore, of Christ from the sinners of mankind, and the impression He awakened in them of that separation, was made, not by scenes, nor by words of assertion, nor by anything designed for that purpose, but it grew out of His life and character. He was manifestly one that stood apart from the world in His profoundest human sympathy with it. This brings me to speak of what is now the great and desolating error of our times. I mean the general conformity of the followers of Christ to the manners and ways, and, consequently, in a great degree, to the spirit of the world. A true Christian, one who is deep enough in the godly life to have his affinities with God, will infallibly become a separated being. The instinct of holiness will draw him apart into a singular, superior, hidden life with God. And this is the true Christian power, besides which there is no other.—*H. Bushnell.*

28. law . . infirmity, bec. they were men. **oath . . law,**[d] oath recorded by David. **consecrated,** perfected.[e]

The intercession of Christ.—When Aaron entered the Most Holy Place, he was bound to carry the names of the tribes of Israel upon his shoulders and upon his breast,—on his shoulders, in token that he bore the burden of their wickedness and their infirmities; upon his breast, in token of his love and care for them as next his heart. Such a High Priest is our Advocate. "We have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." He died to make satisfaction. He lives to make intercession. We are on His shoulders, to have our burdens borne for us. We are near His heart, that He may both die and live for us. . . . It is a glorious thought: we have in heaven One we can think of, know, believe, love, delight in, bone of our bone, flesh of our flesh, One whom no accident can disable, no quarrel can estrange, no death remove: for He ever liveth to make intercession for us.—*R. B. Nichol.*

CHAPTER THE EIGHTH.

1, 2. sum, *Gk.*, principal matter. **set,** etc.,[f] see on He. i. 3. **sanctuary,** holy place, the Holy of holies. **of . . tabernacle,** the heavenly ideal shown to Moses (*v.* 5). **pitched,** usual word for fixing a tent. **and . . man,** superiority of the taber. indicated.

The Divinity of the true Church.—The true Church has—I. A Divine Resident. God is—1. Revealed; 2. Worshipped. II. A Divine Architect. God—1. Formed the plan; 2. Laid the foundation; 3. Prepares the materials; 4. Builds the materials together. III. A Divine Minister. Christ is this great Minister, and He works as—1. Deliverer; 2. Leader; 3. Educator.—*Thomas.*

A royal Mediator.—Sometimes there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent to some neighboring state in character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador? No, he did not divest himself of his regal dignity, but only added to it that of public deputation. So Christ, in becoming man, did not cease to be God; but though He ever was, and still continued to be, King of the whole crea-

ii. 1; 2 Co. v. 21; 1 Jo. iii. 5; He. ix. 14; Lu. i. 35; Mk. i. 24; Re. iii. 7; Jo. viii. 46; Lu. xxiii. 47; Is. liii. 9; 1 Pe. ii. 22; i. 19.

a Ep. iv. 10.

b Ex. xxix. 38; Le. xvi. 6, 15.

c He ix. 12, 28; x. 12; Ro. vi. 10.

"Christianity is a regenerative power upon the world only as it comes into the world in a separated character—as a revelation or sacred importation of holiness."—*Bushnell.*

"Holiness is not what we may do or become in mere self-activity or self-culture, but it is the sense of a separated quality in one who lives on a footing of intimacy and oneness with God."—*Bushnell.*

the Son a Priest for ever

d Ps. cx. 4.

e He. ii. 10; v. 9.

"He is in the midst of the throne. He is to all what the sun is to the planets—the centre round which they all revolve, and from which they all derive their life, strength, beauty, radiance, joy."—*Homilist.*

Christ a minister of the true sanctuary

f He. i. 3; x. 12; Ac. vii. 55, 56; He. iv. 14; Ep. i. 20; Col. iii. 1.

"There ought to be such an atmosphere in every Christian Ch., that a man going there and sitting two hours should take the contagion of heaven, and carry home a fire to kindle the

altar whence he came."—*Beecher.*

His sacrifice

a Le. xvi. 11, 15, 16; xxiii. 37.
b He. x. 5—7, 11, 12; Ep. v. 2.
c He. vii. 14; Nu. xvi. 40.
d He. x. 1; Col. ii. 17.
e Ex. xxv. 40; xxvi. 30.

"This teaches that there are celestial ways of doing earthly things, and that human success consists in getting into the secrecies of God's mind and working in the direction of His method."—*Phillips Brooks.*

"The man who is to influence others must first himself see heavenly things upon the mount."—*Phillips Brooks.*

the Mediator of the New Covenant

f He. x. 8, 9.
g Ro. viii. 3.

h "(1) The law required exact obedience, and gave no spiritual assistance for that duty. (2) It denounced death for the guilt of sin, and yet was unable to remove that guilt. (3) Its ordinances belonged only to a particular people. (4) Its blessings and promises were chiefly of a temporal nature."—*Whitby.*

the New Covenant replaces the Old

i Je. xxxi. 32—34.
j Ju. ii. 20, 21; 2 K. xvii. 15—18; Je. xv. 1; Ho. i. 9.

k "In fact there

tion, acted as the voluntary Servant and Messenger of the Father.—*Illus. of Truth.*

3—5. every, etc.,[a] see on He. v. 1. **wherefore . . offer,**[b] to discharge the duties of a priest. **he . . earth,** he would be but like other priests, a mere man. **he . . priest,**[c] not being of the priestly tribe. **priests . . law,** whose duties none but the legally constituted could undertake. "The writer could not possibly have used these *present tenses* if the Epistle had been written after the Fall of Jerusalem." **example,** delineation, sketch, preparatory and faint outline. **shadow,**[d] and shadow only. **admonished,** commanded. **mount,**[e] Sinai.

The patterns after which we are to regulate our life and our condition.—These have been—I. Shown to us by God. II. Described in the Holy Scriptures. We must follow with our gaze the dear Saviour in His course of suffering clear up into heaven.

Christ our pattern.—"All kinds of men have found their ideals in Jesus. Entering into Him, the timid soul has seen a vision of itself all clothed in bravery, and known in an instant that to be brave and not to be cowardly was its proper life. The missionary toiling in the savage island, and thinking his whole life a failure, has gone apart some night into his hut and climbed up into Christ, and seen with perfect sureness, though with most complete amazement, that God counted his life a great success, and so has gone out once more singing to his glorious work. Martyrs on the night before their agony; reformers hesitating at their tasks; scholars wondering whether the long self-denial would be worth their while; fathers and mothers, teachers and preachers whose work had grown monotonous and wearisome, all of these going to Christ have found themselves in Him, have seen the nobleness and privilege of their hard lives, and have come out from their communion with Him to live their lives as they had seen those lives in Him, glorious with the perpetual sense of the privilege of duty, and worthy of the best and most faithful work which they could give. This, then, is the great truth of Christ."—*Phillips Brooks.*

6, 7. he . . ministry,[f] than that of earthly priests. **mediator,** "one who becomes a goer betw. two persons, assuring to ea. the consent of the other to some point agreed on in common."—*Alford.* **faultless,**[g] blameless.[h]

The aim of the writer of the Epistle was to show the Hebrews that the privileges of Judaism to which they were looking back with such longing eyes were but transitory outlines and quivering shadows of the more blessed and more eternal privileges which they enjoyed as Christians. Judaism was but a shadow of which Christianity was the substance; Judaism was but a copy of which Christianity was the permanent Idea and heavenly Archetype; it was but a scaffolding within which the genuine Temple had been built; it was but a chrysalis from which the inward winged life had departed. —*Camb. B.*

The Mediator of the New Covenant.—Mr. Lyford, a Puritan divine, a few days previous to his dissolution, being desired by his friends to give them some account of his hopes and comforts, replied, "I will let you know how it is with me, and on what ground I stand. Here is the grave, the wrath of God, and devouring flames, the great punishment of sin, on the one hand; and here am I, a poor sinful creature, on the other; but this is my comfort, the covenant of grace, established upon so many sure promises, hath satisfied all. The act of oblivion passed in heaven is, 'I will forgive their iniquities, and their sins will I remember no more, saith the Lord.' This is the blessed privilege of all within the covenant, of whom I am one. For I find the Spirit, which is promised, bestowed upon me, in the blessed effects of it upon my soul, as the pledge of God's eternal love. By this I know my interest in Christ, who is the foundation of the covenant; and therefore, my sins being laid on Him, shall never be charged on me."

8, 9. finding . . them, the priests, sacrifices, ordinances, of the Old Coven. **saith,**[i] by the prophet. **Israel . . Judah,** at the time of the prophecy Israel did not exist as a *separate* kingdom. The writer mentions them to include the whole Jewish race. **because . . Lord,**[j] a condensed summary of the apostasy of the Jewish people.[k]

The New Covenant.—I. In what respect it is called new—with reference to the Jewish dispensation: 1. It was planned before the world began; 2. It

was, in part, manifested before the Christian era; 3. But it is new, as having only been fully revealed after the coming of Christ: (1) It was fully established by His death; (2) It was still farther confirmed by His resurrection and ascension. II. The New Covenant viewed in contrast with the Old: 1. The Old is the ministration of death and condemnation; 2. The New is a ministration of righteousness and of the Spirit. III. The nature of the New Covenant: 1. Its nature. It discovers to us God as a reconciled Father—shows us a Mediator who administers the Covenant—points out the Holy Ghost as the means of this administration—declares a way of salvation—and displays the glory of Divine grace. 2. The blessings it secures. It is universal in the proposal of these blessings—it contains promises exactly suited to all our wants—it secures us an entrance into the kingdom of Christ—it gives us great security. IV. Our duty with reference to this gracious dispensation—earnestly to seek, and gratefully accept, the offered salvation.—*E. Bickersteth.*

Rejected because imperfect.—A beautiful block of marble was brought, some years ago, all the way from Paros, for the great sculptor Canova, to fashion into the statue of the great Napoleon. It was very pure and beautiful, and Canova was proud of having such a splendid block of marble to work upon. But just when he was about to commence working upon it, his eye discovered a tiny red line running down one of its sides. It was a very little one, and many people would have thought nothing about it; but Canova said, "I cannot work upon this. It has a flaw. It is not perfectly pure and white. I will not lay my chisel upon it." And he did not.

10, 11. make, establish to the house, etc. **laws . . mind,**[a] inward parts; *i.e.*, their religion should be spiritual, not ceremonial. **hearts,**[b] affections, conscience. **I . . God,** instead of gods many. **people,**[c] a believing, obedient people. **they . . teach,** shall not have to teach. **neighbour,** *Gk.* (fellow) citizen. **all . . greatest,**[d] "the Holy Spirit, wh. is given to all that ask, reveals the things of Christ to ea., acc. to the measure of his spiritual attainment and strength of faith."—*Alford.*

The Gospel.—In the new and more glorious ministry, which began to run with the ascension of the Lord, and the mission of the Holy Spirit on the day of Pentecost, two processes logically distinguishable, if not actually separated in time and place, seem to be recognized; they refer—I. To the intellect—the Gospel addresses itself to the understanding. This is the first process. The law led children in the right way, without giving a reason. The Gospel differs here, and those who oppose it must swaddle intellect to child-like dimensions. II. To the affections—the Gospel captivates the heart. Without this process, the first would not be a blessing. The union of the two is precious; for he who knows God's law, loves it, and he who loves it, knows it.—*Arnot.*

Forgiving mercy.—Many years ago in Russia a regiment of troops mutinied. They were at some distance from the capital, and were so furious that they murdered their officers, and resolved never to submit to discipline; but the emperor, who was an exceedingly wise and sagacious man, no sooner heard of it than, all alone and unattended, he went into the barracks where the men were drawn up, and addressing them sternly, he said to them, "Soldiers! you have committed such offences against the law that every one of you deserves to be put to death. There is no hope of any mercy for one of you unless you lay down your arms immediately, and surrender at discretion to me, your emperor." They did so, there and then. The emperor said at once, "Men, I pardon you; you will be the bravest troops I ever had." And so they were. Now, this is just what God does with the sinner.—*W. R. Bradlaugh.*

12, 13. will . . more,[e] "as I did under the former covenant. by appointing annual atonements for them."—*Macknight.*" **made . . old,** obsolete; abrogated. **decayeth,** is being made old. **and . . old,** getting into old age.

Divine forgiveness.—

"Kind hearts are here, yet would the tenderest one
Have limits to its mercy, God has none;
But man's forgiveness may be true and sweet,
But yet he stoops to give it! more complete
Is love that lays forgiveness at thy feet

is no period of the hist. of Israel bef. the captivity in wh. more or less idolatry was not united with the worship of Jehovah, except the time of David and the first yrs. of Sol., during wh. the influence of Sam. still continued to be felt."—*Delitzsch.*

"Every noble work is at first impossible."—*Carlyle.*

all shall know the Lord

a Ez. xxxvi. 26—29; Ho. ii. 23; Zec. viii. 8.
b 2 Co. iii. 3.
c 1 Pe. ii. 9, 10; 2 Co. vi. 16—18.
d Ez. xxxiv. 27; Is. liv. 13; xi. 9; Jo. xvii. 3; 1 Jo. ii. 20, 27.

"And this one thing which we need, we need beyond everything else: it is the love of the truth. You cannot stamp it on the pages of a pamphlet any more than you can tie the wind to the tree tops. But he who searches for it actively, reverently, humbly, and because his soul loveth it, will, somewhere, sometime, find it; not all at once, nor in the way he expected, but little by little, and in the way of surprise. As he finds it, so shall he find delight. It will be sweet to his soul. Peace, too, shall come with it—the peace which passeth understanding—the peace that makes man a marvel unto himself."—*W. H. H. Murray.*

sins forgiven and forgotten

e Is. xliii. 25; xliv. 21, 22; Je. l. 20; Mi. vii. 19,

20; Ro. xi. 27; 1 Jo. i. 9; Col. ii. 13; Jo. v. 24.

And pleads with thee to raise it; only heaven
Means crowned, not vanquished, when it says 'Forgiven.'"
—*A. A. Proctor.*

CHAPTER THE NINTH.

the worldly sanctuary

a Ex. xxv. 8; xxix. 43; Nu. x. 21.

b Ex. xxv. 31; Re. i. 20.

"The avenue of spirit thrown open to the worshipper, he no more requires to climb slowly up to the presence-chamber of the king by the circuitous route of sense."—*Caird.*

"The glory of our Christian ritual lies in its very simplicity."—*Caird.*

1, 2. The New is better than the Old, not only in respect of the priesthood and the taber., but also in regard to form and worship. **ordinances,** befitting regulations. **of . . service,** worship. **and . . sanctuary,**[a] *R. V.* "a sanctuary of this world," in contrast to the heavenly. **wherein . . shew-bread,**[b] see notes on O. T. **sanctuary,** the holy place.

True worship must be spiritual.—The simplicity of the Christian rites serves as a safeguard against those obvious dangers which are incident to all ritual worship. The chief of these is the tendency in the unspiritual mind to stop short at the symbol—in other words, to transfer to the visible sign feelings appropriate only to the things signified, or to rest content with the performance of outward ceremonial acts, apart from the exercise of those devout feelings which lend to such acts any real value. A religion in which ritual holds a prominent place is notoriously liable to degenerate into formalism. Let it ever be remembered that that form is the best which least diverts attention to itself, and best helps the soul to hold fellowship with God. Moreover, the danger thus incident to an elaborate ceremonial, of substituting ritual for religion, is increased by the too common tendency to mistake æsthetic emotion for religious feeling. The heart that never felt one throb of love to Christ may thrill with an ecstasy of sentimental tenderness, whilst soft voices, now blending, now dividing, in combined or responsive strains, celebrate the glories of redeeming love. It is easy to admire the sheen of the sapphire throne, while we leave its glorious Occupant unreverenced and unrecognized.—*J. Caird.*

the Holiest of all

c Ex. xxvi., xxxvii., xl.; Le. xvi.; Nu. xvii.; De. x.; 1 K. viii. 9.

"To the Hebrew in ancient times Christ was a Being of whose person and character and work he had but the most vague and undefined conceptions; to the Christian worshipper He is the best beloved of friends, whose beautiful life stands forth before the mind with all the distinctness of history."—*Caird.*

3—5. and after, etc.,[c] see notes on O. T. **particularly,** in detail, one by one.

The two veils.—Only one veil is mentioned in the Scriptural account of the tabernacle and the temple of Solomon; and this was the one between the holy place and the Holy of holies. There was indeed a hanging for the door of the tabernacle, but this is nowhere called a veil. The case was, however, different in the temple which stood when the Apostle wrote; for it had two veils between the holy place and the Holy of holies. That is, there was an outer, or first veil, facing the holy place, and an inner, or second veil, facing the sanctuary; and between them there was the space of a cubit. In the temple of Solomon there was a wall a cubit thick, between the holy place and the Holy of holies; and the veil was that of the entrance in this wall. But in the second temple there was no wall, but these two large veils, a cubit apart, in its place. The reason of this difference was, that although the builders of the second temple knew of the wall in the previous temple, they could not tell whether its thickness, of one cubit, was to be measured as belonging to the forty cubits of the holy place, or to the twenty cubits of the sanctuary; and, from this perplexity, they abstained from building any wall, but gave the full measure of forty and twenty cubits to the holy place and sanctuary respectively, and by the two curtains which they hung up, separated a space equal to the thickness of the ancient wall. This, in brief, is the account which Maimonides gives of this affair; and with him agree other Jewish writers, who often refer to this difficulty, and to what they regard as the ingenious device by which it was obviated.—*Kitto.*

offerings for priest and people

d Le. xvi. 2, 11, 15, 34.

e Nu. xv. 27—31.

"If every Christian is under obligation to serve God publicly in

6, 7. ordained, arranged. **always,** continually; day by day. **accomplishing . . God,** care of lamps, incense, shew-bread. **second,**[d] Holy of holies. **errors,**[e] sins of ignorance.

The sacrifice for the people made by the high priest.—I. The sacrifice itself—"not without blood." II. The time of its offering—once every year. III. The persons for whom it was offered—himself, the high priest—the people. IV. The purpose of its offering—to atone for error. V. The manner of the offering—it was offered by the high priest alone—in the holiest place only.—*H. Daventry.*

The high priest in the Holy of holies.—It was death for any one else, priest

or layman, to enter the sanctuary. So carefully was this observed and provided for, that to prevent its being necessary for any one to enter to bring out the body of the high priest in case he should die there, before the Lord, on the great day of expiation,—a cord was fastened to his foot, the end of which was left beyond the veil, that he might be drawn out by it; if such a circumstance occurred. It should be observed that the Jews were always in dread lest the high priest should perish in performing the services of that great day.—*Kitto.*

8—10. signifying, the Holy Ghost signifying this,—namely, that the way, etc. **way . . all,** the way into the true holy places in heaven. **while . . standing,**[a] *i.e.*, the first taber. of *v.* 6, *i.e.*, the holy place. **figure,**[b] *Gk.*, parable. **for . . present,** *R. V.* "wh. is a parable for the time now present; acc. to wh. are offered both g. and s. th. cannot." **him . . perfect,**[c] *i.e.*, the people, who offered through the priests. **stood,** consisted. **only . . ordinances,**[d] outward observances, wh. of themselves did not affect the inner man. **until . . reformation,** until the season of rectification.[e]

Homiletical hints.—We need no longer seek the way to the heavenly sanctuary as if it were unknown, and may not complain as if it were closed to us; rather we can and should walk on the way which has been opened to us. Consider the means supplied by Divine worship for our spiritual well-being with regard to—I. Their nature; II. Their value; III. Their use.—*C. B. Moll.*

The uses of the law.—The law is, indeed, a looking-glass, able to represent the filthiness of the person; but the law gives not eyes to see that filthiness. Bring a looking-glass and set it before a blind man—he sees no more spots in his face than if he had none at all. Though the glass be a good glass, still the glass cannot give eyes; yet, if he had eyes, he would in the glass behold his blemishes. The Apostle James compares the law to a looking-glass; and a faculty to represent is all the law possesseth. But it doth not impart a faculty to see what it represents. It is Christ alone who opens the eyes of men to behold their own vileness and guilt. He opens the eyes, and then, in the law, a man sees what he is.—*Ill. of Truth.*

11, 12. of . . come, *i.e.*, of things wh. were yet to come while the figure (*v.* 9) lasted. **by . . tabernacle,**[f] acc. to the Fathers, this = "Christ's human nature;" others,[g] "Christ's holy life;" others,[h] "the Church on earth;" others,[i] "the whole world;" others,[j] "the lower region of the heavens;" others, "the especial abode of the invisible and unapproachable God."[k] **not . . building,** not of human contrivance or work. **once,**[l] once for all. **having . . us,**[m] by wh. entering He obtained, etc.

The superiority of Christ's priesthood.—The object of right worship has ever been the same, but its mode has undergone two great changes: 1. From no sacrifice to many sacrifices. 2. From many sacrifices to one—from the many mediations of Moses to the one mediation of Christ. I. Christ introduced higher things. 1. A higher system of teaching. More spiritual, clear, and diffusive. 2. A higher form of worship. More simple, personal, attractive, and free. 3. A higher state of union. Marked by broader views, higher aims, more expansive benevolence. II. Christ officiates in a higher sanctuary. 1. Heaven is a more extensive sanctuary. "Greater." "For all kindreds," etc. 2. A more Divine sanctuary. "Not made with hands." III. Christ presented a higher sacrifice. His own life—the most precious of all. IV. Christ accomplished a higher work. "Redemption" of forfeited rights and paralyzed powers; redemption from guilt and spiritual influence of sin; impartation of pardon and purity to the condemned and corrupt; and all this eternal.—*Homilist.*

Redemption.—Once when I was revisiting my native village, I was going to a neighboring town to preach, and saw a young man coming from a house with a wagon, in which was seated an old woman. I felt interested in them, and asked my companion who they were. I was told to look at the adjoining meadow and pasture, and at the great barns that were on the farm, as well as a good house. "Well," said my companion, "that young man's father drank that all up, and left his wife in the poorhouse. The young man went away and worked until he had got money enough to redeem that farm, and now it is his own, and he is taking his mother to church." That is an illustration of redemption. In the first Adam we have lost all, but the second Adam has redeemed everything by His death.—*D. L. Moody.*

His temple much more must preachers be always at hand when the public worship of God is celebrated."—*Starcke.*

the offerer not perfected

a Jo. xiv. 6; He. x. 19, 20; Ma. xxvii. 51.

b He. x. 1—4, 11; vii. 18, 19.

c Ps. li. 16, 17.

d Jo. iv. 23; Ep. ii. 15; Col. ii. 16, 17.

e "*i.e.*, when all these things would be better arranged, the substance put where the shadow was before, the sufficient grace where the insufficient type."—*Alford.*

"They could not bring him to spiritual manhood."—*Wordsworth.*

the heavenly sanctuary

f He. viii. 1, 2.

g Ebrard.

h Æcolampadius.

i Justiniani.

j Bleek, De Wette, Stier.

k Alford.

l He. x. 10; Re. v. 6.

m Ep. i. 7; 1 Pe. i. 18, 19; Re. v. 9.

"About the tenth century the cross became the only symbol of the Christian faith, to the exclusion of the fish, a previous emblem."—*Foster's Ency.*

13, 14. sanctifieth . . flesh,[a] outward effect of sacrifices was to make ceremonially pure. (Doubtless, the devout Israelite, who offered spiritually, was the subject of Divine grace.) **eternal Spirit,** the consent of His Divine personality.—*Alford.* **offered himself,** the animals had no will to concur with the act of sacrifice. **purge . . conscience,**[b] through faith in His blood. **from . . works,** works without holy moral purpose, and tending to eternal death. **to . . God?** [c] in newness of life.

Influence of the atonement on the believer's conscience.—Introduction:—How does the blood of Christ purify and relieve the conscience? (1) Is it by destroying the conscience? (2) Is it by forgetting sins? (3) Is it by becoming conscious of ill-desert? No! The blood of Christ relieves the Christian's conscience—I. By preparing the way for his repentance, and ultimate deliverance from all sin; II. By counteracting the evils of sin; III. By eventually bringing more glory to God, and more happiness to the universe, than would have resulted from the punishment, or even the prevention, of sin.—*G. C. Beckwith.*

Emblem of a troubled conscience.—There is a species of poplar whose leaves are often rustled by a breeze too faint to stir the foliage of other trees. Noticing the fact one day, when there was scarce a breath of air, Gotthold thought with himself, "This tree is the emblem of a man with a wounded and uneasy conscience, which takes alarm at the most trifling cause, and agitates him to such a pitch, that he knows not whither to fly."

the conscience purified

a Nu. xix. 17—19. *b* 1 Jo. i. 7; 1 Pe. iii. 18; Tit. ii. 14; 1 Pe. i. 18, 19; He. x. 22; Ep. ii. 1. *c* Ro. vi. 13.

"Do you and I sufficiently remember how much of evil we are spreading when we are out of communion with God? Somebody or other will follow our example, and thus we may be doing great mischief even when we are doing nothing."—*Spurgeon.*

15—17. for . . cause, etc.,[d] "this pre-eminent spiritual virtue of His redeeming blood constitutes His fitness to be Mediator of the New Coven., the main blessing of wh., forgiveness, extends even back over the insufficient former one, and ensures the inheritance to the called."—*Alford.* **where . . testator,** etc., for until he dies, his will (or testament) is a dead letter; his death gives it force.

Christ, a Testator.—Like a testator—I. Christ made His will—executed the covenant of eternal redemption; II. He provided for the necessities of His friends; III. He made His will, knowing His hour was coming; IV. He recorded in His will the persons to whom He bequeathed the blessings of the covenant; V. He disannulled the old will, the Old Covenant, by establishing the New; VI. He had His will attested by credible witnesses (John v. 32, 36, 37; Acts x. 39); VII. He ratified it with a seal—His own blood; VIII. He committed it to proper executors—His Father and the Spirit; IX. He has made it unalterable; X. He commanded that it should be made known after His death.—*W. Nicholson.*

the Testament and the Testator

d Ro. iii. 25; 1 Tim. ii. 5.

"They that are written in the eternal leaves of heaven shall never be wrapped in the cloudy sheets of darkness." — *T. Adams.*

"All God's mercies shine like stars, but the coming of His own Son to bleed and die for rebel men is as the sun in the heavens of Divine grace, outshining and illuminating all." —*Spurgeon.*

A wonderful deliverance.—Mr. John Avery, a pious minister, having been driven from his native country by the persecution of Archbishop Laud, fled to New England. Upon his arrival, he settled for a short time at Newbury; but, receiving an invitation to Marblehead, he determined upon a removal to that place. Having embarked in a small vessel, together with Mr. Anthony Thacker, another worthy minister, there arose a tremendous storm, by which the vessel struck against a rock, and was dashed to pieces. The whole company, consisting of twenty-three persons, got upon the rock, but were successively washed off and drowned, except Mr. Thacker and his wife. Mr. Thacker and Mr. Avery held each other by the hand a long time, resolving to die together, till, by a tremendous wave, the latter was washed away, and drowned. The moment before this happened, he lifted up his eyes to heaven, saying, "We know not what the pleasure of God may be. I fear we have been too unmindful of former deliverances. Lord, I cannot challenge a promise of the preservation of my life; but Thou hast promised to deliver us from sin and condemnation, and to bring us safe to heaven, through the all-sufficient satisfaction of Jesus Christ. This, therefore, I do challenge of Thee." He had no sooner uttered these words, than he was swept into the mighty deep, and no more seen. Mr. Thacker and his wife were also washed off the rock; but, after being tossed in the waves for some time, the former was cast on shore, where he found his wife a sharer in the deliverance.

"The precious blood when it touches the conscience removes all sense of guilt, and when it touches the heart it kills the ruling power of sin. The more fully the power of the blood is felt, the more does it kill the power of sin within the soul." —*Spurgeon.*

18—20. dedicated, inaugurated. **blood,** the death of the victim made the will of God, dependent on the offering, effective. Death gave force to the will. **precept . . law,** this was the testament. **he took,** etc., see notes on O. T.[e] **blood . . testament,**[f] *R. V.* "blood of the covenant." **which . . you,** and being shed according to the prescribed rule the blessings of the covenant are yours.

the blood of the Testament

e Ex. xxiv. 6—8. *f* Ma. xxvi. 28.

The blood of the Testament.—I. The blood of the covenant. This blood shows—1. How exclusively salvation originates with the Trinity; 2. The solemn interest taken in us, since the covenant is by blood; 3. The securities of Christ's people. II. The sense in which the word "testament" is here actually used. It signifies a will. III. The fact that this blood is the blood of sanctification, for God intends to make us holy. IV. In what manner this blood is the blood of separation and dedication, binding us to remember that we are not our own, but God's.—*J. Walker.*

Gratitude due to Christ.—M. Manlius deserved exceedingly well of the Roman state, having valiantly defended their Capitol; but afterwards, falling into disfavor with the people, he was condemned to death. However, the people would not be so unthankful as to suffer him to be executed in any place from whence the Capitol might be beheld; for the prospect thereof prompted them with fresh remembrance of his former merits. At last they found a low place in the Peteline grove, by the river gate, where no pinnacle of the Capitol could be perceived, and there he was put to death. We may wonder how men can find in their hearts to sin against God. They can only do so by putting themselves into a position of forgetfulness of God's mercy towards them, and more especially His mercy shown in Christ's atonement. —*Illus. of Truth.*

"I dare assert, without fear of successful contradiction, that the inspired writers attribute all the blessings of salvation to the precious blood of Jesus Christ."—*Dr. R. Newton.*

"We cannot, by all our sufferings, any more than by our services, merit heaven as a debt; but by our patience under our sufferings, we are qualified for the joy that is promised to patient sufferers in the cause of God."—*Henry.*

21—23. moreover, after. when the taber. and its vessels were constructed. **he . . ministry,** although this was not enjoined by law: yet it was natural, since the altar was to be touched with the blood.[a] **almost,** *R. V.* "and acc. to the law, I may almost say, all things are changed w. blood." **blood . . remission,**[b] water and fire did not suffice: blood demanded when forgiveness was needed. **necessary,** to meet the requirements of the law. **patterns,** better, "copies." **with these,** *i.e.*, these sacrifices. **but . . these,** we must rest in the plain and literal sense: that *the heaven itself needed, and obtained, purification* by the atoning blood of Christ.—*Alford.* (Cp. Job xv. 15.)

no remission without shedding of blood

The necessity of atonement.—I. There are great moral reasons which require that sin should be punished. 1. God's holiness and justice form the first moral reason. I would say it is His most perfect perception of right and wrong: it is His most perfect approbation of right; it is His most perfect abhorrence of wrong. 2. It is necessary, as the means of leading intelligent beings to reverence and honor God as a Being essentially holy and righteous. We contend that even the benevolence of God demands that sin should not be permitted to pass unpunished. II. These moral reasons which require the punishment of sin, render the atonement necessary in order to its forgiveness. No substantial reason can be given why a Being infinitely benevolent as well as just, who has been pleased to ordain the redemption of guilty men, should not, when the ends of justice are satisfied, remit their doom. And these ends are most fully secured in the atonement.—*John De Witt.*

Propitiation by sacrifice.—It has often been remarked that the idea of propitiation by sacrifice is to be found in connection with all the sacrifices of heathen nations.—*Bib. Treas.* Even in this nineteenth century, it is said that there is a custom, carefully kept secret by Mussulmans, which shows they believe that "without shedding of blood is no remission of sin." In time of great trouble and sorrow, when dreading the death of a favorite child, it is their custom to secretly kill a lamb and sacrifice it, crying, "Allah, take the life of this lamb for the life of my child." The flesh of the lamb is then carefully removed, and given to religious beggars, while the skeleton is buried without breaking a bone.—*C. W. Bibb. The blood.*—The collector of railway tickets did not look to the character or education of the holder of the ticket, but to the ticket itself. In like manner the blood was a token which typically indicated the way they were to be saved.—*D. L. Moody. The doctrine of blood.*—Some people said they did not understand the doctrine of blood. It was very offensive to the natural man. He knew a man to say that whenever he heard a minister speak of the blood in his sermon, he took up his hat and quietly walked out. But just as the bitterest medicine cured, so the doctrine of blood found that man and he was saved.—*Ibid. Without shedding of blood there is no remission.*—An aged Jew said: "I have fasted for seven and twenty hours, praying with all possible earnestness, and trembling too, and after all I feel that my sins have not been atoned for. No: without shedding of blood there is no remission.—*The heavenly life transparent.*—A celebrated Roman once came before his fellow-citizens for

"If thy guilt of sin goes off, and convictions go off, in any way but by the blood and righteousness of Christ, thy guilt goes off, not right, but wrong, and thy latter end will be a very bitter end."—*Bunyan.*

"Other gifts are only as 'mites' from the Divine treasury; but redemption opens, I had almost said exhausts, all the 'stores' of indulgence and grace."—*Hervey.*

"He who thinks to save anything

[a] Le. xvi. 10—14.

[b] Le. xvii. 11; Re. vii. 14, 15.

their votes, saying that he wished there was a window in his breast, so that they might see the purity of his motive and the goodness of his heart. An old Puritan minister, on recording this incident, adds, "Poor creature, were he to have had such a window, he would at once have prayed God to give him a shutter to hide his nature from his fellow-men."—*W. Birch.*

by his religion, besides his soul, will be a loser in the end."—*Bp. Barlow.*

24. Christ . . hands, such as the Jewish h. priest entered. **but,** being *the* Gt. H. Priest for our fallen race. **into . . itself,** the real Holy of holies. **to . . God,** of God Himself. **for us,** as our Mediator, in our behalf.[a]

Christ in the presence of God

[a] 1 Jo. ii. 1; Ro. viii. 34; He. vii. 25.

Heaven a place.—These words teach us—I. That heaven is a place. Where it is, we know not. II. That it is a place where God dwells in a special sense: There is—1. More striking manifestation of His presence there; 2. More clear perception of it. III. That it is a place into which Christ has actually entered. He entered it—1. As a return home; 2. By His own merits and power. IV. That it is a place entered by Christ on our behalf. He is gone there as—1. Our Representative; 2. Our Superintendent; 3. Our Forerunner; 4. Our Attraction.—*Thomas.*

"There is in the human breast an inextinguishable longing for present sympathy. As the heart feels the burden of the passing hour, so does it for every hour want its portion of sympathy and love. Thus the presence in heaven of Christ is a truth most fruitful in ministries of comfort to those who walk upon the earth."—*C. W. Furse.*

The mediation of Christ.—Christ doth not only mediate by way of entreaty, going betwixt both, and persuading and begging peace, but He mediates in the capacity of a surety, by putting Himself under an obligation to satisfy our debts. Oh, how compassionately did Christ's heart work toward us! Our Mediator, like Jonah, His type, seeing the stormy sea of God's wrath working tempestuously, and ready to swallow us up, cast in Himself to appease the storm. I remember how much that noble act of Curtius is celebrated in the Roman history, who being informed by the oracle that the great breach made by the earthquake could not be closed except something of worth were cast into it, heated with love to the commonwealth, he went and cast in himself. This was looked upon as a bold and brave adventure; but what was it to Christ's offering?—*Illus. of Truth.*

25, 26. nor yet,[b] was it necessary. **often,**[c] needful when the value of the sacrifice was limited. **for . . world,** it is therefore assumed that Christ suffered for sins committed fr. begin. of world.—*Bengel.* **put . . sin,**[d] *sin* in the singular, all sins summed up in one.

the Great Sacrifice once offered

[b] Ex. xxx. 10; Le. xvi. 2 18, 29, 30.

[c] 1 Pe. iii. 18; He. x. 10; Tit. ii. 14.

[d] Ro. v. 19; vi. 14; 1 Co. xv. 56, 57.

The putting away of sin.—I. It is a very hard thing to put away sin. 1. All the Jewish sacrifices could not do it; 2. Repentance itself cannot do it; 3. No form of suffering in this world can do it; 4. Nor any form of self-denial; 5. Nor holy living; 6. Nor death; 7. Nor hell. II. Christ has put away the sin of all His people. III. How sin was put away. 1. The text tells us that our Lord put it away by a sacrifice. Substitution is the very pith and marrow of the revelation of God; 2. Notice that the text tells us what His sacrifice was, it was Himself. Sin was not put away by the offering of His living works, nor by the incense of His prayer, nor by the oblation of His tears, nor even by the presentation of His pains before God, but by the sacrifice of Himself.—*Spurgeon.*

"Can you not trust Him? I have felt like John Hyatt who, when dying, said he could not only trust Christ with one soul, but he could trust Him with a million souls if he had them."—*Spurgeon.*

Sin annulled.—When Pompey was killed, Julius Cæsar obtained possession of a large casket, which contained a vast amount of correspondence which had been carried on with Pompey. There is no doubt, whatever, that in that casket there were many letters from certain of Cæsar's followers making overtures to Pompey, and had Cæsar read those letters it is probable that he would have been so angry with many of his friends that he would have put them to death for playing him false. Fearing this, he magnanimously took the casket and destroyed it without reading a single line. What a splendid way of putting away and annihilating all their offences against him! Why, he did not even know them, he could not be angry, for he did not know that they had offended. He consumed all their offences and destroyed their iniquities, so that he could treat them all as if they were innocent and faithful. The Lord Jesus Christ has made just such an end of your sins and mine.—*Spurgeon.*

death and the judgment

27, 28. once . . die,[e] that men shall die but *once*: the more thoughtful and earnest should be the preparation. **but . . judgment,**[f] it is what follows death that makes it so serious a matter. **Christ,**[g] as man the second Adam, uniting all men in Himself. **he . . sin,**[h] the first time he came "with sin," not *in* him but *on* him; the second time he shall appear without,—separate from,—sin.—*Alford.* **salvation,**[i] "it is remarkable that the Sacred Writers—unlike the Mediæval painters and moralists—almost invariably avoid the more terrible aspects of the Second Advent."

[e] Ec. iii. 1, 2; Ge. iii. 19.
[f] Ec. xii. 14; Ac. xvii. 31; 2 Co. v. 10; Re. xx. 12, 13; Lu. xii. 5.
[g] Ro. vi. 10; Ma. xxvi. 28; 1 Pe. ii. 24; 1 Jo. iii. 5.
[h] Jo. xiv. 3; Ac. i. 11; 1 Co. i. 7, 8; Ph. iii. 20, 21; 1 Th. iv. 16, 17; Ti. ii. 13; 2 Pe. iii. 12.
[i] Is. xxv. 9.

It is appointed to men once to die.—Here we see an appointment, a decree, a sentence: wherein four circunstances are to be observed. 1. By whom this appointment is made, namely, by God Almighty, in whom there is not a shadow of turning. Therefore, as sure as God is in heaven, this appointment shall stand. 2. What it is that is appointed—once to die. 3. Why was this appointment made? Because of sin. Sin will kill both soul and body; therefore let us all be afraid to sin. 4. The persons to whom this appointment is made, to men—to all men. There is no man living but shall see death: it is appointed to kings to die, to dukes, earls, lords, knights, gentlemen, merchants, clothiers, husbandmen, to high and low, rich and poor, learned and unlearned.—*W. Jones.*

"Prepare to die whilst you are in health. It is an ill time to calk the ship when at sea, tumbling up and down in a storm: this should have been looked to when she was in port. And as bad is it to begin and trim a soul for heaven when tossing on a sick bed. Things that are done in a hurry are seldom done well. Those poor creatures, I fear, go in an ill dress into another world who begin to provide for it when they are dying, . . . but alas, they must go, though they have not time to put on proper clothes."—*W. Gurnall.*

Judgment-day forgotten.—Is it not foolish to be living in this world without a thought of what you will do at last? A man goes into an inn, and as soon as he sits down he begins to order his wine, his dinner, his bed; there is no delicacy in season which he forgets to bespeak. He stops at the inn for some time. By and by the bill is forthcoming, and it takes him by surprise. "I never thought of that—I never thought of that!" "Why," says the landlord, "here is a man who is either a born fool or else a knave. What! never thought of the reckoning—never thought of settling with me!" After this fashion too many live. They eat, and drink, and sin, but they forget the inevitable hereafter, when for all the deeds done in the body the Lord will bring us into judgment.—*Spurgeon.*

We may sum up some of the contrasts of this ninth chapter as follows: The descendants of Aaron were but priests; Christ, like Melchisedec, was both Priest and King. They were for a time; He is a Priest forever. They were but links in a long succession, inheriting from forefathers, transmitting to dependents; He stands alone, without lineage, without successor. They were established by a transitory ordinance, He by an eternal oath. They were sinful, He is sinless. They weak, He all-powerful. Their sacrifices were ineffectual, His was perfect. Their sacrifices were offered daily, His once for all. Theirs did but cleanse from ceremonial defilement, His purged the conscience. Their tabernacle was but a copy, and their service a shadow; His tabernacle was the Archetype, and His service the substance. They died and passed away; He sits to intercede for us forever at God's right hand. Their Covenant is doomed to abrogation; His, founded on better promises, is to endure unto the End. Their High Priest could but enter once, and that with awful precautions, with the blood of bulls and goats, into a material shrine; He, entering with the blood of His one perfect sacrifice into the Heaven of Heavens, has thrown open to all the right of continual and fearless access to God.—*Camb. B.*

CHAPTER THE TENTH.

the law a shadow of things to come

1, 2. shadow, outline. As a sketch to be filled in with future painting. **image,**[a] the archetype. **of . . come,**[b] sure to us in Christ, but still future. **perfect,** meet for the heavenly inheritance. **purged,** cleansed. **no . . sins,** uneasiness of conscience on acc. of sin.

The impotency and imperfection of the Levitical sacrifices.—The impotency of these sacrifices is shown from—I. Their nature—they were but shadows—representations of Christ; II. Their plurality—they were many; III. The repetition of them—offered year by year—justice not satisfied without this repetition, hence one sacrifice alone was imperfect; IV. Their inefficaciousness—they could not take away sin.—*W. Burkitt.*

a "The *living historical form* in wh. the *invisible essence* finds its representation."—*Moll.*

The law and the Gospel.—In the husbandry of the farm, the drill, and not the plough, gives the crop. If the land were left as the plough leaves it, there would be no crop, but of thistles and weeds. The plough destroys every living thing, tearing all up root and branch, and burying all under the ground; while the drill plants the seed, and, under the blessing of God, ensures a golden harvest and a full garner. The farmer might plough his ground ten times, or a hundred times over, and yet never have a harvest if that were all he should do. Nevertheless, there is no antagonism between the plough and the drill. It takes both to make the land yield to the diligent hand its reward. In the husbandry of the kingdom the Law is the plough, and the Gospel is the drill. And the deeper the plough is put in, the better the crop, provided only that the drill follows in due time, casting in seed in abundance.—*W. E. Boardman.*

b Col. ii. 16. 17; He. ix. 9, 24.

"Christianity lay in Judaism as leaves and fruits do in the seed, though certainly it needed the Divine sun to bring them forth."—*De Wette.*

continual remembrance of sin

[a] Mi. vi. 6, 7.

Serm. by *T. Goodwin, D.D.*, v. 481.

"A clear understanding of the reasons of the Israelitish economy, and of all the Levitical laws, belongs to the privileges of the future life."—*Origen.*

"Memory is the faculty by which we retain and recall our knowledge of the past."—*Wayland.*

the prepared body

[b] Ps. xl. 6—8.

[c] 1 S. xv. 22; Ps. l. 8—10; Is. i. 11; Ho. vi. 6; Am. v. 21, 22.

[d] Ge. iii. 15; Lu. xxiv. 26, 27.

"If you would make your life beautiful like the beautiful life of Christ, you must daily study the will of God, and just be and do what that will ordains. There is the philosophy of a high, noble, beautiful, glorious life."—*Johnson.*

the body of Christ offered

[e] Jo. xvii. 19; He. xiii. 12; 1 Co. i. 30; vi. 11; Jude 1; Ro. viii. 29.

"Christ with His holy suffering, love, and perfect obedience, is the one only thing wherein God can have infinite pleasure, and for the sake of which He can look graciously on the race of men."—*Dr. Heubner.*

3, 4. remembrance . . year, so plainly the conscience is not clear fr. them. **for . . sins,**[a] their virtue is not in themselves, but only typical.

Seasons of penitence recommended.—I. For what end those annual remembrances of sin were enjoined: 1. To make them sensible of their need of a Saviour; 2. To show the insufficiency of the legal sacrifices; 3. To direct their eyes to that Great Sacrifice that in due time should be offered. II. What good may be expected from stated remembrances of sin amongst us. Such seasons would be useful for—1. The deepening of our repentance; 2. The endearing of the Saviour to us; 3. The augmenting of our vigilance against the recurrence of sin.—*C. Simeon.*

Cleansing the memory.—I have somewhere read a story of one who complained to an aged holy man, that he was much discouraged from reading the Scriptures, because he could fasten nothing on his memory that he had read. The old man bade him take an earthen pitcher, and fill it with water: when he had done it, he bade him empty it again, and wipe it clean, that nothing should remain in it; which when the other had done, and wondered to what this tended, "Now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before. So though thy memory retain nothing of the Word thou readest, yet thy heart is the cleaner for its very passage through."—*Hopkins.*

5—7. he, the Messiah. **sacrifice . . not,**[b] Thou carest not for slain beasts or bloodless oblation. **thou . . pleasure,**[c] Thou didst not approve. **in . . book,**[d] *i.e.*, the bk. of the law. **to . . will,** by dying as a sin offering.

Lo, I come.—I. The life of our Lord Jesus Christ is the most beautiful life that has ever been lived in the world. All sorts of beauty were bright in Him—the beauty of virtue, the beauty of godliness, the beauty of love, the beauty of sympathy, the beauty of obedience, and this without crack or flaw. II. One great reason why that beautiful life has been lived amongst us men is that we may make our lives beautiful by it. He came to be an example. He bade men follow Him. He called for imitation of His spirit and character. III. The secret of this most beautiful life of Christ is told us. Whence came it? Is its great secret ascertainable? Is it within my reach? Well, Christ's beauty all came from one thing—He did "the will of God." He delighted to do it. Its law was in His heart. IV. What a beautiful will the will of God must be if the beautiful life of Christ is simply its outcome! Few phrases are so inadequately welcomed by us as "the will of God." It is not a charm to us, a ravishing delight. We submit to it rather than accept it. We bow, but we do not sing. Oh! let us correct ourselves. The will of God is beautiful beyond all expression. The character it forms and moulds is radiant with a lustre that never dies.—*G. B. Johnson.*

The will of God.—Socrates, when the tyrant did threaten death to him, told him he was willing. "Nay, then," said the tyrant, "you shall live against your will." "Nay, but," said Socrates, "whatever you do with me it shall be my will." And a certain Stoic, speaking of God, said, "What God will, I will; what God nills, I will not; if He will that I live, I will live; if it be His pleasure that I die, I will die." Ah, how should the will of Christians stoop and lie down at the foot of God's will; not my will, but Thine be done.—*J. Venning.*

8—10. said, quoting the prophecy again more freely. **thy will, O God,** *R. V.* omits "O God." **first,** legal sacrifices, etc. **second,** the great atonement made by Christ. **will,** of God, wh. Christ fulfilled. **sanctified,**[e] set apart for salvation. **body . . all,** the one sufficient, perfect, acceptable, final sin-offering.

The first and the second.—"The way of God is to go from good to better. I. Instances in experience. 1. Our first righteousness is taken away by conviction of sin; but the righteousness of Christ is established; 2. Our first peace has been blown down as a tottering fence; but we shelter in the Rock of Ages; 3. Our first strength has proved worse than weakness; but the Lord is our strength and our song, He also has become our salvation; 4. Our first joy died out like thorns which crackle under a pot; but now we joy in God. II. Instances to be expected. 1. Our body decaying shall be renewed in the image of our risen Lord; 2. Our earth passing away and its elements being dissolved, there shall be new heavens and a new earth; 3. Our family removed one by one, we shall be charmed by the grand reunion in the Father's house above; 4. Our life ebbing out, the eternal life comes rolling up in a full tide of glory."—*Spurgeon.*

Christ in the Old Testament Scriptures.—"In all the Word of God there is not a page that does not testify of Him. Mr. Moody tells of a visit to Prang's chromo establishment in Boston. Mr. Prang showed him a stone on which was laid the color for the making of the first impression toward producing the portrait of a distinguished public man; but he could see only the faintest possible line of tinting. The next stone that the paper was submitted to deepened the color a little; but still no trace of the man's face was visible. At last, after some twenty impressions, from as many different stones, were taken upon the paper, the portrait of the distinguished man stood forth, so perfect that it seemed only to lack the power of speech to make it living. Thus it is with Christ in the Scriptures, especially in the Old Testament. Many persons read rapidly through and over the pages of the book, and declare that they do not see Christ in them. Well, read them on your knees, calling upon God to open your eyes, and presently the beauteous, glorious face of Him whom your soul loveth will shine forth upon you."—*G. F. Pentecost.*

"This, then, is the sum of that which I say, Faith doth justify; justification washeth away sin; sin removed, we are clothed with the righteousness which is of God."—*Hooker.*

11—13. priest,[a] of the Levitical order. **standeth,** only a king might *sit* in the inner court of the temple. **sat down,** opp. to standeth. **right hand,** honor, approval. **expecting,** waiting for a certain result. **till . . foot-stool,**[b] see on 1 Co. xv. 25.

Christ at the right hand of God

The Gospel sacrifice.—I. Christ crucified is the only Divine and proper sacrifice of the Gospel—its institution is of God—it has properties of an expiatory sacrifice. II. This sacrifice is but of one kind. III. It was but once offered—this was as often as God required—the law demanded—the sinner needed. IV. It takes away sins fully and forever.—*T. Wadsworth.*

a Nu. xxviii. 3.

b Ps. cx. 1.

The supremacy of Christ's Kingdom.—The historic progress of Christianity among men, with the nature of the arena on which it now acts, gives assurance of its supremacy. How then ought its friends to labor for Christianity, to spread its truth, its promise, and life! How vividly also does this last thought come to us: the personal obligation of each of us to submit from the heart to Christ's dominion. The ancient legend of the Church, that Julian died exclaiming as he expired, "Galilean, Thou hast conquered:" is certain to be realized in the substance of its history in every soul not submitted to Christ. His rule at last shall be complete, and the period of that sway shall compass eternity. In that last and glorious age there will be found no place on earth, no place in heaven for him who hath not bowed to Christ! The dominion of Messiah hath no promises for him.—*R. S. Storrs.*

"Here is a difference noted between Christ and the Levitical priests; they stand, which is the posture of servants; He sits, which is the posture of a Lord."—*Flavel.*

14. offering,[c] of Himself, as opp. to the *many* required under the law. **hath . . ever,** made meet for heavenly blessedness. **sanctified,** having purity imputed and implanted.—*Alford.*

perfection by the One Offering

The excellency of our High Priest's oblation.—I. The Priest that appears for us before God—Christ. II. The oblation, or offering that He made—His own blood. This oblation is—1. Invaluably precious; 2. Most complete and all-sufficient; 3. Most pleasing to God. III. The person before whom He brings this offering—God. IV. Those for whom He offers it—all men. V. The design and end of this sacrifice—to atone to God for the sins of men and to draw them to Him.

c Ro. v. 8, 9; viii. 1.

Objection to the atonement.—"He tasted death for every man." "He gave Himself a ransom for all." "He is a propitiation for the sins of the whole world." That all are not saved is no objection. It is suggested by a popular expositor, that, in material nature, much goodness seems wasted. Rain and dew descend upon flinty rocks and sterile sands; floods of genial light come tiding down every morning from the sun on scenes where no human foot has trod; flowers bloom in beauty, and emit their fragrance, trees rise in majesty, and throw away their clustering fruit, on spots where as yet there has never been a man; wealth sufficient to enrich whole nations is buried beneath the mountains and the seas, while millions are in want; medicine for half the ills of life is shut up in minerals and plants, while generations die without knowing of the remedy which Nature has provided: it is no objection, therefore, to the universality of the atonement, that all are not benefited by it. Its benefits will one day be universally enjoyed. There are men coming after us who shall live in those solitary wastes, enjoy the beauty and the light which now seem wasted, appropriate the fruits, the wealth, and the medicine which for ages has been of no avail. It will be even so with the death of Christ. There are men coming after us that shall participate of the

"An atheist is but a mad ridiculous derider of piety; but a hypocrite makes a sober jest of God and religion; he finds it easier to be upon his knees than to rise to a good action."—*Pope.*

"May we not say with all reverence, 'Take the history of the death of Christ out of the history of the world, and the history of the world becomes a chaos without order, without

life, and without meaning?'"—*E. C. Gibson.*

sins forgiven and forgotten

a 2 Pe. i. 21.
b Is. xliv. 22; Je. l. 20; Is. xxxviii. 17; Ps. ciii. 12; Mi. vii. 19; Ps. xxxii. 1.

"Famous public places, as mountain summits or battle-monuments, are often covered over with deep-cut inscriptions of every kind and age. How like the heart of man that invites every comer to cut his name upon it."—*Foster's Ency.*

the new and living way

c Ep. ii. 18; iii. 12.

d Jo. xiv. 6.

e He. vii. 25.

"Now when Christ died for sin, He died for all sin. As the Red Sea overwhelmed Pharaoh and his host—the haughty king and his meanest subject, so is this precious blood of Christ sufficient for all sin, and the sins of all."—*Pilkington.*

full assurance of faith

f He. iv. 14; iii. 6; 1 Ti. iii. 15.

g He. iv. 16.

h Ps. li. 6; Jo. i. 47.

i 1 Jo. iii. 21.

j He. xi. 28.

k He. ix. 13, 14.

l Ac. viii. 36, 37.

"Many a lash in

blessings of that atonement, which generations have either ignorantly rejected or wickedly despised.—*Thomas.*

15—17. the . . us,[a] in the writings which He inspired. **for . . before,** see on Jer. xxxi. 33. **write them,** etc., *R. V.*, "write them; than saith he, and their sins," etc. **will . . more,**[b] not only forgive but forget.

A Saviour such as you need.—I. It is this which constitutes the glory and superiority of the new covenant of grace—namely, that it gives to all who are interested in it perfect salvation. II. The doctrine, then, is that there is no more sacrifice for sin, because Christ supplies all that is needed. III. Lastly, does not this doctrine answer a question that has often been propounded to me, namely, how it is that there are so many hearts which can find no peace? Now, what do you think is the reason? I am sure it is this, they will not agree that Christ shall be all in all to them.—*Spurgeon.*

Pardon, not justice, wanted.—A French girl of fourteen once appeared before Napoleon, and, casting herself at his feet, cried, "Pardon, sire! pardon for my father!"—"And who is your father," asked Napoleon; "and who are you?"—"My name is Lajolia," she said; and with flowing tears added, "but, sire, my father is doomed to die."—"Ah! young lady," replied Napoleon, "I can do nothing for you. It is the second time your father has been found guilty of treason against the State."—"Alas!" exclaimed the poor girl, "I know it, sire; but *I do not ask for justice: I implore pardon.* I beseech you, forgive, oh, forgive, my father!" After a momentary struggle of feeling, Napoleon gently took the hand of the young maiden, and said, "Well, my child, for your sake. I will pardon your father. That is enough. Now leave me."

18—20. remission, forgiveness. **no . . sin,** these words form the triumphant close of the argument. To revert to Judaism, to offer sacrifices, meant henceforth faithlessness as regards Christ's finished work. And if sacrifices were henceforth abolished there was obviously an end of the Aaronic Priesthood, and therewith of the whole Old Covenant.—*Camb. B.* **boldness,**[c] confidence, a complete and final sacrifice being offered for sin. **by . . Jesus,** the ground of our sacrifice. **living,**[d] life-giving. **consecrated,** initiated. **veil . . flesh,**[e] through which He passed into the presence of God, opening a way thither for us.

What we have.—1. We have "boldness to enter in." 2. Let us follow the example of the high priest, and having entered, let us perform the functions of one who enters in. 3. Why is it that we have boldness? Is it not because of our relationship to Christ which makes us "brethren"? 4. We may have this boldness of entering in at all times, because the veil is always rent, and is never restored to its old place.—*Spurgeon.*

God forgives and forgets.—"Mother forgives me when I've been naughty," said a little girl; "but I see in her face all day after, though she does not frown, that she remembers what I did in the morning. She cannot forget. God forgives and forgets, for 'He makes it up' altogether." *Blotted out.*—A little boy was once much puzzled about sins being blotted out, and said: "I cannot think what becomes of the sins God forgives, mother." "Why, Charlie, can you tell me where are the figures you wrote on your slate yesterday?" "I washed them all out, mother." "And where are they, then?" "Why, they are nowhere; they are gone," said Charlie. "Just so it is with the believer's sins—they are gone; blotted out; 'remembered no more.'"—*Bib. Ill.*

21, 22. house . . God,[f] the Church of God on earth and in heaven. **near,**[g] to God by prayer. **true,**[h] sincere. **full . . faith,**[i] the confidence that faith inspires. **sprinkled,**[j] and cleansed. **an . . conscience,**[k] ref. to sin's polluting power. **our . . water,**[l] ref. to Christian baptism.

What have we to do?—1. We are called upon to hold fast the profession of our faith. (1) Of course this includes the holding fast of your faith. (2) Hold you next to your hope. 2. But that is not the text. It is hold fast your profession of faith, your confession of hope; that is to say, stand to what you have done by way of avowment of these things. Constantly keep up your confession. You made it once. Renew it. Why are we to do this? We are to hold fast the profession of our faith without wavering because He is faithful that has promised. Have you found Him faithful? Has the Lord failed you? Has the Lord been untrue in His promises to

you? If He has, then do not hold fast your profession. If, after all, it has been a mistake and a delusion, then give it up. But if He is faithful that has promised—if till this moment you have proved the power of prayer, the wisdom of providence, and the truth of the Sacred Word, then deal with my Lord as He has dealt with you. Be not faithless to the crucified.—*Spurgeon.*

Approach to God.—On one occasion the Reformer paid a pastoral visit to a young scholar who was in his last illness, and one of the first inquiries made was, "What do you think you can take to God, in whose presence you are so shortly to appear?" With striking confidence the youth at once replied, "Everything that is good, dear father—everything that is good!" "But how can you bring Him everything good, seeing that you are but a poor sinner?" anxiously asked the Doctor. "Dear father," at once added the young man, "I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ." "Truly that is everything good," answered Luther. "Then, dear son; you will be a welcome guest to God."—*Anecdotes of Luther.*

23–25. profession . . faith,[a] *R. V.* "confession of our hope." **wavering,** not moved to doubt or fear. **promised,**[b] the heaven we hope for; and the fitness for it. **let . . another,** bear in mind ea. other's wants, weakness, character, etc. **provoke,** here in a good sense. **love,** of the brethren. **and . . works,**[c] among men. **not . . together,**[d] for brotherly counsel and worship. **manner,** habit. **ye . . day,**[e] of the Lord's coming.[f]

Public worship.—I. The assembling together. All on the same level, except so far as we may differ in spiritual things. 1. Assembling together is a duty. (1) God has commanded it; (2) The practice is co-equal in point of time with the existence of the Christian Church; (3) It is necessary for carrying out the Lord's work; (4) It is essential for the spiritual well-being of every Christian man. 2. A privilege. To neglect it is to starve the soul. II. The object of meeting together. 1. To draw near to God; 2. To receive spiritual blessings; 3. To exhort one another. III. The increasing importance of this meeting together as the particular day named in the text draws near. 1. The day that you may be deprived of the opportunity of meeting. (1) From sickness; (2) From loss of inclination. 2. The day of trial and affliction; 3. The day of death; 4. The day of judgment.—*G. Sexton.*

The utility of meetings for worship.—A clergyman relates the following:—"Several little girls were in my study, seeking counsel to aid them in becoming Christians. One of them, a dear child, not much more than eleven years old, said:—'I have not been to two or three of the meetings lately.' Desiring to test her, I answered:—'It does not make us Christians to attend meetings, Lizzie.' 'I know that,' she replied at once, '*but it keeps it in my mind.*'"—*Punctual attendance.*—A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked, how it was she could always come so early; she answered very wisely, "That it was part of her religion not to disturb the religion of others."

26, 27. wilfully,[g] the meaning is "*If we are willing sinners,*" "if we are in a state of deliberate and voluntary defiance to the will of God." See *Gk.*, state of sin ref. to. **after . . truth,** "after a living believing knowledge of it."—*Delitzsch.* **remaineth . . sins,**[h] *lit.* "no sacrifice for sins is any longer left for them." They have rejected the work of Christ, and it cannot be done for them over again. There is one atoning sacrifice, and that they have repudiated.—*Camb. B.* Christ the only sacrifice for all sin. **looking for,** expectation. **judgement,** in sense of condemnation. **and . . indignation,** burning anger. **adversaries,**[i] enemies of Christ, the Church, and the truth.

The fear of the judgment.—Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "Oh, brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before God in judgment." His brother, making a jest of it, said, "These are but melancholy thoughts." The king made no reply; but it was the custom

Christian duties enjoined

a He. iv. 14; vi. 19.
b 1 Co. i. 9; x. 13; 1 Th. v. 24; 2 Th. iii. 3; 2 Ti. ii. 13.
c 1 Jo. iii. 18, 19; Ga. vi. 10; Ma. xxv. 40.
d Ac. ii. 42.
e 2 Th. ii. 3; 1 Ti. iv. 1.
f "It is the day of days, the ending day of all days, the settling-day of all days, the day of the promotion of Time into Eternity, the day wh. for the Church breaks through and breaks off the night of this present world."—*Delitzsch.*

"True friendship is the sun of the soul. It stimulates, strengthens, and gladdens our whole being."—*Bib. Ill.*

wilful sin

g He. vi. 4–6, 9; 2 Th. ii. 13; 2 Pe. ii. 20, 21; Ma. xii. 31; 1 Jo. v. 16; Ps. xix. 12, 13; 2 Ti. ii. 25, 26.
h 1 Co. iii. 11; Ac. iv. 12.
i 2 Th. i. 8; Ma. xxv. 41; Re. xxi. 8.

"All scandalous breakings-out are but thoughts at the first. Ill thoughts are as little thieves, which, creeping in at the window, open the dark doth conscience give the wicked."—*Boston.*

door to greater; thoughts are seeds of action."—*Sibbes.*

of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who, hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful; and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ?"

the guilt of despising Christ

a De. xvii. 2, 6; Nu. xv. 27, 28.

b He. ii. 3; xii. 25.

c He. ix. 12; x. 10; xiii. 20, 21.

d Ge. vi. 3; Ep. iv. 30.

"To good men, sin and infirmity are festering sores, which give them pain and from which they seek to be relieved. By the ungodly, on the contrary, sin and infirmity are prized as jewels, and regarded as distinguishing ornaments."—*Gotthold.*

"If we make religion our business, God will make it our blessedness."—*H. G. J. Adam.*

28, 29. mercy,[a] pity, relenting. **sorer,**[b] severer. **who . . God,** practically despised, treated as worthless. **an . . thing,**[c] how much more holy *this*, since *that* of the Old Dispens. not without sacred associations. **despite,** acted with contumely, contemptuous pride. **unto . . grace?**[d] given to restrain fr. sin and uphold in holiness. The writer could hardly use stronger language to imply the extremity of wilful rebellion which he has in view. It scarcely applies to any except blaspheming infidels and to those Jews who have turned the very name of Jesus in Hebrew into an anagram of malediction, and in the Talmud rarely allude to Him except in words of scorn and execration.—*Canon Farrar.*

The great sin and its punishment.—I. The sin. This is three-fold. It includes the despising and rejecting of—1. The Son of God; 2. The blood of the covenant, wherewith Christ was sanctified; 3. The Spirit of grace. II. Its punishment—1. More severe than the punishments of the Mosaic law; 2. A punishment that will continue forever—no intermission—no end.—*M. H. Gaskell.*

Spiritual ruin.—"I was lately," observed Mr. Gunn, "called to attend the death-bed of a young man at Hoxton. On my entering the room, I found him in the greatest horror of mind. Thinking perhaps that it arose from that deep remorse sometimes attendant on the death-bed of a sinner, I began to point him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel; when, with an agonizing look of despair, he replied, 'Ah, sir, but I have rejected the Gospel. Some years since, I unhappily read Paine's *Age of Reason*,—it suited my corrupt taste—I imbibed its principles: after this, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others into the fatal snare, and made proselytes to infidelity. Thus I rejected God, and now He rejects me.' I offered to pray by him, but he replied, 'O no—it is all in vain to pray for me.' Then, with a dismal groan, he cried out, 'Paine's *Age of Reason* has ruined my soul!' and instantly expired."

the living God

e Ro. xii. 19; Ps. xciv. 1, 2.

f Ps. i. 4; Re. xxii. 12.

g Lu. xii. 5; He. xii. 29.

"He that hath tasted the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it."—*Charnock.*

30, 31. vengeance,[e] see on De. xxxii. 35. **judge,**[f] for condemnation and punishment. **fearful,**[g] terrible; fitted to produce fear. **fall,** out of life, through the gate of death. **into . . God,** to be dealt with by His stern, inflexible justice.

Vengeance the prerogative of God.—Vengeance—I. Is the prerogative of God. He claims it—1. As the supreme Ruler; 2. As the Fountain of law; 3. As the Judge of all. II. Will inevitably be exercised upon evil-doers. This—1. Is essential to moral government: 2. Is affirmed by Scripture; 3. Is abundantly sustained by example; 4. Will be terribly demonstrated in the last day.—*J. Lyth.*

Vengeance a Divine prerogative.—A person happened to complain in the hearing of a pious man of some conduct which had been manifested towards him by his neighbors, and concluded by saying that he had a large portion of vengeance in store for them. "You have stolen it, then," was the answer, "for I know it does not belong to you of right, because God says, 'Vengeance is mine:' I will repay.'"—*Bib. Ill.*

suffering for Christ

h He. vi. 4; 2 Co. iv. 6; 1 Pe. ii. 9.

i Ph. i. 29.

j "The theatre being the place where conspicuous punishments

32, 33. the . . days, of your first love. **illuminated,**[h] by the Spirit when ye were brought out of darkness into light. **endured,**[i] with heroic fortitude. **great . . afflictions,** wh. you suffered for His sake. **gazing-stock,** *Gk.*, public spectacle.[j] **reproaches,** scornful epithets. **companions,** partakers.

The believing Hebrews exhorted.—I. The sufferings to which the Apostle adverts—reproaches—afflictions or persecutions—notoriety connected with these proceedings—sympathy with their brethren's trials. II. The encouraging considerations which he adduces. The inheritance of heaven is better than this of the earth, bec.—1. More satisfying; 2. More enduring. III. The

duties and obligations which he enforces: 1. Confidence; 2. Patience; 3. Perseverance.—*Anon.*

A gazing-stock.—The Greek word here used means to expose to view as in a public theatre; the expression here is figurative, yet it was afterwards literally carried out when Christians were exposed in the theatres, not only to opprobrium and insult, but made the victims of wild beasts, or assaulted by gladiators.

were inflicted on acc. of the multitudes there assembling."—*Alford.*

34, 35. ye . . bonds, better, "ye sympathized with them who were in bonds." **joyfully,**[a] as a mark of discipleship. **spoiling,** plundering. **goods,** earthly property. **knowing . . substance,** wh. will abundantly compensation for all losses suffered by Christ. **cast . . away,** if you lose it, it will be bec. you cast it away, not bec. it is taken fr. you. **confidence,** which faith in the promise gives. **great . . reward,**[b] great is your reward in heaven.

Compassion with sufferers.—1. Compassion with sufferers, especially when it is manifested to the afflicted party for his comfort, maketh the compassionate person a partaker with the sufferer. 2. Another particular is, their joyful enduring the spoliation of their goods. When we see we must lose our goods for Christ's sake, or suffer any other inconvenience, we ought to do it cheerfully, and count our gain in Christ more than our loss in the world. 3. Their encouragement and cause of joy was the sensible feeling within themselves of the comfort of eternal riches in heaven keeping for them. (1) It is the assurance of our heavenly inheritance which must make us ready to quit our earthly movables. (2) Whoso getteth a heart to quit anything on earth for Christ, shall have better in heaven than he can lose here. (3) When men can esteem of things heavenly, as they are, that is enduring goods; and of things earthly as they are, that is perishing movables; then shall they readily quit the earthly in hope of the heavenly.—*D. Dickson.*

The only dress.—A missionary in India says: "I rode to Nallamaram, and saw some people of the congregation there, together with the catechist. The clothes of one of the women were rather dirty, and I asked her about it. 'Sir,' said she, 'I am a poor woman, and have only this single dress.' 'Well, have you always been so poor?' 'No, I had some money and jewels, but a year ago the Maravers (thieves) came and robbed me of all. They told me,' she said, 'If you will return to heathenism, we shall restore you everything.' 'Well, why did you not follow their advice? Now you are a poor Christian.' 'Oh, sir,' she replied, 'I would rather be a *poor Christian* than a *rich heathen*.'"

the recompense of reward

a Ja. i. 2; Ma. v. 12; Ac. v. 41; Ma. vi. 20.

b Ro. viii. 18; 2 Co. v. 1, 6, 7; 1 Pe. i. 4—8.

"If faith be a precious pearl, a good conscience is the cabinet that contains it. This heavenly manna must be laid up in a heavenly pot."—*Secker.*

"Wherever you see persecution, there is more than a probability that truth lies on the persecuted side."—*Latimer.*

36, 37. need, etc.,[c] of endurance ye have need, that ye may do the will of God, and receive the promise.—*Alford.* **yet . . while,** *Gk.*, "how little, how little, therefore be not weary, for the time is short." **he . . come,** "the coming One." **tarry,**[d] when the fit time for His coming arrives.

Need of patience.—I. Patience is needed from the nature of our work. The task before us is no slight one. Let us beware, therefore, of the hasty work of impetuous, self-willed, and inconsiderate spirits. II. Patience is needed from our own personal constitutions. For the most part we find our active powers in royal ascendency. We can do, we can dare; but we have little power to wait and to endure. III. Patience is needed because of the relationship we sustain to others. We are not all alike. Our opinions differ. Friendship has to learn how to live, not in the absence of differences, but in spite of them. IV. Patience is needed because of the delay of harvest time. It seems so long! V. Patience is needed because the harvest is in heaven. The harvest is to be eternal life. Our light afflictions are but for a moment. The revelation of immortal rest is the only one that will satisfy the heart, or, indeed, the intellect.—*W. M. Statham.*

Patience.—When Judson was laboring in Burmah, unable at the first to report conversions to the American churches, to their desponding letters he replied, "Permit us to labor on in obscurity, and in twenty years you may hear from us again."—*Bib.* Ill.

need of patience

c Lu. xxi. 19; Ga. vi. 9; Col. i. 11; He. vi. 12; Ja. i. 3, 4; 1 Pe. i. 9.

d Hab. ii. 3, 4; Ma. xxiv. 1—3, 34; Ja. v. 7, 8; 2 Pe. iii. 9; Re. xxii. 7, 20.

38, 39. just, *R. V.* "but my righteous one." **live,** and not simply *live,* but live the higher life. **faith,**[e] wh. unites him to the fountain of life. **if . . back,**[f] through fear.[g] *R. V.* "if he shrink back." **My soul,** God's. **perdition,** destruction. **believe,** and live by faith. **to . . soul,** fr. fear, sin, future condemnation.

the just live by faith

e Ro. i. 16, 17; Ga. ii. 20; iii. 11; Jo. iii. 16; v. 24; Ac. xvi. 30, 31; Ep. ii. 8.

f ὑποστέλλομαι = *to shorten,* or *reef sail,* in order *to avoid a danger:* hence *to shun,* or *separate* oneself fr. any object or person. This act may proceed fr. *fear, hatred,* or *pride.*"—*Wordsworth.*

g 1 Jo. ii. 19.

Believe to the saving of the soul.—The nature of faith. 1. Belief in another's testimony. We go to places, and attend meetings; we write letters, and maintain intercourse with others; we transact business, and conduct our affairs; we do ten thousand things, simply on the testimony of others, because we believe in them and what they say. 2. Belief in God's testimony. His testimony is contained in the Scriptures. In them He reveals His nature, perfections, government, and laws; His relations and designs towards us; things unseen and eternal. We accept the testimony—that it is from Him, and, consequently, that what He declares and unfolds, promises and threatens, is true and real. "If we receive the witness of men, the witness of God is greater." 3. Belief in God's testimony concerning the Redeemer. He has testified that Jesus Christ is His eternal, only-begotten, well-beloved Son, one with Him in nature and operation; that "in the fulness of the time" He was born of a woman, became partaker of flesh and blood, and was made in our likeness," etc. We believe the testimony concerning Jesus Christ, because He who testifies cannot deceive. 4. Trust in Christ as our Saviour. Believing the testimony God has given us concerning His Son, we cast ourselves unreservedly and wholly on Him; we trust in Him.—*Bib. Ill.*

Looking back.—Dr. Donne says that Lot's wife looked back and God never gave her leave to look forward again. God hath set our eyes in our foreheads to look forward, not backward; not to be proud of that which we have done, but diligent in that which we are to do.—*E. P. Thwing. Way to heaven.*—"I know the way to heaven," said little Minnie to little Johnny, who stood by her side, looking on a picture-book that Minnie had in her hand. "You do?" said little John. "Well, won't you tell me how to get there?" "Oh, yes! I'll tell you. Just commence going up, and keep on going up all the time, and you'll get there. But, Johnny, you must not turn back."—*Bib. Ill.*

"You know, beloved, the Scripture hath laid a flat opposition between faith and sense, 'We live by faith,' says the Apostle, 'and not by sight, or by sense.' They are two buckets—the life of faith, and the life of sense; when one goes up, the other goes down: the higher faith rises, the lower sense and reason; the higher sense and reason, the lower faith." — *W. Bridge.*

"It is not the quantity of thy faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest." —*Bib. Ill.*

CHAPTER THE ELEVENTH.

The main task of the writer has now been performed, but the remainder of the Epistle had also a very important purpose. It would have been fatal to the peace of mind of a Jewish convert to feel that there was a chasm between his Christian faith and the faith of his past life. The writer wishes to show that there is no painful *discontinuity* in the religious convictions of Hebrew converts. They could still enjoy the *viaticum* of good examples set forth in their O. T. Scriptures. Their faith was identical with, though transcendently more blessed than, that which had sustained the patriarchs, prophets, and martyrs of their nation in all previous ages. The past history of the Chosen People was not discarded or discredited by the Gospel; it was, on the contrary, completed and glorified.—*Camb. B.*

the nature and power of faith

the elders

1, 3. now, the Apos. proceeds to ill. the saying "the just shall live by faith." **faith,** in its realizations. **substance,** confidence, full persuasion of the real and true essence. **of . . for,** immortality, resurrection, eternal glory, etc. **evidence,**[a] proving or test. **it,** faith, in its practical effects. **elders,** ancients, Abel, Enoch, etc. **report,** testimony fr. God. **worlds.**[b] **framed,** arranged, furnished forth.[c] **word,** *Gk.*, spoken word, command. **so . . appear,** *i.e.*, made out of nothing; created.

Faith.—1. Faith is the confidence—the firm persuasion—of things hoped for. In the ancient games the runner hoped to win the race, to wear the crown of pine or olive leaves around his brow, and to have his name handed down as victor to untold generations; so, in the confidence of this, he strained every nerve and sinew to reach the goal. That was natural faith. So it is with the faith that has to do with spiritual things. The Christian sets before him, not the crown of fading leaves, but the crown that shall never fade away, which the Lord will place upon the brow of all who endure unto the end. He seeks for the smile and approbation of the Saviour, for the treasures in heaven, for the bags which wax not old. This is spiritual faith. 2. Faith is the demonstration of things not seen. Columbus believed that there was another world in the western hemisphere; he was as fully assured of its existence as if it had been demonstrated by mathematical proof. Yet he had not seen the new world. No navigator had told him, "I have seen the new world; I have cast anchor in its harbors; I have set foot upon it." Yet, in the full conviction that there was another world, he toiled and

a 2 Co. iv. 18; v. 7; 1 Pe. i. 8, 9.
b Ge. i. 1; Ps. xxxiii. 6–9.
c "Made to be, and to be what we find them."—*Alford.*

"Faith is the instinct of the spiritual world; it is the sixth sense—the sense of the unseen." —*Ian Maclaren.*

"Faith in God Himself immediately and personally is the proof that the promises are true, that our

waited many years, until his eye rested upon it and he landed on its shores. This was natural faith—the demonstration of things not seen. It is even so with the faith that has to do with spiritual things. God is unseen ; His glory is dimly reflected in His works. We see the work of his fingers in the heavens above and on the earth beneath. Creation is a book in which we may read, page after page, His handwriting. His own Divine autograph ; but the Almighty Writer is unseen. We believe in the great love which He has towards us, which He has revealed in Jesus Christ. We believe that He has given to us exceeding great and precious promises, that we may be partakers of the Divine nature ; and that, although the heaven and earth pass away, not one of these promises will fail.—*W. Bull.*

The power of faith.—Balley, a Griqua in South Africa, stated, that the first thing which led him to think of religion was observing the Hottentots, who belonged to Zak River mission, giving thanks when eating. "I went," said he, "afterwards to that settlement, where I heard many things, but felt no interest in them. But one day, when alone in the fields, I looked very seriously at a mountain, as the work of that God of whom I had heard ; then I looked to my two hands, and for the first time noticed that there was the same number of fingers on each. I asked why there are not five on this hand, and three on that? it must be God that made them so. Then I examined my feet, and wondered to find my soles both flat; not one flat and the other round. God must have done this, said I. In this way I considered my whole body, which made a deep impression on my mind, and disposed me to hear the Word of God with more interest, till I was brought to trust that Jesus died for my sins."

4. Abel.[a] **excellent,**[b] being offered in faith. **Cain,** not having that faith, or a sense of sin, his off. was only perfunctory. **righteous,**[c] acc. so through his faith. **God . . gifts,** the Jewish tradition is th. fire fr. heaven consumed his sacrifice. The tradition is probably correct. **and . . speaketh,**[d] by his faith he speaks encouragement to later generations.

Difference of offerings.—1. In the faith of Abel. Abel's principle was faith, Cain's distrust. 2. In the willing mind of Abel. Cain looked upon his sacrifice as a task rather than a duty. 3. In the matter offered. It is said of Cain's offering, "that he brought of the fruit of the ground an offering unto the Lord." Being hastily taken, and unthankfully brought, it is mentioned without any additional expression to set off the worth of them. But for Abel, see how distinct the Spirit of God is in setting forth his offering ; not only the firstlings, that the rest might be sanctified, but he brought the best, the chiefest, the fattest. Now observe from hence—That when we serve God, we must serve Him faithfully, with our best.—*T. Manton.*

Posthumous influence.—Joseph, while he lived, saved much people alive, and his own lofty goodness was an impressive and elevating pattern to his relenting and admiring brethren. But as an instance of special providence, and an example of untarnished excellence amidst terrible temptations, Joseph dead has spoken to more than Joseph living. The sweet singer of Israel, while he lived, taught many to handle the harp, and infected not a few with his thankful, adoring spirit. But David being dead yet singeth, and you can hardly name the psalm, or hymn, or spiritual song, of which the lesson was not learned from the son of Jesse. Paul, in his living day, preached many a sermon, and made many a convert to the faith of Jesus. But Paul being dead yet preacheth, and they were sermons from his sepulchre which converted Luther, and Zwingle, and most of our modern evangelists. And Luther is dead, but the Reformation lives. Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saints' Rest" and the "Call to the Unconverted." Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns. Eliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits, who, Phœnix-wise, have started from his funeral pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory.—*J. Hamilton.*

life on earth is linked to a life above, that patient well-doing will have its reward, that no good deed can be in vain, and ten thousand other thoughts and hopes that sustain the drooping spirit in hours of conflict."—*Exp. B.*

"For the poor order of high priests the writer substitutes the glorious succession of faith."

"These are Thy glorious works, Parent of good, Almighty! Thine this universal frame." —*Milton.*

Abel

a Ge. iv. 4 ; Le. ix. 24.

b He. ix. 22.

c 1 Jo. iii. 12.

d Ge. iv. 10 ; He. xii. 24.

"We do not become 'righteous' by doing what is righteous, but having become righteous, we do what is righteous."—*Luther.*

"There are divers degrees of faith, as divers-colored cloths; but the saving faith is arrayed in the scarlet robe, hath dipped and dyed herself in the blood of her Saviour Jesus; yet is she white, pure white as the snow of Lebanon. So are all that be washed in that red fountain: 'They have washed their robes, and made them white in the blood of the Lamb.'"—*T. Adams.*

Enoch

a Ge. v. 24.
b 2 K. ii. 11—18.
c Ro. viii. 8.
d Ac. xiv. 15; 1 Th. i. 9; 1 Ti. iv. 10; Jo. iii. 18.
e Je. xxix. 13.

"In Enoch we have an instance of faith as the faculty of realizing the unseen, but not as a power to conquer difficulties."

"Two ways by which men have been taken from this world: the one, 'the golden bridge' of translation, which only a few have been privileged to cross: the other, the 'dark tunnel' of death, by which way the majority have had to go. But whether by the one way or the other, all who walked with God reach their glorious end—are with God."—*King's Highway.*

Noah

f Ge. vi. 13—22.

g Ecc. xii. 13.

h Ro. iii. 22; Ph. iii. 8, 9.

"Doubtless many a one wrought upon the ark, who yet was not saved in the ark. Our outward works cannot save us without our faith. We may help to save others and perish ourselves."—*Bp. Hall.*

"Noah obeyed by faith. His eyes saw the invisible, and the vision kindled his hopes of being saved through the very waters that would destroy every living substance."—*Exp. Bib.*

Abraham

a Ge. xii. 1—4; Ac. vii. 4.

5, 6. Enoch,[a] who walked with God. Life of faith. **translated,**[b] changed fr. the natural to the spiritual body without dying. **and . . found,** translation was private. His friends missed and searched for him. **pleased,** by a holy life, the outcome of his faith. **without . . him,**[c] a truth for all men through all time. **for . . God,** so as to be accepted. **must . . is,**[d] *i.e.*, that He exists. **and . . him,**[e] *i.e.*, that He both hears and answers prayer.

Enoch, one of the world's great teachers.—1. It is strange that so little is said about Enoch. 2. The comparative shortness of his stay upon earth. 3. The manifest singularity of the life he lived. I. He taught the world by his life. 1. He walked with God. This implies—(1) An abiding consciousness of the Divine presence; (2) Cordial fellowship; (3) Spiritual progress. 2. He pleased God. As the loadstar seems to beam more brilliantly in the firmament the darker grow the clouds that float about it, so Enoch's life must have been a luminous power in his age of black depravity. II. He taught the world by his translation—1. That death is not a necessity of human nature; 2. That there is a sphere of human existence beyond this; 3. That there is a God in the universe who approves of goodness; 4. That the mastering of sin is the way to a grand destiny. III. He taught the world by his preaching. 1. The advent of the Judge; 2. The gathering of the saints; 3. The conviction of sinners.—*Homilist.*

Belief in God and prayer.—It is worthy of note that the very day after M. Renan wrote that the God of Victor Hugo was a God to whom it may be useless to pray, Victor Hugo himself, with one stroke of his pen, from the shadow of the grave, overturned this labored and subtle rhetoric. "I ask," he wrote, "for prayers from all souls. I believe in God." *Trust gratifies.*—The "Cottager and Artisan" gives the following anecdote of the late Lord Shaftesbury:—"I was one day," he said, "about to cross the street in one of the great thoroughfares of London. It was very crowded, and a little girl all alone was much puzzled as to how she was to get over. I watched her walking up and down, and scanning the faces of those who passed to see if there were any whom she could trust, but for a long time she seemed to scan in vain. At last she came to me, and looking timidly up in my face, whispered, 'Please, sir, will you lift me over?' And," Lord Shaftesbury adds, "that little child's trust was the greatest compliment I ever had in my life."

7. Noah,[f] at 480 yrs. of age. **warned,** having received a revelation. **of . . yet,** the flood, of wh. there were no premonitions. **fear,**[g] godly caution and reverence. **prepared,** was 120 yrs. preparing. **ark,** see on Ge. vi. 14—22. **house,** family, eight persons. **by . . world,** the saving of a good man is as a sentence against the sin of others. **became,** by his faith. **heir,** possessor. **of . . faith,**[h] notes, Rom. iii. 22.

Noah's faith.—Notice that in Noah's case faith was the first principle. The text begins, "By faith Noah." We have to speak about his being "moved by fear"; we also remember his obedience, for he "prepared an ark to the saving of his house." But you must take distinct note that at the back of everything was his faith in God. His faith begat his fear: his faith and his fear produced his obedience. 1. Notice, first, that Noah believed in God in his ordinary life. 2. Note, next, that Noah had faith in the warning and threatening of God. Believe me, you cannot have faith in the promise unless you are prepared to have faith in the threatening also. If you truly believe a man, you believe all that he says. 3. Furthermore, Noah believed what seemed highly improbable, if not absolutely impossible. 4. Noah believed alone, and preached on, though none followed him. 5. Noah believed through a hundred and twenty solitary years. 6. Noah believed even to separation from the world.—*Spurgeon.*

Conversion and fear.—One dear old man, who at the ripe age of seventy-eight became a humble childlike Christian, and who twice in the week used to walk eight miles to hear me, had one favorite version (though very far from accurate) of the words which caused his conversion, to which he adhered with frightful fixity and retailed to every one he met. "There were three of us old men a-settin' together, and you turned and you shook your little finger at us, and you said, 'You old men there, you are going to hell as fast as your old legs can carry you!' I never felt so afeared in my life, and I have been a changed man ever since."—*Ellice Hopkins.*

8—10. Abraham[i] (*father of a multitude*). **when . . out,** fr. Ur of the Chaldees. **place,** Canaan. **and . . out,** trusting in God. **not . . went,**

not knowing aught of the land. **sojourned,** lived in as a stranger. **tabernacles,**[a] tents. **heirs . . promise,** for the performance of wh. they all three waited. **looked,** waited for, expected. **city . . foundations,**[b] "beyond doubt the heavenly city, as contrasted with the frail and movable tents in wh. the patriarchs dwelt." **builder,** architect. **maker,** master builder.

The illusiveness of life.—I. The deception of life's promise. We are deceived in life by—I. Our senses; 2. Our natural anticipations; 3. Our expectations, resting on revelation. II. The meaning of this deception:—1. It serves to allure us on; 2. The very non-fulfilment of promise fulfils it in a deeper way.—*Robertson.*

The tents of Arabia.—The tents are generally six or seven feet high, and rectangular in form, made of a strong coarse cloth of camel's or goat's hair, which is spun by the women, and woven in a common loom. As a substitute for this, a stuff, made with the fibres of a root called *leftadun*, is sometimes used. These tents are of a dark color (Cant. i. 5); the roofs slope, so that they are almost waterproof, unless the rain be very heavy and last for several days. Inside they are sometimes divided into three compartments, one of which belongs to the women, whose especial duty it is to pitch and strike the tent. The tents may be said to have a fixed order in a camp, as they are arranged round an open place where the cattle are penned at night. No works are constructed to defend these, nor are sentries posted; the dogs alone are trusted to wake all the sleepers on the approach of strangers. When any danger threatens, the chief gives a signal, each family packs up the goods in its own tent, and loads them on the camels, the cattle are driven in advance, and quicken their pace as though they understood their master's wishes. On a march of this kind the horsemen ride in front to reconnoitre, and then fall back on the flanks, and, if necessary, bravely and obstinately protect the retreat with the help of the footmen, armed with guns and knives.—*Pierrotti.*

a Ge. xii. 7, 8; xiii. 18; xxiii. 3, 4; xxvi. 17, 25; xxxiii. 18; xxxv. 21.

b He. xiii. 14; xii. 22; Re. xxi. 2, 14; 2 Co. v. 1; Jo. xiv. 2.

"His faith was 'a perfect cube,' and, presenting a face to every wind that blows, came victorious out of every trial."

"If memory will serve to fetch former mercies into our present enjoyment, certainly faith should serve to fetch future mercies into our present enjoyment too, and give us the taste and relish of them."—*Howe.*

11, 12. Sara[c] (*princess*), who first laughed, but aft. believed. **when . . age,**[d] past the usual age of child-bearing. **because . . promised,**[e] knew that with God all things are possible. **dead,** not having that vital power wh. nature requires. **sand . . shore,**[f] *lit.* the sand[g] wh. is by the lip of the sea.

God's fulfilment of His promises.—From the text we learn—I. That the God of nature, at His own pleasure, works things above the power of nature in its ordinary operations; by weak and dead means He produces mighty effects. II. That whatever difficulties lie in the way of the accomplishment of God's promises, these promises will still be fulfilled, if faith in Him is maintained. —*W. Burkitt.*

She judged him faithful who had promised.—A notable answer to prayer has just been made public in Boston. A mother had prayed for years that a wayward son might be brought to Christ, and died in the firm faith that her petition would be granted. Not long had her body reposed in its quiet resting-place in the cemetery, ere a letter came to an editor in that city recounting the sins and the final conversion of the missing young man. The poor mother had no assurance that her son was alive, and had requested information through the papers. In a far-away city he saw the notice, sat down and wrote the editor a letter for publication, and therein told how his soul had been saved by that mother's prayers. Dear praying hearts! mothers with unsaved children, wives or husbands with unconverted companions, friends with the burden of other souls dearly beloved upon your own, be comforted! God *will* hear in His own way and time, so you only pray in faith of His hearing. Let your desires reach to His throne unceasingly, and the blessing will come down, even if you do not live to see it. God will not violate His promise.—*New Testament Anecdotes.*

c Ge. xvii. 10.

d Ge. xviii. 11; xxi. 2.

e Ro. iv. 21.

f Ge. xxii. 17; De. i. 10.

g Sand is often used in O. T. to indicate a great number: Ge. xli. 49; Jos. xi. 4; Ju. vii. 12; 1 S. xiii. 5; 2 S. xvii. 11; 1 K. iv. 29; Is. x. 22.

13, 14. died,[h] supported when dying by the principle wh. had sustained their hopes when living. **not . . promises,** the things promised. **seen . . them,**[i] etc., *R. V.* "seen them and greeted them from afar, and having confessed." **pilgrims,**[j] sojourners. **that . . country,**[k] not regarding Canaan as the country principally meant in God's promise. "*Country*" here = home.

Faith constraining to a pilgrim life.—The distant fulfilment of unfulfilled promises. II. The attitude of faith with regard to this. 1. Faith assured them that the city was their fatherland; 2. Faith recognizes the promised

h Ge. xlviii. 21; xlix. 18; Jo. viii. 56.

i "Fr. afar they saw the proms. in the reality of their fulfilment; from afar they greeted them as the wanderer greets his longed-for-home even when he only comes in sight of it at a distance, drawing to himself, as it were magnetically, and embracing with inward love that wh. is yet afar off."—*Delitzsch.*

j Ge. xxiii. 4; xlvii. 9; 1 Ch. xxix. 15; Ps. xxxix. 12; cxix. 19.

k *v.* 10.

blessings in the city; 3. Faith reaches forth with eager desire towards these promised blessings. III. The bearing of this faith on our present life. It makes "strangers and pilgrims" of us. A pilgrim life includes—1. A pressing on through the present to the future. The great concern of the pilgrim is concerning the home to which he is going. The road and the present accommodation are something, but not chief; 2. An endurance of privation by the prospect of the coming satisfaction. The discomforts of the way are a small matter when we are going home. A lively faith goes far to break the power from time-sorrows; 3. A growing happiness in the consciously advancing journey. Men do not naturally like to get old. That, in the Christian's case, must arise from limiting the view of life by what is seen. Let faith go beyond the seen, and make real to our hearts the glory there, and we shall pass on with joy and hope and quickened step.—*C. New.*

"If it is a glorious attainment of faith to regard heaven as a city, more consoling still is the hope of returning there, storm-tossed and weather-beaten, as to a home."—*Exp. B.*

Dying in faith.—"My father's death," says the son and biographer of Cæsar Malan, "will remain for those who witnessed it the most astonishing of all his actions. The doctor, on quitting him, said to me one day: 'I have just seen what I had heard spoken of, but what I had not seen before. Now I have seen it, as I see this stick which I hold in my hand.' 'And what, then, have you seen?' I asked him. 'I have seen faith. I say the faith, not of the theologian, but of the Christian. I have seen it with my eyes,' he replied."—*Tinling's Illustrations. Faith sees eternal life.*—As he that is to pass over some broad and deep river must not look downward to the current of the stream, but must set his foot sure, and keep his eye on the bank, on the farther shore; so he that draws near death must look over the waves of death, and fix his eye of faith on eternal life.—*Cawdray.*

the prepared city

15, 16. if . . out,[a] if Chaldea were the country—or home—they were yearning for. **they . . returned,** "but they never attempted to return to Mesopotamia, because they were home-sick, not for that land but for heaven." **heavenly,**[b] *better* than earthly country. **is . . God,**[c] He *is* called the God of Abraham, etc. **for . . city,** a home in the better country where they live to Him forever.

a Ge. xi. 31.

b 1 Pe. i. 4.

c Ma. xxii. 32; Ex. iii. 15.

The desire for a better country.—It may be said that all men have this desire for a better country. How is it, then, that it is the peculiar desire of those who are described to be heroic of faith? We shall find our answer by considering the nature of the true desire. 1. The true Christian's desire is for that which is sovereign in the better country, and that is character. It is a desire to be like our God; 2. Then this must be a strong desire, not a mean, lazy, languid wish; 3. Again, this must be an unselfish desire; a desire which seeks to benefit others as well as self. Right here is the origin of all missionary work. It is in a desire that the world may enter the heavenly country and have a right to the tree of life. How often the disappointments and trials of life are used to lead us up to this desire! So the world itself, with all its sadness, its heartbreakings, its open graves, may lead us upward toward the sky.—*R. S. Storrs.*

"Hope is an active grace; it is called a lively hope. Hope is like the spring in the watch, it sets all the wheels of the soul in motion; hope of a crop makes the husbandman sow his seed; hope of victory makes the soldier fight; and a true hope of glory makes a Christian vigorously pursue glory. Here is a spiritual touchstone to try our hope by."—*T. Watson.*

Heaven, what it is.—A scoffing infidel of considerable talents, being once in the company of a person of slender intellect, but of genuine piety, and supposing, no doubt, that he should obtain an easy triumph in the display of his ungodly wit, put the following question to him: "I understand, sir, that you expect to go to heaven when you die: can you tell me what sort of a place heaven is?" "Yes, sir," replied the Christian; "heaven is a prepared place for a prepared people; and if your soul is not prepared for it, with all your boasted wisdom, you will never enter there."—*Baxendale's Anecdotes. Heaven desirable.*—No one cries when children, long absent from their parents, go home. Vacation morning is a jubilee. But death is the Christian's vacation morning. School is out. It is time to go home. It is surprising that one should wish life here, who may have life in heaven.—*H. W. Beecher.*

offering of Isaac

17—19. tried,[d] put to the proof: his faith tested. **offered,** the offering regarded as complete, bec. of his evident purpose to complete it. **up . . son,**[e] through whom the promise was to be realized. **said . . called,**[f] this command to offer Isaac would seem like the annulling of the promise. **accounting . . dead,**[g] so strong was his faith that he believed that, though actually offered, God would keep His word by raising Isaac up again. **whence,** fr. the dead. **figure,** he received him back figuratively *from the dead,* bec. Isaac was figuratively dead—potentially sacrificed—when he received him back.—*Camb. B.*

d Ge. xvii. 8, 19; xx. 1 *ff.*

e Jo. iii. 16; 1 Jo. xv. 9.

f Ge. xxi. 12.

g Ge. xxii. 4, 5; Ma. xx. 19.

The excellency of Abraham's faith and obedience.—I. The firmness and steadfastness of his faith will appear, if we consider what objections there were in the case, enough to shake a very strong faith. There were three great objections against this command, and such as might in reason make a wise and good man doubtful whether this command were from God. 1. The horrid nature of the thing commanded; 2. The grievous scandal that might seem almost unavoidably to follow upon it; 3. And the horrible consequence of it, which seemed to make the former promise of God to Abraham void. II. We will consider the constancy of his resolution to obey God, notwithstanding the harshness and difficulty of the thing. He was to offer up his son but once; but he sacrificed himself and his own will every moment for three days together. It must be a strong faith, and a mighty resolution, that could make him to hold out three days against the violent assaults of his own nature, and the charming presence of his son, enough to melt his heart as often as he cast his eyes upon him; and yet nothing of all this made him to stagger in his duty, but "being strong in faith, he gave glory to God," by one of the most miraculous acts of obedience that ever was exacted from any of the sons of men.—*Tillotson.*

The sacrifice of Isaac.—In considering this narrative, with its apparent difficulties, the fact must be borne in mind that God did not seek the slaying of Isaac in very deed, but only the implicit surrender of the lad in mind and heart. But if every refuge for flesh and blood, all mere appearance and delusion were to be avoided, this could only be accomplished in the shape in which it was actually required. On the part of any other than God such a proceeding would have been highly dangerous. He held the issue entirely in his own hand, and when Abraham had, in heart and mind, completely offered up his son, God interposed and prevented the sacrifice which was no longer required for the purpose of trial.—*Bib. Treas.*

"'Even in a parable.' It is a brief and pregnant allusion to the ultimate purpose of Abraham's trial. God intended more by it than to test faith. The test was meant to prepare Abraham for receiving a revelation. On Moriah, and ever after, Isaac was more than Isaac to Abraham. He offered him to God as Isaac, the son of the promise. He received him back from God's hand as a type of Him in whom the promise would be fulfilled. Abraham had gladly received the promise. He now saw the day of Christ, and rejoiced."—*T. C. Edwards.*

20, 21. Jacob,[a] "named bef. Esau as the worthier and more important in the Theocratic sense; perh. also as having gained the greater portion of the blessing."—*Alford.* **both . . Joseph,**[b] ea. of: and dist. the younger with the greater blessing. **worshipped,**[c] this, another incident, prior to the other. The faith is seen in his request to be buried at Machpelah; and in his thankfulness for the assurance that he should be buried in Canaan.

Jacob's blessing.—1. His blessing the sons of Joseph was an act of faith, because only by faith could he really give a blessing to any one. 2. Not only the power to bless came to him by faith, but the blessings which he allotted to his grandsons were his upon the same tenure. He had, as a matter of fact, neither house nor ground in Palestine, and yet he counts it all his own, since a faithful God had promised it to his fathers. 3. Jacob showed his faith by blessing Joseph's sons in God's order. Faith prefers grace to talent and piety to cleverness; she lays her right hand where God lays it, and not where beauty of person or quickness of intellect would suggest. 4. Jacob showed his faith by his assurance that God would be present with his seed. How cheering is the old man's dying expression, made not only to his boys, but concerning all his family. He said, "Now I die, but God will be with you."—*Spurgeon.*

A dying benediction.—A few days previous to his death, the late Rev. Dr. Belfrage, of Falkirk, hearing his infant son's voice in an adjoining room, desired that he should be brought to him. When the child was lifted into the bed, the dying father placed his hands upon his head, and said, in the language of Jacob, "The God before whom my fathers did walk, the God who fed me all my life long to this day, the Angel who redeemed me from all evil, *bless the lad.*" When the boy was removed, he added, "Remember and tell John Henry of this; tell him of these prayers, and how earnest I was that he might become early acquainted with his father's God."

Isaac and Jacob

a Ge. xxvii. 27—40; xxviii. 1—4.

b Ge. xlviii. 3, 5—16, 20.

c Ge. xlvii. 31.

"He did not create the blessing. He was only a steward of God's mysteries. Faith well understood its own limitations."—*Exp. B.*

22, 23. made . . Israel,[d] regarding the Exodus as a certain thing. **bones,**[e] wh. were buried at Sychem. **proper child,**[f] *i.e.*, comely, beautiful. **they . . commandment,**[g] they believed the promises, and supposed that Moses might be the destined deliverer.

The power of faith over men.—Faith renders men—I. Equally potent in life and joyful in death; II. Equally bold and humble; III. Equally reflective and forecasting.—*C. B. Moll.*

Potentialities in the life of a child.—Who can say how vast are the potentialities involved in the life of a young child? More than nineteen hundred

Joseph and Moses

d Ge. l. 24, 25.
e Ex. xiii. 19.
f Ex. ii. 2.
g Ex. i. 22.

"A negro was asked when he had been sitting up to nurse his

minister one night, 'How is your master?' Said he, 'He is dying full of life.' It is a grand thing to pass away out of this lower life, being filled with the life eternal."—*Spurgeon.*

years ago, in the civil wars of Rome, the life of a beautiful child was again and again saved from the extremest peril. That child grew up to be a heavy curse to himself, a heavy curse to others; he grew up to be one of the worst men who ever lived—the Emperor Tiberius, in whose reign Christ was crucified. Again, some hundred and fifty years ago, a house in an English village was found to be in flames. The clergyman and his family—for it was the vicarage—were roused, and when they had escaped, it was found that one little boy was still in the burning house. A ladder was placed to the window, he was rescued, and handed unhurt into his father's arms. What would the world have lost had that little boy perished? For his name was John Wesley, and by his piety and zeal he fanned into flame once more the dead white embers of Christian faith.—*Farrar.*

Moses

a Ex. ii. 10; Ac. vi. 22—25.

b Ps. lxxxiv. 10; 2 Ti. iii. 12; Ro. viii. 18; Job xx. 5.

c Bleek. "All Israel's reproach was Christ's reproach: all Israel's sufferings as the people of God were Christ's sufferings, not only by anticipation in type, but by that inclusion in Christ wh. they, His members, possessed in com. with us."—*Delitzsch.*

d Ma. v. 11, 12; 1 Pe. iv. 13, 14; He. xiii. 13; Ro. viii. 17, 18; 2 Ti. ii. 12.

24—26. when . . years, when he was grown up. **refused,** in effect, by his deeds: as killing the Egyptian; forsaking the court, etc. **son . . daughter,**[a] whose adopted son he was taught to regard himself. **with . . God,**[b] *His* people, though so despised. **the . . Christ,** *i.e.*, "the reproach wh. Christ had to bear in His own person, and has to bear in His members."[c] **greater . . Egypt,** more honorable and lasting. **for . . reward,**[d] not Canaan only, but the great eternal reward.

The arguments which supported Moses, in his decided course of following God. 1. The first argument would be, he saw clearly that God was God, and therefore must keep His word, must bring His people up out of Egypt and give them a heritage. 2. Then, we have it in the text that he perceived the pleasures of sin to be but for a season. Oh, that men would measure everything in the scales of eternity! 3. And then, again, he thought within himself that even the pleasures, which did last for a season, while they lasted were not equal to the pleasure of being reproached for Christ's sake.—*Spurgeon.*

Modern instances of a right choice.—The same principle which actuated Moses may be shown by the cabman when he gives back the sovereign that was given him by mistake for a shilling; by the orange-woman who shows you the bruised side of the orange; by the working-man who comes home through a narrow street in order that he may avoid the temptations of the gin-palace; by the clerk who will not put anything in the gambling lottery in which all his fellows join; by the scholar who guides himself by his conscience; by the servant-girl who speaks the truth whether her mistress is present or not; by the tradesman who will not have unfair prices or adulterated goods; by the Member of Parliament who will vote according to his conscience, though thereby he will lose his seat.—*F. W. Farrar.*

e Ex. ii. 15.
f 2 Co. iv. 17, 18; He. xii. 1, 2; 1 Ti. vi. 15, 16.
g Ex. xii. 21—23; Ro. iii. 25.

27, 28. not . . king,[e] at the Exodus. **endured . . invisible,**[f] he bore all as in the sight of God. **kept,** celebrated. **passover,** having regard to the true Paschal Lamb. **blood,**[g] on doorposts and lintels. **lest . . them,** the sprinkling of the blood was an act of faith's obedience.

The seeing of the invisible God.—1. We shall endure when all that is visible threatens; 2. We shall endure when all that is visible allures. Moses defied the wrath of the king, but I do not know if that was his greatest trial and his greatest triumph; 3. We shall endure when everything visible decays, changes, passes away. With Him if we live, with Him we shall die, and to Him in His fuller presence ascend.—*A. Raleigh.*

Faith in the unseen.—Look at a railway train,—all the carriages crowded with passengers; they fly over high bridges, and through dark tunnels, and the least mistake or fault of the engine-driver would produce a terrible accident. Do they *see* that man to whose care they have entrusted their lives? No. How, then, are they so calm and secure? Because they trust him.—*Bib. Treas. Seeing God.*—He who, with the confiding disposition of an affectionate child, sets God always before him, goes on easily; not so easily he who regards Him only as a stern Lawgiver and Judge. A traveller over the Alps does not find it needful to be incessantly contemplating the precipices or perils he sees around him; he keeps his eye upon the track at his feet, and proceeds in safety.—*A. J. Bengel.*

"If God has any great work for the man to do, the command comes sooner or later, as if it descended audibly from heaven, that he stand alone, and, in that first terrible solitariness, choose and reject."—*Exp. Bib.*

Red Sea, Jericho, Rahab

h Jos. vi. 12—20.
i Jos. vi. 23; ii. 1.
j Bernard on Ruth iv. conclu.; *Alford on Ma.* i. 5; *Gouge on He.*

29—31. passed, crossed. **Red Sea,** see on Ex. xiv. 15—28. **which . . drowned,** see on Ex., and on Ps. cvi. 9—12. **the . . down,**[h] in fulfilment of the prom. in which they believed. **after . . days,** acc. to the prescribed plan of march. **harlot,**[i] so called in ref. to her former life.[j] **Rahab,**

whose work was proof of her justifying faith.[a] **when . . peace,** so that they had nothing hostile to fear fr. her: all others in Jericho being enemies.

Rahab's faith.—This woman's faith was—I. A saving faith. II. A singular faith. III. A stable faith, standing firm in the midst of trouble. IV. A self-denying faith. She risked her life for the spies. V. A sympathizing faith. She desired mercy for her relations. VI. A sanctifying faith.—*Spurgeon.*

Repose of faith.—Faith looked at in reference to God is a spirit of quietude and repose. Nothing so full of conscious helplessness and simple trust. No little bird beneath its parent's wing, no child upon its mother's lap, so gentle and confiding. A lion in conflict with the powers of hell, faith lies down like a lamb at the feet of the Lord of Heaven. It returns and rests "in quietness and in confidence." Indeed, in this way it obtains salvation and strength. The calm resting upon God makes it victorious over all beside. In truth it is He who fights *for* the believer, *with* the believer, *in* the believer. Faith does nothing alone, nothing of itself, but everything under God, by God, through God. It is only in a qualified sense that faith makes war and gets victory. "The excellency of the power is of God, and not of us." Its humble dependence, its meek, child-like spirit, after all constitute its proper self. These are the essence and life of faith.—*Stoughton.*

32—34. Gideon[b] (*tree-feller, i.e.*, impetuous warrior). **Barak**[c] (*lightning*). **Samson**[d] (*sunlike*). **Jephthah**[e] (whom God *sets free*). **David**[f] (*beloved*). **who . . kingdoms,** see ref. to preceding names. **righteousness,** as kings and judges. **lions,**[g] prob. ref. to Daniel. **fire,** Shadrach, etc. **sword,**[h] many examples. **out . . strong,** Samson,[i] David, Hezekiah.[j]

The power of faith.—I. The enemies, II. The conflicts, III. The victories, of faith. Faith shows its power not barely in that which it accomplishes, overthrows, and attains, but also in that which it sustains, endures, and sacrifices.—Faith overcomes the world.—Faith is stronger than powder and lead, than arrow, sword, and weapon of war. It can overcome even the devil himself, and quench his fiery darts.—*Starcke.*

Illustrations of the power of faith.—Julius Palmer, in Queen Mary's days, had life and preferment offered him, if he would recant his faith in Christ. His answer was, that he had resigned his living in two places for the sake of the Gospel, and was now ready to yield his life on account of Christ.—*William Hunter*, when urged by Bonner to recant, replied, he could only be moved by the Scriptures, for he reckoned the things of earth but dross for Christ; and, when the sheriff offered him a pardon at the stake, if he would renounce his faith, he firmly rejected it.—*Antonius Riceto*, a Venetian, was offered his life and considerable wealth if he would concede but a little, and when his son with weeping entreated him to do so, he answered that he was resolved to lose both children and estate for Christ. *The Prince of Condé.* at the massacre of Paris, when the king assured him that he should die within three days if he did not renounce his religion, told the monarch that his life and estate were in his hand, and that he would give up both rather than renounce the truth.—*Bradford* said to his fellow-sufferer at the stake, "Be of good comfort, for we shall this night have a merry supper with the Lord."—*Sanders*, in similar circumstances, said, "Welcome the cross of Christ, welcome everlasting life!"—*Elizabeth Folks*, embracing the stake, cried, "Farewell world, farewell faith and hope, and welcome love!"—*Algerius*, an Italian martyr, thus wrote from his prison, a little before his death:—"Who would believe that in this dungeon I should find a paradise so pleasant? in a place of sorrow and death, tranquillity and hope and life? Where others weep, I rejoice."—*Wishart*, when in the fire which removed him from the world, exclaimed, "The flame doth torment my body, but no whit abates my spirits." *Bib. Treas.*

35, 36. women . . again, as the widow of Zarephath:[k] the Shunamite,[l] **tortured,**[m] beaten to death, broken on the wheel, racked. **not . . deliverance,** at the sacrifice of principle. **that . . resurrection,** than one to earthly life. **mockings and scourgings,** 2 Macc. vii. 1, 7, 10, 13, etc. **bonds,** etc., as Joseph,[n] Hanani,[o] Micaiah,[p] Jeremiah.[q]

Primitive heroism.—I. The sublime decision of persecuted believers in primitive times: 1. The dangers with which they were threatened; 2. The determination by which they were sustained. II. The various considerations which this heroism suggests: 1. Thankfulness—for religious liberty afforded to us; 2. Excitement—their faith and constancy should stimulate us; 3. Expectation.—*Anon.*

xi. 31; *Manton on Ja.* ii. 25.

a Ja. ii. 25.

"It is impossible to be a hero in anything unless one is first a hero in faith."—*Jacob.*

the faith of many others

b Ju. vii.

c Ju. iv.

d Ju. xiii. *ff.*

e Ju. xi.

f 2 S. v. 17—25; viii. 1; xxi. 15.

g Da. vi. 23; Ju. xiv. 6; 1 S. xvii. 34; 2 S. xxiii. 20; 1 Ch. xi. 22.

h 1 S. xviii. 11; xix. 10—12; xxi. 10; 1 K. xix. 1 *ff.*; Je. xxxvi. 26; xxxviii. 8; *cf.* xxxix. 18.

i Ju. xvi. 28 *ff.*

j 2 K. xx.; Is. xxxviii.

"Fortitude has light as well as heat; it marches under discipline, and has its vigor directed by discretion. He that lets himself loose without a warrantable motive, he that ventures beyond reason, and runs great hazards for small returns, has no just pretensions to this virtue."—*Collier.*

victories of faith

k 1 K. xvii. 17 *ff.*

l 2 K. iv. 17 *ff.*

m 2 Mac. vi. 18 *ff.*

n Ge. xxxix. 20.

o 2 Ch. xvi. 10.

p 1 K. xxii. 26.

q Je. xxxii. 2, 3.

"Afflictions are blessings to us when we can

bless God for them. Suffering has kept many from sinning. God had one Son without sin, but He never had any without sorrow. Fiery trials make golden Christians; sanctified afflictions are spiritual promotion."—*Dyer.*

Uncrowned heroes.—Kings sometimes walk incognito, and then they do not wear crowns. There are kings in your streets. There are men walking about in your midst that wear crowns in their hearts, which, if they were to put them on their heads, would shine so bright that you would think that twilight had dawned. There are thousands who understand and obey the injunction of the Apostle, when he says, "Quit you like men, be strong." I tell you they are heroes; and angels know it, if you do not. And angels know what to write down. When you laid the foundation of that big house, they forgot to record that in heaven. And when the walls went up, and the beautiful apartments were finished, and the whole magnificent structure was completed of the architecture of which you were so proud, as sure as you live, they forgot to put that down. And when you unrolled your rich carpet, and hung your fine pictures, they forgot to make a note of that. But when that man went down out of his splendid mansion into a fourth-class house in an obscure street, shedding, it may be, some tears as a tribute of nature, and gathered his little flock on the first evening around the fire, and made the room bright with love, and faith, and prayer, you may be certain that they put that down. They remember that. And when that man went on from day to day, and from week to week, there was not one noble heart-beat, there was not one generous purpose of fidelity, there was not one resistance to temptation, there was not one thing that made him a man in trouble, that God did not see, that angels did not behold, and that by and by will not be sung in glory in heaven.—*H. W. Beecher.*

endurance of faith

37, 38. **stoned,** as Zechariah.[a] **they . . asunder,**[b] captives in war sometimes so treated.[c] **tempted,** prob., by threats, to blaspheme. **sword,** as Urijah,[d] and others.[e] **they . . about,** without home, not daring to approach human dwellings. **in . . goatskins,** prob. ref. to Elijah. **of . . worthy,** the world proudly and ignorantly thought them unworthy. "Condemned itself in condemning them." **they . . earth,** as Elijah,[f] and others.[g]

Temptation.—The Lord answers many designs at one and the same time. 1. Persecution and temptation are a sort of sieve, to sift the Church of God; 2. Trial and temptation also discover the reality of conversion; 3. Again, it is by this that men are left without excuse, inasmuch as they refuse the light. I sometimes wonder why ungodly men cannot let Christian people alone. But no; the moment a Christian appears among working-men they are all upon him as though they were so many dogs worrying a hare. Meanwhile it does saints good; for painful as it is to them, it drives them to prayer. It seems to me the trials and the temptations of this life are all making us fit for the life to come—building up a character for eternity.—*Spurgeon.*

Of whom the world was not worthy.—The ornament and beauty of this lower world, next to God and His wonders, are the men that spangle and shine in godliness.—*Bunyan.*

a 2 Ch. xxiv. 20—22; *cf.* Lu. xi. 51; Ma. xxiii. 35. Acc. to trad. Jer. was stoned at Daphne in Egypt.

b Acc. to trad. Isa. was so treated by Manasseh. Usual mode to place the victim between boards.

c 2 S. xii. 31; 1 Ch. xx. 3.

d Je. xxvi. 23.

e 1 K. xix. 10.

f 1 K. xix. 9.

g 1 K. xviii. 4.

good report through faith

39, 40. **good . . faith,** were borne witness to bec. of their faith. **received . . promise,**[h] *i.e.*, the fulfilment of the promise, the promised Messiah. **God . . us,**[i] the present realization of the future they hoped for. **that . . perfect,**[j] "*i.e.*, independently of the N. T. salvation of which we are partakers."—*Alford.* The force of the argument seems to be this:—The ancient worthies persevered in thr. faith tho. the Messiah was known to them only by promise. We are under greater obligations to persevere than they; for God has fulfilled His promise of the Messiah. So th. we may even say,—Without the blessing th. we enjoy, thr. happiness cd. not be completed.—*Stuart.*

The good, better, and best in Christianity.—Introduction: The text reveals concerning the ancient heroes mentioned in this chapter—(1) That they had obtained a good report; (2) That they had obtained this through faith; (3) That this faith was faith in an unfulfilled promise; (4) That, notwithstanding this good report, their perfection required some better thing, namely, the actual appearance of Christ. In direct relation to our subject the text shows that Christianity—I. In promise, is good. Good as—1. A subject for thought; 2. A power of discipline. II. In history, is better. As being—1. More condensed; 2. More intelligible; 3. More attractive. III. In experience, is best. There are degrees even in this experience—1. The impartation of spiritual life to the soul is good; 2. Its growth in the soul is better; 3. Its perfection is best—all evil removed from it—all good associated with it. Learn: (1) That

h Lu. i. 68—73; Ge. xii. 3.

i Ma. xiii. 16, 17.

j Ro. iii. 21—25; 1 Pe. i. 10—12; Ep. i. 10.

"The final form which God's promise assumes is an advance on any fulfilment vouchsafed to the saints of the old covenant. It now includes, fitness to enter into the holiest through the blood of Christ. It means immediate communion with God. Far from dispensing with

God unfolds His redemptive mercy to the world on a graduated scale; (2) That the good men of all ages are perfect only in Christ; (3) That the later ages have the greater obligation to holiness; (4) That the destiny of the good is that of interminable progress.—*Thomas.*

Dying full of faith.—Douglas Cousin. one of the missionaries whom Dr. Henderson mentions in his travels, and whose grave he visited when at Karass, died, as his brethren observed, like a true Christian. Being asked, a little before his death, if he wished anything to be written about him to an old Christian friend in Scotland, whom he greatly loved, he said, after thinking a little, with a peculiar and expressive tone, "Yes; tell him I died in the faith, full in the faith."

faith, it demands the exercise of a still better faith than the fathers had."—*Exp. Bib.*

CHAPTER THE TWELFTH.

Jesus the author and finisher of faith

1, 2. cloud, vast number.[a] **witnesses,** for the truth, and of our course, like the crowd of spectators at the races in the stadium. "The words imply such community betw. the ch. triumphant and the ch. below, th. they who have entered into heavenly rest are conscious of what is passing among ourselves."—*Alford.* **weight,**[b] as athletes, by training, got rid of superfluous flesh: so haughtiness, pride, and fleshly lusts are as weights wh. prevent rapid running. **sin . . us,**[c] that to wh. we are naturally most prone. **patience,** endurance, to the end. **race . . us,**[d] not any race of life wh. *we* may propose; but the race set bef. us in the Gospel—progress in the Divine life; begin with repentance, end in heaven. **looking,** for instruction and encouragement. **Jesus,** our forerunner. **author,** leader. **finisher,** perfecter. **joy . . him,** in His day of triumph, when those He has perfected will surround Him in glory. **shame,** on acc. of wh. men despised Him. **set,** as a King who has finished His conquests. **at . . God,**[e] the place of honor.

a Is. lx. 8.
b Ro. xiii. 12; 1 Jo. ii. 15; 2 Co. vi. 14; 1 Pe. v. 7; Ph. iii. 7–14.
c Pr. xxix. 25; He. iii. 12.
d 1 Co. ix. 24, 25; Ro. ii. 7; 2 Ti. iv. 7, 8.
e He. i. 3.

Weights and sins.—If we would run well, we must run light; if we would run light, we must look to Christ. I. There are hindrances which are not sins. Sin is that which, by its very nature, in all circumstances, by whomsoever done, without regard to consequences, is a transgression of God's law. A "weight" is that which, allowable in itself, perhaps a blessing, the exercise of a power which God has given us—is, for some reason, a hindrance in our running the heavenly race. II. And now, if this be the explanation of what the Apostle means by "weights"—legitimate things that hinder us in our course towards God—there comes this second consideration, if we would run, we must lay these aside. There are two ways by which this injunction may be obeyed. The one is, by getting so strong that the thing shall not be a weight, though we carry it: and the other is, that feeling ourselves to be weak, we take the prudent course of putting it utterly aside.—*A. Maclaren.*

"Let us run towards Jesus, that we may grow more like Him. It is one of the virtues of Jesus that He transforms into His own image those who look at Him. He photographs Himself upon all sensitive hearts. Run, that you may come nearer to Jesus. Seek after more near and dear fellowship with Him."—*Spurgeon.*

Hindrances to progress.—Akaba was the captain of a robber clan. His treasuries were filled with the countless stores which he had stolen. His mind, however, was ill at ease. He came to Ben-Achmet, a dervish renowned for his sanctity, living on the borders of a wilderness in Arabia, and thus addressed him:—"Five hundred swords obey my nod, innumerable slaves bow to my control, my storehouses are filled with silver and gold; tell me, how can I add to all these the hope of eternal life?" The dervish led him to a rugged mountain track, pointed to three immense stones, bade him take them and follow him to the top of the hill. Akaba took them up, but with such a weight he could scarcely move. One by one he was obliged to leave them, and then easily climbed the hill. "My son," said the hermit, when they had sat on the top, "you have a three-fold burden to hinder you on the road to a better state. Dismiss the robber band, set your slaves free, give back your ill-gotten gain. Sooner would Akaba reach the mountain top, bearing those heavy stones, than find real happiness in power, lust, and wealth." Akaba obeyed the hermit.

"The goal of yesterday will be the starting point of to-morrow."—*Carlyle.*

"There was but one crack in the lantern, and the wind has found it out and blows out the candle. How great a mischief one unguarded point of character may cause us!"—*Spurgeon.*

consider Jesus

3. consider,[f] "think of by way of comparison."—*Bengel.* Think of Him as He is now, as comp. with His past. **endured,** bore patiently all through His life. **contradiction,** opposition, deeds, as well as words. **sinners,** whom He came to save. **wearied,**[g] by opposition and trial. **and . . minds,** grow timid, desponding.

f Jo. xv. 20; Ma. x. 25.
g Ga. vi. 9.

Look at the picture which the Apostle here exhibits.—It is the picture of Him

"Blessed be God

for this example —for the glory of the condescension, patience, faith, and endurance of Jesus Christ, in the extremity of all sorts of sufferings."—*Owen.*

"One thing which contributed to make Cæsar's soldiers invincible was their seeing him always take his share in danger, and never desire any exemption from labor and fatigue. We have a far higher incentive in the war for truth and goodness when we consider Him who endured such contradiction of sinners against Himself."—*Spurgeon.*

who endured such contradiction of sinners. It is the picture of a mighty Being, Jesus Christ, the Son of God. It represents Him, however, as man. It represents Him as suffering contradiction, that is, animosity, hatred, and persecution. It represents Him as suffering all this from sinners. It represents the suffering as being in every respect intense, aggravated, and indescribable. Let us seek to fill our minds with a sense of what He underwent. 1. The sufferings of Christ were Divinely appointed and tremendously severe. They were not the mere natural evils which are shed upon us all, in consequence of Adam's disobedience. 2. The subject of Christ's suffering is deserving of consideration because, had He chosen, He could have avoided them. But He did not so choose. He gave Himself up to death for us all. 3. Lastly, the nature of Christ's endurance will be still more strikingly manifested when it is recollected that it was borne for the sake of those who inflicted it.—*Alex. Nisbet.*

True heroism.—John Maynard was well known as a God-fearing pilot on Lake Erie. He had charge of a steamer from Detroit to Buffalo, one summer afternoon. Smoke was seen ascending from below; and the captain cried out, "Simpson, go down and see what that smoke is!" He came up with his face as pale as ashes, and said, "Captain, the ship is on fire!" "Fire, fire, fire, fire!" instantly resounded in all directions. All hands were called up. Buckets of water were dashed upon the flames, but in vain. There were large quantities of rosin and tar on board; and it was useless to try to save the ship. The passengers rushed forward, and inquired of the pilot, "How far are we from land?"—"Seven miles."—"How long before we reach it?"—"Three-quarters of an hour, at our present rate of steam."—"Is there any danger?"—"Danger enough *here!* See the smoke bursting out! Go *forward*, if you would save your lives!" Passengers and crew, men, women, and children, crowded to the forward part of the ship. John Maynard stood at his post. The flames burst forth in a sheet of fire; clouds of smoke arose. The captain cried out through his trumpet, "John Maynard!"—"Ay, ay, sir!" responded the brave tar. "How does she head?"—"Southeast by east, sir."—"Head her southeast, and run her on shore."—Nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard!" The response came feebly, "Ay, ay, sir!"—"Can you hold on five minutes longer, John?"—"By God's help, I will!" The old man's hair was scorched from the scalp, one hand was disabled, and his teeth were set; yet he stood firm as a rock. He beached the ship. Every man, woman, and child was saved, as John Maynard dropped overboard, and his spirit took its flight to his God.—*J. B. Gough.*

the chastening of the Lord

4–6. ye . . yet, as He did. **resisted,** contended. **blood,**[a] to the sacrificing of life. **striving,** ref. to pugilistic encounter: gladiator. **sin,** here personified. **ye . . children,** the tender words of a father. **chastening,**[b] corrective trials. **faint,** be disheartened. **rebuked,** corrected. **loveth,**[c] true love administers medicine as well as food, reproof as well as praise. **and . . receiveth,** but only that the son may be fitted for a glorious reception.

Divine chastisement.—1. A man may despise the chastening of the Lord when he murmurs at it. A want of resignation shows that we despise God's chastening hand. 2. We despise the chastening of the Lord when we say there is no use in it. 3. There is a third way in which men despise the chastening of the Lord, that is—we may think it dishonorable to be chastened by God. 4. Again, we despise the chastening of the Lord when we do not earnestly seek to amend by it.—*Bib. Ill.*

Profitable chastisements.—Say not He has forgotten thee, but look upon thy trial as a proof of His love. Cecil once called on his friend Williams, and the servant said he could not see him because he was in great trouble. "Then I would rather see him," said Cecil; and Williams, hearing it was his old pastor, said, "Show him up." Up he went, and there stood poor Williams, his eyes suffused with tears, his heart almost broken; his dear child was dying. "Thank God," said Cecil; "I have been anxious about you for some time; you have been so prosperous and successful in everything that I was afraid my Father had forgotten you; but I know He recollects you now. I do not wish to see your child full of pain and dying; but I am glad to think my Father has not forgotten you." Three weeks after that Williams could see the truth of it, though it seemed a harsh saying at first.—*Bib. Ill.*

a He. x. 32–34; Re. xii. 11; 1 Jo. iii. 16.
b Pr. iii. 11; Job v. 17; Le. xxvi. 23, 24.
c Pr. iii. 12; Re. iii. 19; Ps. xciv. 12; cxix. 75; Ja. i. 12.

"Lawns which we would keep in the best condition are very frequently mown. Out in the meadows there is no such repeated cutting. Even thus the nearer we are to God, and the more regard He has for us, the more frequent will be our adversities."—*Spurgeon.*

chastisement a proof of sonship

7, 8. if ye endure, etc., *R. V.* "it is for chastening that ye endure; God

dealeth," etc. **sons,**[a] whom He corrects to improve. **son,** apt to be wilful, disobedient. **whom . . not?**[b] rather than his son should be ruined. **chastisement,**[c] and that, not bec. you need it not. **bastards,** sons indeed, but not acc. to adoption of grace. **sons,** in whom the Father is interested as bearing His name.

Divine correction.—Consider Divine correction as—I. The means of religious improvement. Affiiction is—1. A restraint from evil; 2. An excitement to duty; 3. A needful ordeal; 4. A seasonable monitor. II. The discipline of paternal regard. A father corrects his children with—1. Reluctance; 2. Wisdom; 3. Tenderness; 4. Design. III. The subject of filial attention. Man must—1. Acknowledge God's hand; 2. Submit to His authority.—*Anon.*

Severe discipline.—A child was taken ill with that dangerous disorder the croup. It was a child most ardently beloved, and, ordinarily, very obedient; but, in this state of uneasiness and pain, he refused to take the medicine which it was needful, without delay, to administer. The father, finding him resolute, immediately punished his sick and suffering son. Under these circumstances, and fearing that his son might soon die, it must have been a most severe trial to the father; but the consequence was, that the child was taught that sickness was no excuse for disobedience; and, while his sickness continued, he promptly took whatever medicine was prescribed, and was patient and submissive. Soon the child was well. Does any one say that this was cruel? It was one of the noblest acts of kindness which could have been performed. If the father had shrunk from duty here, it is by no means improbable that the life of the child would have been the forfeit.—*W. Abbott.*

9, 10. fathers . . us, both their love and wisdom being imperfect. **reverence,** though they sought only our temporal good. **shall . . spirits,**[d] our souls' Father, who seeks our eternal welfare. **live,**[e] progressive life of faith here; and life eternal in Heaven. **for . . days,** with a view to temporary improvement. **after . . pleasure,** *R. V.* "as seemed good to them," with liability to caprice and error. **that . . holiness,**[f] this, true *profit* for us.

The Fatherhood of God in the sufferings of life.—God's purpose in suffering is to educate man through holiness into joy. For the attainment of this end two things are requisite—1. The vision of a higher world. And for this the discipline of sorrow fits us. It isolates us from the turmoil of the present, and opens the spirit's eye. 2. Divine power is the second requisite for the full attainment of this joy. Until we are strong, we cannot be "partakers of His holiness." We become strong by self-surrender, for self-surrender is self-control. We must glance at the practical lesson which is here suggested, "Shall we not be subject to the Father of spirits, and live?" How can this be realized? In three ways—(1) By accepting the fact—by believing that all life is a discipline, that its sorrows and its joys are intended to train you into holiness, and therefore into blessedness. (2) By endorsing it with your choice. Choose what God has chosen for you. Heartily accept His will as your will. (3) And then, lastly, by acting under that choice.—*E. L. Hull.*

A father's correction.—The son of a minister, lately deceased, had by some means excited the displeasure of his father. His father thought it right to be *reserved* for an hour or two, and when asked a question about the business of the day, he was very short in his answer to his son. The time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said, "Papa, I cannot learn my lesson unless you are reconciled; I am sorry I have offended you; I hope you will forgive me; I think I shall never offend you again." His father replied, "All I wish is to make you sensible of your fault; when you acknowledge it, you know all is easily reconciled with me." "Then, papa," said he, "give the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged on each side. "Now," exclaimed the dear boy, "I will learn Latin and Greek with anybody;" and fled to his little study. "Stop, stop," cried his father, "have you not a Heavenly Father? If what you have done be evil, *He* is displeased, and you must apply to *Him* for forgiveness." With tears starting in his eyes, he said, "Papa, *I went to Him first;* I knew except He was reconciled, I could do nothing;" and with tears, he said, "I hope He has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation from that time till his death.

a De. viii. 5; 2 S. vii. 14.

b Pr. xiii. 24.

c Jo. xvi. 33.

"God often uses adversity as a purifier. The wintry snows that lie before my window here (at Saratoga) this morning will kill the vermin; so God sends wintry seasons upon His children to kill certain species of besetting sins."—*T. L. Cuyler.*

the purpose of correction

d Nu. xvi. 22; Job xii. 10; Ecc. xii. 7.

e Mal. i. 6; 1 Pe. v. 6, 7.

f 1 Pe. i. 15, 16; Le. xix. 2.

"Let us not then wish to have the mere feeling of this short moment humored at the certain loss and expense of our permanent and eternal interests: let us pray to God to keep the good wine for us, and not to suffer us to find rest in any earthly satisfaction; so shall our joy, in all its abundance, come upon us at the last."—*Ford.*

"The surest way of governing, both in a private family and a kingdom, is for a husband and a prince sometimes to drop their prerogative."—*Hughes.*

"A stern discipline pervades all nature which is a little cruel that it may be very kind."—*Spenser.*

the end of chastisement

a Ps. cxix. 67; Ro. v. 1—5.

b Ps. cxix. 165; Is. xxxii. 17.

c Is. xxxv. 3; Ep. iii. 13.

d Pr. iv. 26, 27.

e Ro. xiv. 21.

f Ga. vi. 1.

"Let your walk be so firm and so unanimous in the right direction, that a plain track and highway may be thereby established for those who accompany and follow you to perceive and walk in." —*Alford.*

"Many of our troubles are God dragging us; and they would end if we would stand upon our feet, and go whither He would have us." —*Beecher.*

11—13. chastening, whether of earthly or Heavenly Father. **seemeth,** to us who suffer. **joyous,** a good or pleasant thing. **grievous,** painful. **afterward,**[a] when we have learned obedience. **it . . righteousness,**[b] as opp. to the rebellious fruit of sin. **exercised,** taught, disciplined. **wherefore,** seeing that chastisement is a badge of your sonship, and God's love. **lift . . down,**[c] put straight again the relaxed hands: *i.e.*, put forth vigorous efforts in the cause of God. **feeble,** paralyzed, *i.e.*, run the race. **paths,**[d] tracks. **lest . . way,**[e] that the weak and wavering disciples may be guided by your example. **but . . healed,**[f] let the lame be helped by following in your steps.

The duty of Christians towards one another under these discouragements.—"Lift up the hands which hang down, and the feeble knees. 1. In order to perform this duty aright, it is necessary to exercise much tenderness and forbearance towards those who are laboring under great discouragements. The compassionate tenderness of the great Shepherd of the flock is left as a pattern for our imitation (Isa. xl. 11; Matt. xii. 20). 2. Another way in which our compassion may be exercised is to point out to one another the directions and consolations of the Gospel, according as the case may require. 3. Let us be concerned to remove the stumbling-block out of the way, and so to "make straight paths for their feet."—*Theol. Sketch-Book.*

Only the chiselling.—A Christian mother lay dying. Beside her a loving daughter stood, smoothing from the death-damp brow the matted hair. Prolonged suffering had made deep lines on the once beautiful face, but still there rested on those features a calm, peaceful expression which nothing but a hope in Jesus could give. Tears fell upon the pallid face from eyes that were closely watching the "changing of the countenance." Conscious of the agony that caused them to fall, the mother looking heavenward, whispered—"Patience, darling; *it is only the chiselling.*" Reader, the Master-Sculptor "seeth not as man seeth." There are many deformities that must needs be chiselled off before thou canst find place in the gallery on high. Are loved friends removed from thee by distance and death? Are life's aims and aspirations thwarted? Do loneliness and poverty oppress? Does sickness afflict? Patience, child of God! It is only the chiselling. And so will this chiselling continue until our end shall come. Then shall we be "changed into the same image" of the Great Pattern, being satisfied that we are of "His likeness." *Straight paths.*—A father, climbing up a steep and precipitous cliff at a summer watering-place, says that, to his astonishment, he heard his little boy calling out behind him, "Take a safe path, father, for I am coming after you." What was safe for the strong nerves and sturdy strength of the father, might be exceedingly perilous for the weak and unpractised step of the child.—*A. J. Gordon.*

peace, holiness, diligence

g Ro. xii. 18; xiv. 19; Ps. xxxiv. 14.

h 2 Ti. ii. 22; Ma. v. 8, 9; 1 Jo. iii. 2, 9; Re. xxi. 27.

i 2 Co. vi. 1; He. iii. 12; De. xxix. 18; 2 Pe. i. 10.

j 1 Co. v. 6; Ga. v. 9; 1 Co. xv. 33.

"Industry on our part is not superseded by the greatness and freeness of Divine grace; as when a schoolmaster teaches a boy gratis, the

14, 15. follow . . men,[g] the word "men" is better omitted, for doubtless the writer is thinking mainly of peace in the bosom of the little Christian community—a peace which, even in these early days, was often disturbed by rival egotisms (Rom. xiv. 19; 2 Tim. ii. 22).—*Camb. B.* **and,** etc.,[h] only holy natures can enter a holy heaven. **looking diligently,** narrowly observing, *i.e.*, your own behavior. **fail . . God,**[i] falling short of the grace of God. **bitterness,** gross sin. **and . . defiled,**[j] by the evil influence of one.

The ideal life.—I. There is our attitude towards God. "Follow after holiness." In *R. V.* this is rendered "sanctification." Why were people, places, and things set apart? Was it not because God was there? We can never be holy apart from God, but when God enters the spirit of man, He brings holiness with Him. Nay, the presence of God in man is holiness. II. There is our attitude towards men. "Follow after peace." The effect of righteousness is always peace. If you are holy, you will be at peace. Peace is broken by temptation, but the holy soul has learnt to put Christ between itself and the first breath of the tempter. III. There is our attitude towards our fellow-Christians. "Looking diligently lest any man fail of the grace of God." It is a beautiful provision that love to a common Lord attracts us into the fellowship of His disciples, and as no individual life truly develops in solitariness, so no Christian is right or healthy who isolates himself from the communion of saints.—*F. B. Meyer.*

The need of holiness.—A pious military officer, desirous to ascertain what were the real feelings and views of a dying soldier, whom he had been instrumental in bringing to the saving knowledge of the truth, respecting the

heavenly rest into which "I felt assured," says the officer, "he was about to enter. I said, some time after his awakening to a sense of his ruined state, 'William, I am going to ask you a strange question; suppose you could carry your sins with you to heaven would that satisfy you?' The poor dying lad replied, with a most affecting smile, 'Why, sir, what sort of a heaven would that be to me? I would be just like a *pig in a parlor*.' I need not add," continues the officer, "that he was panting after a heaven of holiness, and was convinced that if he died in sin he would be quite out of his element in the heaven of purity."

youth cannot attain his learning without some application of his own."—*Dr. Arrowsmith.*

16, 17. lest, etc., see on Ep. v. 3. **profane,** of low views, carnal, worldly. **Esau**[a] (*hairy*), see notes in O. T. **one . . meat,** as men now sell the glories of eternity for the shadows of time. He thought chiefly of his body. **birthright,** right of primogeniture, **afterward,** when he saw his folly, **when . . blessing,** wh. he had bartered so lightly. **rejected,** by his father. **for . . repentance,** no way open to reverse what had been done by his own repentance. *R. V.* makes these words a parenthesis, so that "it" refers to "the blessing." **though . . tears,**[b] he sought, with tears, a means of recovering the blessing.

Esau and his birthright

a Ge. xxv. 29—31, 33, 34.

b Ge. xxvii. 34—41; Ac. v. 31.

Esau.—I. His profaneness in its commencement. Oh, it is a strange parable, that sale of the birthright; a parable fulfilled again and again in the irreligious man selling eternity for time; the man of faith giving all that he now has for a better hope in years to come. It is a parable having its own peculiar lesson for our own days. II. His profaneness in its final issue. How do men live on year after year foregoing religious privileges, forgetting God, and scarcely remember it! The man who has been baptized, and whose conscience tells him that he dare not die as he is—what is he but one who has verily parted with his spiritual birthright? Once he was sure of heaven, now he is sure no longer.—*Woodford.*

"That which ruins the generality of men is their desire to get the start of God, their wish to enjoy in their time that which He reserves for them in His time. They must however yield themselves up to the guidance of God, in order to obtain their desires."—*M. Singlin.*

A life lost for eighteenpence!—Some time ago a ship went down, having struck a hidden reef. Fortunately, unlike the sad case of the *Teuton* the other day, there was time enough to get the passengers and crew into the boats, which safely held off from the foundering vessel. Just before the last boat started, the captain and mate, having seen that all were safe, stood upon the gangway ready to leave the ship. She was fast sinking—no time to be lost. The mate said to the captain, "I have left my purse below; let me go and get it." "Man," replied the other, "you have no time for that; jump at once." "Just a moment, captain—I can easily get it;" and away the mate rushed below. But in that moment the ship went creeping down. I hear the gurgling flood! The captain has barely time to save himself, when, swirling in the awful vortex, the vessel disappears! By and by the body of the mate was found, and in his stiffened hand was tightly grasped the fatal purse. When the purse was opened, what do you think it contained? Eighteenpence! And for that paltry sum he risked and lost his life.—*Bib. Ill.*

18, 19. ye . . come, in drawing near to God. **unto . . touched,** a tangible, material mountain, *i.e.*, Sinai. **and . . fire,** "to show that God is a consuming fire to the impenitent."—*Macknight.* **nor . . tempest,** see on De. iv. 11, and *v.* 33. "Emblem of the obscurity of the Mosaic dispensation."[c] **and . . trumpet,** see on Ex. xix. 16. **and . . words,** so loud that 600,000 men, besides others, heard.[d] **which,** etc.,[e] see on Ex. xx. 18, 19.

Sinai

c "Ye are not come to a mountain that is felt for by the hands of men *groping* their way in gloom."—*Wordsworth.*

d De. v. 22.

e Ro. vi. 14; viii. 15; 2 Ti. i. 7.

Sinai and Zion (on v. 18—24).—I. Christianity is a spiritual, not a material, dispensation. II. Though it is spiritual in its nature, it employs material forms as adjuncts. Sinai has given place to Zion. We have our material forms, but they are subordinate, not primary: bodies, not souls: servants, not lords. III. Sinai and Zion are only marks of progress, not final destinations. The home is further onward. Our past victories are only earnests of a universal conquest. Jesus is the grand resting point. Learn:—(1) That privilege is the measure of responsibility; (2) That there is no limit to progress in love and knowledge.—*J. Parker.*

The law of God and the sinner.—The law is the accuser, marshal, jailer, and recorder of every sinner. It is his *accuser*, "the adversary who delivers us to the officer," and makes out the charge against us. It is the *marshal*. It attaches him of high treason against the Majesty of Heaven, and arrests him in the name of God. It is his *jailer*. It shuts him up under sin (under the charge and in the consciousness of guilt); it locks him up, and turns the key, and draws the bolts on him. It *records* the sentence of death against him, for there is "death recorded" against every soul of man.—*Champneys.*

"The terrors of the Lord are great, but they do not exercise supreme sway in a human heart and lead all its affections whithersoever they will."—*W. Arnot.*

a Ex. xix. 13.

"The presence of God's glory is in heaven, the presence of His power on earth, the presence of His justice in hell, and the presence of His grace with His people. If He deny us His powerful presence, we fall into nothing; if He deny us His gracious presence, we fall into sin; if He deny us His merciful presence, we fall into hell." —*Eason.*

20, 21. for . . commanded, explaining the fear, caused by both the voice and the words. **and . . stoned,**[a] see on Ex. xix. 12, 13. **or . . dart,** *R. V.* omits these words. **so . . sight,** *R. V.* "so fearful was the appearance." **Moses,** even *he.* This saying of M. either a trad., or ref. to De. ix. 19.

Characteristics of Sinai.—Among the characteristics of Sinai one must not be omitted—the deep stillness and consequent reverberation of the human voice. From the highest point of Rás Sasâfeh to its lower peak, a distance of about sixty feet, the page of a book, distinctly but not loudly read, was perfectly audible; and every remark of the various groups of travellers, descending from the heights of the same point, rose clearly to those immediately above them. It was the belief of the Arabs who conducted Niebuhr, that they could make themselves heard across the gulf of Akaba; a belief, doubtless, exaggerated, yet probably originated or fostered by the great distance to which, in these regions, the voice can actually be carried; and it is, probably, from the same cause that so much attention has been excited by the mysterious noises which have, from time to time, been heard on the summit of Gebel Mousa, in the neighborhood of Um-Shómer, and in the mountains of Nâkûs, or the Bell, so called from the legend that the sounds proceed from the bells of the convent enclosed within the mount. In this last instance, the sound is supposed to originate in the rush of sand down the mountain side; and here, as elsewhere, playing the same part as the waters or snows of the North. In the case of Gebel Mousa, where it is said that the monks had originally settled on the highest peak, but were, by these strange noises, driven down to their present seat in the valley, and in the case of Um-Shómer, where it was described to Buckhardt as like the sound of artillery, the precise cause has never been ascertained. But in all these instances the effect must have been heightened by the death-like silence of the region, where the fall of waters, even the trickling of brooks, is unknown."—*Stanley.*

Sion

b Ps. ii. 6; xlviii. 2; lxxviii. 68, 69.

c Ga. iv. 26; Re. xxi. 2.

d Ps. lxviii. 17; Da. vii. 10; He. i. 14; Re. v. 11, 12.

e Nu. iii. 13; Ro. viii. 16, 17, 29; Ja. i. 18; Re. xiv. 4.

f Re. xiii. 8.

g 2 Ti. iv. 8; Ro. ii. 16; iii. 6.

h Re. vii. 14—17.

i He. x. 22; Ma. xxvi. 27, 28.

j Ex. xxiv. 8; 1 Jo. i. 7; He. x. 19; 1 Pe. i. 2.

k Ge. iv. 10.

"Sinai revealed the terrible side of God's character, Zion the peaceful tenderness of His love. The revelation on Sinai was earthly; that on Zion is spiritual."—*Exp. B.*

"Some one asked a Scotchman if he was on his way to heaven. 'Why, man,' he

22—24. ye . . Sion,[b] "ye are therefore not like Esau. Ye may find a place for repentance." The dwelling place of God. **unto . . God,**[c] its builder and maker (xi. 10). **and . . angels,**[d] the festal host of angels. —*Alford.* On the whole the best and simplest way of taking the text seems to be, "But ye have come . . . to Myriads—a Festal Assembly of Angels—and to the Church of the Firstborn . . . and to spirits of the Just who have been perfected."—*Camb. B.* **first-born,**[e] continued ref. to Esau. The saints are admitted to the privileges of first-born by their adoption. **which . . heaven,**[f] enrolled in the heavenly register, though still the Church on earth. **and . . all,**[g] their Father. **and . . perfect,**[h] who, with the saints below, form one family. "The writer tells the Hebrews that they have come not to a flaming hill, and a thunderous darkness, and a terror-stricken multitude, but to Mount Sion and the Heavenly Jerusalem, where they will be united with the Angels of joy and mercy (Lk. xv. 10), with the happy Church of living Saints, and with the spirits of the Just made perfect." **the . . covenant,**[i] see on He. ix. 15. **and . . sprinkling,**[j] so called bec. spiritually sprinkled on the conscience of those who come to God by Him. "Sprinkling" is a term borrowed from the blood sprinklings of the Old Covenant. **that . . Abel,**[k] which cried for vengeance; but the blood of Christ speaks forgiveness.

Social life in heaven.—I. Man is a social, as well as a sentient, intellectual, and moral being; and as such he will have joy in the presence of God in heaven. II. Consider what ample resources heaven affords for the cultivation of the social affections among those of the highest intellect, taste, and worth in God's universe. The society of: 1. Angels; 2. Just men made perfect. III. Observe that among this society's members there shall be perfect union.—*N. Macleod.* *The blood of sprinkling.*—Consider the steps in a regular Aaronic sacrifice, and how they remind us of Christ: (1) There was the selection of an unblemished animal as the victim; (2) This victim was solemnly presented near the door of the tabernacle for sacrifice; (3) The sinner laid his hands upon its head, confessing his sins; (4) It was slain, and consumed (sometimes wholly) upon the altar; (5) There was, lastly, the sprinkling of blood, as here mentioned. We can now inquire how the blood of Christ, the great Antitype, "speaketh better things than that of Abel." Abel's blood spake dreadful things to God from the ground. In this view, Christ's blood spake: I. Atonement, satisfaction, and access to God's favor; II. Peace to the believing sinner's conscience; III. Peace to the soul in regard to daily sins.—*Alexander.*

The Heavenly Jerusalem.—O Jerusalem, Jerusalem, the only place that can ease us of this misery! the place where the beloved of my soul dwelleth, the vision of peace, the seat of true tranquillity and repose, how fain would I have the satisfaction of being in the sure way to thy felicity! This is all the peace I wish for in the world. No other happiness do I thirst after, as everything can testify that hath been privy to my thoughts. There is never a room in my house but hath been filled with the noise of my sighs and groans after thee, O Jerusalem! Every tree that grows in my ground hath thy sweet name engraven upon it. The birds of the air, if they can understand, are witnesses how incessantly my soul pants and longs to fly unto thee, O Jerusalem! What charitable hand will guide me in the way to thy treasures? Who will bring me into that strong city, the retreat of my wearied mind, the refuge to recruit my tired spirits, the only place of my security, my joy, my life itself? Wilt not thou, O God, who hast led me to the knowledge of it, who hast filled me with these desires, and hast brought me into a disesteem and contempt of all other things?—*Patrick.*

said, 'I live there.' He was only a pilgrim here. Heaven was his home."—*Moody.*

25—27. ye . . speaketh,[a] God in Christ, the Great Teacher. **for . . not,**[b] punishment for disobedience. **him . . earth,** God who spoke on Sinai. **if . . away,**[c] rebelliously. **heaven,** the throne of His glory; through His Son. **voice . . earth,**[d] at the giving of the law. **but . . promised,**[e] by the prophet. **yet . . heaven,** the language wh. had been lit. applied to the quaking of Sinai, is now fig. applied to denote a great change of a moral nature, *i.e.*, the passing away of the Jewish dispensation. —*Stuart.* **word,** *i.e.*, the promise above. **signifieth,** etc.,[f] this great final shaking is to introduce the accomplished kingdom of God.[g]

refuse not Him that speaketh

a Ac. xiii. 45, 46. *b* He. iii. 17; x. 28, 29; ii. 2, 3. *c* Lu. x. 16. *d* Ex. xix. 18. *e* Hag. ii. 6. *f* He. viii. 13; Ps. cii. 25, 26; 2 Pe. iii. 10; Re. vi. 14; xx. 11; xxi. 1. *g Alford.* Da. ii. 44; vii. 13, 14.

The solemn admonition.—I. God spake once by Moses. The people seemed willing to obey. II. Yet some did reject his words. III. God has spoken to us by Christ.—*J. Burns. The things that cannot be shaken.*—Whatever we may have lost or suffered: I. We still have present salvation; II. We are still children of God; III. We still possess the love of Christ.—*Spurgeon.*

A striking appeal.—We meet with a passage in Athenæus not unworthy, as I conceive, to be taken notice of, and recorded here. When, at a public meeting in some place of receipt, a beam of the house suddenly falling had dashed out the brains of a notoriously wicked man in the sight of many bystanders to whom he was known, one Stratonicus brake out into a speech so emphatical in the Greek, as it can hardly be translated without much loss, yet take it thus: "Sir," says he, "the beam of light which I have convinceth me that there is a God; if any of you be otherwise minded, this beam of wood may suffice to beget in him the same persuasion."—*Arrowsmith.*

"We enter into the holiest place and stand before the mercy-seat, but our absolution is announced and confirmed to us by the Divine summons to sit down with Christ in His throne, as He has sat down with His Father in His throne."—*Exp. Bib.*

28, 29. we . . kingdom,[h] the k. of Christ; spiritual, eternal: grace and glory. **moved,** shaken. **grace,** thankfulness. **we . . acceptably,** otherwise the *service* is in vain. **with . . fear,**[i] the qualities that make the service acceptable. **our . . fire,**[j] His anger is kindled now, as ever, against those who oppose His kingdom.

the kingdom of God

h Da. vii. 27; Lu. xxii. 28, 29; Re. i. 5, 6; v. 9, 10; iii. 21. *i* Ro. xii. 1, 2; 1 Pe. i. 17. *j* De. iv. 24; Ps. xcvii. 3; Ex. xxiv. 17; Na. i. 2—6; Ps. l. 3; Is. lxvi. 15; 2 Th. i. 8; He. x. 27.

Acceptable service.—If we are to serve God acceptably, it must be under a sense of our immeasurable obligation to Him. See, whatever service we may render to God, we must begin by being receivers. "We receiving a kingdom." What a gift to receive! This is a Divine gift: not a pauper's pension, but a kingdom. "But," say you, "we have not received this kingdom yet." 1. I answer we have received it first in the promise. "I appoint unto you a kingdom as My Father hath appointed unto Me." 2. More than this, we have received it in the principles of it. "The kingdom of God is within you." As the fairest flower lies packed away within the little shrivelled seed, and wants but time and sun to develop all its beauty, so perfection, glory, immortality, and bliss unspeakable lie hidden away within the grace which God hath given unto all His people. 3. Moreover, in a measure we have received this kingdom in the power of it. God hath endowed you with power from on high by giving you the indwelling of the Holy Spirit.—*Spurgeon.*

The true spirit of service.—I once saw a beautiful device and motto painted on the walls of a Sabbath-school. It was an ox standing between an altar and a plough, with the words underneath, "Ready for either." The altar represented suffering, and the plough serving; and the ox stood ready to be laid on the altar or to be yoked into the plough, equally ready for suffering or serving, as the owner wished. We should ask God to make us ready for either. Your life will be a poor withered thing unless you try to serve Christ. An old man reading the Bible came to the words, "Ye are My friends if ye

"Luther saw ground enough for what he said, when he cried out, 'I will have nothing to do with an absolute God;' that is, with a God out of Christ. Woe, and alas! for evermore, to that man that meets a just and righteous God without a Mediator."—*Flavel.*

do whatsoever I command you." He stopped and said with a smile, "Yes, and ye are your own friends too." He is his own worst enemy who shuns the service of Christ.—*Bib. Ill.*

CHAPTER THE THIRTEENTH.

brotherly love

a Ro. xii. 10; 1 Th. iv. 9; 1 Pe. i. 22; iii. 8; iv. 8; 2 Pe. i. 7; 1 Jo. iii. 11, 14–18; iv. 7, 20, 21.

"If God love us, His mercy is as a cloak that hideth all our shame; He seeth no blemish or deformity in us. If we love our brethren, our charity is as a veil before our eyes; we behold not their faults."—*Sandys.*

1. let . . continue,[a] "in the classics, the love of brothers and sisters for one another; in the N. T., the love of the Christian brethren."—*Alford.*

The duty of brotherly love.—1. There is the express command of God and of Christ in regard to it. It is a permanent obligation. 2. The relationship continues, and so should the affection; the bond of brotherhood abides, and the love of the brotherhood should abide also. 3. The fountain from which it flows continues, and so also should the stream that flows from it. 4. The necessity for its cultivation continues. (1) You have need of it; (2) Your brethren have need of it; for oh, you know not how you grieve and wound them; (3) The glory of Christ and the triumphs of the Gospel need it.—*Thos. Main.*

Illustration of brotherly love.—A striking instance of the brotherly love of the early Christians transpired in the great plague that raged in Alexandria, during the reign of Gallienus. At the first appearance of the symptoms, the heathen drove the infected man from their sight; they tore themselves from their dearest connections; they threw their friends half-dead into the streets, and left their dead unburied. But, in contrast with this cruel selfishness, "the Christians, in the abundance of their brotherly love," as their bishop Dionysius says, "did not spare themselves, but mutually attending to each other, they would visit the sick without fear, and ministering to each other for the sake of Christ, cheerfully gave up their lives with them. Many died after their care had restored others to health."

hospitality

b 1 Pe. iv. 9; Ro. xii. 13.
c Ge. xviii. 2, 3, 8, 22; xix. 1, 2.
d Ma. xxv. 35, 40.

"*Bleek* observes that the notices found in the writings of enemies of Christianity (*Lucian, de Morte Peregrini, Julian, Ep.* 49, show how much hospitality was practised among the early Christians."

"A good man doth both delight in doing good, and hath an abundant reward for the doing it, in the doing it."—*Owen.*

2. be . . strangers,[b] forget not hospitality to strangers. **some,** as Abraham,[c] or Lot. **angels,** wandering Christians[d] entertained, might seem as angels to some.

Hospitality.—I. There are those who require hospitality from us. Genuine hospitality is characterized by kindness to those that: 1. Require it; 2. Cannot requite it. II. Some of those who require hospitality from us may be angels. —*Thomas.*

A genius for kindness.—"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any other person who ever lived in it. He cannot talk very well in prayer-meetings, and he doesn't very often try. He isn't worth two thousand dollars, and it's very little that he can put down on subscription papers for any good object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew at church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife keep house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—*Baxendale's Anecdotes.*

sympathy

e Col. iv. 18; Ma. xxv. 36.

f Ro. xii. 15.

"The disciples of Christ had often to flee to strange cities, and in entertaining some stranger, a man

3. that . . bonds,[e] *i.e.*, those imprisoned for the cause of Christ. **as . . them,** as if, etc.; help such as in the same case you would wish to be aided. **adversity,**[f] distress fr. whatever cause. **as . . body,** liable to the same kind of suffering.

Christian membership or brotherhood.—There are, I think, two very different but highly important principles here asserted and enforced by Paul: I. The principle of fellowship. We are to feel as though bound with them that are in bonds, because of our intimate connection with them. II. The principle of forethought. We are to remember that we ourselves are in the body, and therefore exposed to the adversities which claim our sympathy from others.—*H. Melville.*

Christian sympathy.—During the prevalence of the small-pox in Greenland, which proved very fatal, the Moravian missionaries showed the greatest

kindness and attention to the poor inhabitants; they accommodated as many as their house would contain, surrendering to the afflicted even their own sleeping chambers; and thus, though unable to make themselves distinctly understood by words, they preached by their conduct, nor without effect. One man who always derided them when in health expressed his obligation to the minister shortly before he died: "Thou hast done for us what our own people would not do; for thou hast fed us when we had nothing to eat—thou hast buried our dead, who would else have been consumed by the dogs, foxes, and ravens—thou hast also instructed us in the knowledge of God—and hast told us of a better life."

4. honourable,[a] *R. V.* "let marriage be had in honour am. all and let the bed be undefiled: for fornicators," etc. **but . . judge,**[b] and not only judge, but sentence.

Advice of Themistocles.—An Athenian who was hesitating whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man who had no other recommendation, went to consult Themistocles on the subject. "I would bestow my daughter," said Themistocles, "upon a man without money, rather than upon money without a man."

5, 6. conversation, manner of life. **be . . covetousness,**[c] void of avarice. **content,**[d] satisfied. **with . . have,** your needs being met. **he . . said,** it is God who speaks. **I . . thee,**[e] "I will not leave thee, no, nor will I forsake thee."[f] **boldly,** confidently. **helper,** in all trials, and duties. **I . . me,**[g] *R. V.* "I will not fear: what shall man do unto me?"

"*I will never leave thee.*"—I. These words are peculiarly a saying of God—"He hath said." This has been said, not so much by inspiration as by God Himself. 2. They relate to God Himself and His people. "I" . . . "thee." 3. They ensure His presence and His help. He would not be with us, and be inactive. 4. They guarantee the greatest good. God with us means all good. 5. They avert a dreadful evil which we deserve and might justly fear; namely, to be deserted of God. 6. They are such as He only could utter and make true. Nobody else can be with us effectually in agony, in death, in judgment. 7. They provide for all troubles, losses, desertions, weaknesses, difficulties, places, seasons, dangers, etc., in time and eternity. 8. They are substantiated by the Divine love, immutability, and faithfulness.—*Spurgeon.*

Consideration of the poor.—Consider not so much what thou hast, as what others want. What thou hast, take heed thou lose not: what thou hast not, take heed thou covet not. If thou hast many above thee, turn thine eye upon those that are under thee: if thou hast no inferiors, have patience awhile, and thou shalt have no superiors. The grave requires no marshal.—*Quarles.* *Divine help in time of need.*—Fresenius, a pious minister at Frankfort-on-the-Maine, one day found his mother, who was a widow, concerned about a dollar which she much needed at the time, but did not know whence to procure it. Not being himself able at that instant to furnish her with one, he said, "I likewise believe you must have the dollar; I accordingly turn this hour-glass, and assure you that if the dollar is really needed, it will positively lie here on the table before the hour-glass is run down. If it does not lie here, God will convince us, after this hour, that it was not as indispensable as we imagine." The hour-glass was scarcely run out one-half when a messenger arrived, who had traversed an eight hours' walk, bringing a dollar which some one was owing to Fresenius. This dollar rejoiced mother and son more than if they had received a large capital, they considering it a great memorial coin of the Divine help received.

7, 8. remember, cherish their memory. **which . . you,** *R. V.* "wh. had the note," in Church life: your *leaders* in the faith. **who . . God,** in preaching the Gospel. **faith,** (1) the doctrines they teach; (2) the course they pursue. **follow,**[h] believe the one, imitate the other. **considering,** surveying. **end . . conversation,** *R. V.* "the issue of their life." **Jesus . . ever,**[i] the unchanging Saviour to them and to you.[j]

The duty of imitating departed worth.—I. The exhortation itself—"whose faith follow:" 1. Holding fast, as they had done, to the end of life, the word of the Divine testimony; 2. Cleaving with the same steadfastness of faith to the Divine promises; 3. Imitating their faith in all its practical effects. II. The motive by which compliance with it is recommended—"considering the end of their conversation:" 1. Contemplating their state in dying; 2. Considering might find he had entertained a Christian, or had given shelter and food to a messenger or angel of the Church, and he would be more than repaid by the discourse and benediction of the wayfarer."—*Bib. Ill.*

marriage

a Ge. ii. 18, 24; Ma. xix. 4–6; Mal. ii. 14, 15; 1 Co. vii. 2, 39; Jo. ii. 1, 2; Ep. v. 23; 1 Co. ix. 5; 1 Ti. iii. 2, 12.

b Ga. v. 19, 21; 1 Co. vi. 9, 10; Ep. v. 5; Col. iii. 5, 6; Re. xxii. 15.

Divine help

c Ma. vi. 25, 34; Lu. xii. 15; Ep. v. 3.

d Ph. iv. 11, 12; 1 Ti. vi. 6, 8.

e Ge. xxviii. 15; De. xxxi. 6, 8; Jos. i. 5; 1 Ch. xxviii. 20; Ps. xxxvii. 25.

f *Alford.* Some (as *Bleek*, *Lunemann*) think the writer quoted *Philo*; others (as *Delitzsch*) that it is taken fr. 1 Ch. xxviii. 20; and had been interwoven into some liturgical or homiletic portion of the service in the Hellenistic synagogue. See *Alford.*

g Ps. xxvii. 1; lvi. 11; cxviii. 6.

Jesus always the same

h He. vi. 12.

i Ps. cii. 27; He. i. 12; Re. i. 8, 17; He. vii. 24, 25.

j "It was Christ whom these preached; Christ who supported them to the end, being the author and finisher of their faith; and

He remains still the same with regard to you."—*Alford.*

"At present the believer is like the marble in the hands of the sculptor; but though day by day he may give fresh touches, and work the marble into greater emulation of the original, the resemblance will be far from complete until death."—*Melvill.*

"Uncertainty! fell demon of our fears! the human soul, that can support despair, supports not thee."—*Mallet.*

sidering their death as the final close of their earthly service; 3. Looking on their departure from this life as the commencement of a better.—*Wardlaw.*

Our Lord's evident claims.—1. If our Lord be "the same yesterday, and to-day, and forever," then, according to the connection of our text, He is to be followed to the end. If the Lord is still the same, follow Him till you reach Him. Your exit out of this life shall bring you where He is, and you will find Him then what He always was. 2. The next evident claim of Christ upon us is that we should be steadfast in the faith. Notice the ninth verse: "Jesus Christ the same yesterday, and to-day, and forever. Be not carried about with divers and strange doctrines." 3. If Jesus Christ be thus immutable, He has an evident claim to our most solemn worship. Immutability can be the attribute of none but God. 4. He claims also of us next, that we should trust Him. If He be always the same, here is a rock that cannot be moved; build on it. 5. And, lastly, if He is always the same, rejoice in Him, and rejoice always.—*Spurgeon.*

The unchangeableness of Christ.—Jesus Christ is ever the same in—I. His person. There are constant changes in the world—in nature—in society—in ourselves; but no change in Christ. II. His work. This work is His priesthood, including: 1. His atonement: 2. His intercession. III. His doctrine. Some endeavor to substitute something else for Christ, but they are not to be heeded—"Christ is the same yesterday, to-day, and forever."—*J. C. Jones.*

The everlasting name.—Ages are to roll by; nations are to die, and nations are to rise and to take their places; laws are to grow old, and from new germs laws are to unfold; old civilizations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands high above every other in the history of man! "A name which is above every name" was given to Him—not for the sake of fame, but in a wholly different sense; a name of power; a name of moral influence; a name that shall teach men how to live, and what it is to be men in Christ Jesus.—*Beecher.*

"That profound firmness which enables a man to regard difficulties but as evils to be surmounted, no matter what shape they may assume."—*W. Cockton.*

an established heart

9, 10. be . . about,[a] fr. Christ the central fact of Christianity. **divers,** various, and minor things. **strange,** foreign to the great matter of the Gospel. **doctrines,** teachings. **grace,** the grace of God, inwrought by the Holy Spirit. **meats,**[b] minute distinction betw. various kinds of clean and unclean food.—*Farrar.* **which . . them,** in the high spiritual sense. **that . . therein,** as if their religion lay in ceremonial observances. **altar,**[c] the cross (the victim—Christ). **whereof . . tabernacle,** Jews and their priests, who, by clinging to Judaism, set aside Christianity.

The altar of the Gospel.—From the text we observe—I. That every Christian has three spiritual sacrifices to offer to God: 1. Himself; 2. His prayers; 3. His good works. II. That the altar on which His spiritual sacrifice is to be offered must be spiritual. That altar is Christ. III. That the altar must sanctify the sacrifice to make it acceptable. IV. That Christ is able to, and does, sanctify the sacrifice offered upon Him.—*Lightfoot.*

Effect of decision.—On the summit of a hill in a western state is a courthouse, so situated that the raindrops that fall on the one side of the roof descend into Lake Erie, and thence, through the St. Lawrence, into the Atlantic. The drops on the other side trickle down from rivulet to river, until they reach the Ohio and Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these raindrops for three thousand miles. So a single act determines, sometimes, a human destiny for all time and for eternity.—*Cuyler.*

Jesus suffered without the gate

11, 12. for, as a reason of their lack of right (*v.* 10). **the . . beasts,**[d] offered under the law. **blood,** and that alone. **sanctuary,** Holy of holies, wh. typified heaven. **by . . priest,** Christ is the High Priest of our profession. **sin,** sin-offering on day of atonement. **are . . camp,**[e] those who served the tabernacle had no right to *those* bodies. **Jesus also,**[f] the antitype of that sin-offering. **suffered . . gate,**[g] one of the many facts predicted concerning Him. *vv.* 11, 12, make a comparison betw. the sacr. on the great day of atonement and the expiatory sacr. of Christ. The blood of the former was presented bef. God, in the most holy place; the bl. of the latter in the et. sanctuary above. The bodies of the beasts used for the former were consumed or destroyed without the camp; the body of Jesus was sacr. or destroyed without the gate of Jerusalem.—*Stuart.*

Preparation for the Incarnation of Christ.—All the sacrifices offered every

a Ep. iv. 14; Col. ii. 8; 1 Jo. iv. 1.

b 1 Ti. iv. 1–3; Ro. xiv. 17.

c Jo. vi. 54, 55.

d Le. vi. 30.

e Le. xvi. 27; iv. 5. 12, 21.

f Tit. ii. 14.

g Jo. xix. 17, 18; Ga. iii. 13.

"They, therefore, who linger within the courts of the Levitical law, and do not

morning and evening for so many ages were preparations for it, and shadows of it. The same may be said of other figures and types. The Church of God for four thousand years waited with longing looks for the salvation of the Lord; they were refreshed with the sacrifices that prefigured it. The heathen themselves had their sacrifices; they had sinfully lost the tradition of the true religion and the Messiah, handed down from Noah; yet Providence ordered it so, that they did not wholly lose the rite of sacrificing. There is reason to acknowledge a particular Providence preserving tradition in this point; for how otherwise could it enter into men's heads to serve their gods by sacrificing their beasts? It was useful that the world should not be entirely unacquainted with the notion of a sacrifice; the substitution of the innocent in the room of the guilty, all pointed towards this great oblation which was to make all others to cease. The predictions of the prophets in different ages, from Moses to Malachi, were also preparations for this great event. John the Baptist appeared as the morning star, the harbinger of the Dayspring from on high. These, besides many other great things, serve to show what glorious preparations and pomp went before the great work we are speaking of.—*J. Maclaren.*

13, 14. let . . camp,[a] outside the pale of Judaism; where He—like the useless bodies of the victims—has been cast. **bearing,** suffering, enduring—thankfully. **reproach,**[b] the shame of the cross. **here,** on earth. **continuing,** abiding, secure, satisfying, **city,** home of the soul. **but . . come,**[c] the heavenly Jerus., whose blessed citizens are now being gathered.

Going forth without the camp.—The text presents three truths for consideration: I. That man has no permanent home on earth. Witness: 1. The inconstancy of human life; 2. The inevitableness of death; 3. The doom which awaits the earth. II. That the permanent home of the Christian is in heaven. The figure here used shows us that heaven is: 1. A place; 2. Permanent; 3. Sure to the faithful believer. III. That to attain heaven is the Christian's supreme concern: 1. Heaven is secured to the believer conditionally; 2. That condition must be fulfilled on earth; 3. This fulfilment requires the vigorous application of the whole mind; 4. The hope of heaven inspires Christian courage.—*Homilist.*

The region of death.—If any one here has visited Rome, he will remember—for none who have travelled thither can forget the scene—the long street of tombs which forms one of the approaches to the Eternal City. For miles on the road these monuments erected over the departed stand on either side of the way, at brief but uncertain intervals, until the traveller reaches the gate. Exactly thus it is with us on our pilgrimage to that city which hath foundations, whose builder and maker is God; on every hand we are reminded of our mortality, until we in our turn fall by the wayside, and swell the number of the dead.—*Trench.*

15, 16. him, through whom alone *any* off. is acceptable. **let . . praise,**[d] the sin-offering He has offered: the thank-offering remains for us. **continually,** new mercies do new songs demand. **fruit . . lips,** praises, good confession. **name,** *i.e.*, to Him, to God. **good,**[e] beneficence, acts of charity. **communicate,**[f] helping those in need. **for . . pleased,** hence let your religion be *seen* in deeds of love to men; as well as *heard* in thanksgiving.

Practical gratitude.—I. The duties enjoined—"to do good and to communicate." 1. This is one design of regeneration; 2. It is an important part of the example of our Divine Lord; 3. It is enforced on us by Christ's love to us; 4. It is embodied in holy teachings in the Scriptures; 5. It will be the subject of special recognition by Christ at the last day. II. The caution annexed—"forget not." III. The encouragement by which this exhortation is attained—"with such sacrifices God is well pleased."—*Anon.*

"*Have we thanked Him?*"—A lady, hearing of a poor gipsy boy lying very ill in a tent, was anxious to visit him. In her endeavors to do so she met with much abuse and a refusal from the boy's father. At last, however, the father consented to her visiting his dying son. Entering the tent, she found the poor boy lying on a heap of straw and in great suffering. She spoke to him of Jesus, and His love for sinners; of His cruel death and resurrection; and was astonished to see the boy's frame shaken with sobs. To her inquiry about his distress, he gasped, "Oh, miss, and I've never so much as thanked Him!" Have we thanked Him?—*Bib. Ill.*

17. obey . . yourselves,[g] see on *v.* 7. **for . . souls,**[h] they seek yr.

go forth to Calvary, have no part in the true altar, and in the true sacrifice."—*Wordsworth.*

"The justice of God receives more glory in the redemption of our souls than in the condemnation of the world."—*Salter.*

"All God's providences are but His touch of the strings of the great instrument of the world."—*Charnock.*

no continuing city

a Ex. xxxiii. 7, 8. *b* He. xii. 2; 1 Pe. iv. 14; Ac. v. 41; He. xi. 26. *c* He. xii. 22; Ph. iii. 20; He. xi. 10, 16; Mi. ii. 10.

"And I beseech Him, that it may be no parable to me; but that I may so understand and remember His 'coming out from the Father,' for love of me, that in love to Him I may seek to leave the world, and follow Him to the Father."—*W. Austin.*

doing good

d 1 Pe. ii. 5; Ep. v. 20; Ps. l. 23; lxix. 30, 31; cxvi. 17; Le. vii. 12. *e* Ga. vi. 10; Ro. xii. 13. *f* 1 Ti. vi. 17–19.

"Thy superfluities must give place to thy neighbor's great conveniences; thy convenience must yield to thy neighbor's necessity; and lastly, thy very necessities must yield to thy neighbor's extremity."—*South.*

watching for souls

g 1 Th. v. 12, 13; 1 Ti. v. 17. *h* Ez. iii. 17.

highest good. **as . . account,**[a] an account of supremest interest to you. **joy,**[b] caused by yr. salvation and the Master's approval. **grief,** through your disobedience and its consequences. **for . . you,**[c] and not for them alone who render the account.

The office of watchman is one of responsibility.—1. For his time ; 2. For his diligence ; 3. For his vigilance ; 4. For his fidelity. Application : We learn—1. The solemn character of the ministerial calling. A calling which demands great personal piety, as well as high spiritual gifts ; 2. The arduous duties of the ministerial office. So arduous as to claim all the faculties of the mind and all the energies of the body; 3. The great necessity that they should receive Christian sympathy and comfort ; 4. The personal responsibility of those over whom they watch ; 5. Jesus, the great and blessed keeper of Zion, is the model every Christian minister should study and imitate.—*J. Burns.*

Solicitude for souls.—In one of McCheyne's manuscripts there occurs this sentence—"As I was walking in the fields, the thought came over me with almost overwhelming power that every one of my flock must soon be in heaven or hell. Oh, how I wished that I had a tongue like thunder that I might make all hear ; or that I had a frame like iron that I might visit every one and say, 'Escape for thy life!' Ah, sinners! you little know how I fear that you will lay the blame of your damnation at my door."—*Life of R. M. McCheyne.*

18, 19. pray . . us,[d] see on 1 Th. v. 25. **trust,** are persuaded. **we . . conscience,**[e] what better for one than this? **things,** relating to life and office. **honestly,** uprightly, seemly. **beseech,** exhort. **rather,** more abundantly. **to . . this,** pray for us. **that . . sooner,**[f] hence this Ep. was written by some well-known and beloved teacher.

Balm from Gilead to recover conscience.—In this text, or woof of Scripture, I find these threads :—I. The excellent matter, a good conscience—1. What conscience is ; 2. What a good one is ; 3. How good a thing it is ; 4. What is the use, office, and effect of a good one. II. The glorious manner, a certain confidence.—*S. Ward.*

Honest under all circumstances.—Some years before England abolished slavery in the West Indies, a negro, who was a slave, but who had become a Christian, was put up for sale. A kind master, who pitied his condition, and did not want him to fall into the hands of a cruel owner, went up to him, and said, "Sambo, if I buy you will you be honest?" "With a look that I have no power to describe," says the gentleman, the black man replied, "Massa, I will be honest whether you buy me or not."—*Bib. Ill.*

20, 21. now . . peace,[g] see on 2 Th. iii. 16. **that . . Jesus,**[h] ref. to resurrection and ascension. **that . . sheep,**[i] as He Himself hath said. **through . . covenant,** see Heb. ix. 15—18. **perfect,** make you fit, equip you. **in . . will,** as a means to an end. **working . . sight,** the inner life brought by the Spirit into harmony with the will of God. **whom,** *i.e.*, God. **glory,** praise. **Amen.**

The God of peace.—I call your attention to the peculiar title under which God is addressed in this prayer : "Now, the God of peace." The names of God employed in prayer in holy Scripture are always significant. Why, then, did the Apostle here call God "the God of peace"? 1. The appropriateness of the title to the particular prayer will readily strike you, for holiness is peace. "May the God of peace make you holy," for He Himself is peace and holiness. 2. The God of peace has also graciously restored peace and reconciled us to Himself by Jesus Christ, but it has been by the putting away of sin, for while sin remained peace was impossible. 3. If you pursue the subject you will see more and more clearly the significance of the title, "the God of peace ;" for, to make us perfect in every good work to do His will is to give us peace. 4. I will call to your notice the fact that the title, "the God of peace," sheds a light over the whole passage, and is beautifully in harmony with every word of the prayer. The Apostle goes on to pray, "Make you perfect in every good work to do His will." If God's will is done by us, then there must be peace, for no ground of difference can exist. "Working in you that which is well pleasing in His sight." When all in us is well pleasing to God, then, indeed, is He the God of peace to us.

Amen.—I had been talking to a little ignorant, neglected boy about the good God and His love for children. "I should like to live along o' Him!" said the poor little man with a wistful sigh. It was all such a new revelation in his harried, loveless existence. "Shall I pray to God to make you a good

pray for us

d 2 Th. iii. 1 ; Ro. xv. 30 ; Ep. vi. 19 ; Col. iv. 3.
e Ac. xxiv. 16 ; xxiii. 1 ; 2 Co. i. 12.
f Phil. 22.

"Conscience, like all other powers, comes to maturity by insensible degrees ; and may be more aided in its strength and vigor by proper culture."—*Reid.*

Christian perfection

g Ph. iv. 6—9 ; 1 Th. v. 23 ; 2 Co. xiii. 11 ; 1 Co. xiv. 33 ; Is. lvii. 19.
h 1 Co. vi. 14 ; 1 Pe. i. 21.

"What is so comfortable as the presence of God? What is so comfortable as the light? Yet a bad conscience, that will not be ruled, it hates the light, and hates the presence of God, as we see Adam, when he had sinned, he fled from God."—*Bib. Ill.*

i 1 Pe. v. 4 ; Jo. x. 14 ; Ez. xxxiv. 23 ; Is. xl. 11 ; Ps. xxiii. 1—3 ; 1 Pe. ii. 25.

"Christ is the only true Œcumenical pastor.

a Ac. xx. 26, 28 ; 1 Co. iv. 1—5.
b 1 Th. ii. 19, 20.
c 2 Co. ii. 15.

"'They watch for your souls.' Chrysostom says he never read these words without trembling, though he often preached several times in a day."—*Doddridge.*

"Every subject's duty is the king's; but every subject's soul is his own."—*Shakespeare.*

boy, clean and good, fit to live with Him?" I asked. "Yes, do, missus." "But you must pray too," I urged. "I dunno how." "Then you must listen to me and say 'Amen' at the end of my prayer. That will mean 'Yes, I want all that,' and God will understand you." The child nodded, and I began a very simple, short prayer for the Holy Spirit's help to make my little friend pure and true and obedient, for Jesus Christ's sake. I paused for the "Amen." A soft, hushed "Yes" fluttered up to heaven from the young lips. "I couldn't remember the other word," the child whispered, "but won't God know about it?" And he went away quite satisfied. He had made the prayer his own in his own way. If all Amens could have the force of that gentle "Yes," I thought, as I watched the last flutter of the poor little man's rags, surely prayer would meet with a fuller and quicker answer. But we are too apt to think that the prayer is everything, the Amen nothing, and so we listeners do not do our part; we remain mere listeners, no prayers. —*Bib. Ill.*

All other shepherds are but petty shepherds of a portion of this flock. But to be the Universal Shepherd of the whole Church, it is Christ's prerogative: in respect of Him and His administration, there is but one flock and one shepherd."—*Bp. Browning.*

22, 23. suffer, bear with, be not impatient. **the . . exhortation,**[a] ref. to the whole Ep. **for . . words,** considering the *many* I might have written on a subject so important. **know,** be it known to you. **Timothy,** see Intro. to Ep. to Tim. **liberty,** does not necessarily imply imprisonment; may mean officially dismissed; or released fr. his present duties. **with . . you,** hence the writer was known to Tim. as well as to them.

Danger of disregarding advice.—"Be sure, Herbert," said Mr. Wise to his son, "not to go beyond your depth in the river: the surface looks very fair and sparkling, but there is an ugly eddy beneath, that may prove too strong for you." "How do you know, father?" asked Herbert. "I have tried it," was the reply. "It nearly overcame me; but I could swim, and so got beyond it. Remember what I tell you: beware of the undertow." Herbert went in to bathe, and was very careful to keep near the shore every time. "It cannot be very dangerous here," he thought, and uttered it aloud to his companion. "It is as smooth as glass; and I can easily return if it is rough beneath, for I can swim now." "You had better not go," urged his friend; "my father knows this river well, and he says the undertow is very dangerous." "I will go in a little way," replied Herbert, "and, if I find it dangerous, come back." And he started vigorously for the middle of the river. His companion, watching him, saw him throw up his arms wildly and heard his shout for help; but, when help reached him, it was too late. The undertow had got him. He was drowned in the treacherous river!—*Mrs. Rayne.*

suffer the word of exhortation

[a] 2 Co. x. 1.

"Discretion of speech is more than eloquence; and to speak agreebly to him with whom we deal, is more than to speak in good words, or in good order."—*Bacon.*

"It is expedient to have an acquaintance with those who have looked into the world; who know men, understand business, and can give you good intelligence and good advice when they are wanted."—*Bp. Horne.*

24, 25. salute . . you, the elders, etc., in your various churches. **saints,** not the elders only, but all the brethren. **they . . you,** this merely means "the Italians in the place from which I write," just as "they of Asia" means Asiatic Jews (Acts xxi. 27. Comp. xvii. 13; vi. 9, etc.). The phrase therefore gives no clue whatever to the place from which, or the persons to whom, the Epistle was written. It merely shows that some Christians from Italy—perhaps Christians who had fled from Italy during the Neronian persecution—formed a part of the writer's community; but it suggests a not unnatural inference that it was written *to* some Italian community from some other town *out of* Italy.—*Camb. B.* **grace,** the continued favor of God. **all,** the totality of the Church, and every individual. **Amen.**

The grace of God.—This grace is that which justifies, frees, establishes us, and makes us joyful; which sanctifies, saves, and glorifies us; which begins, brings about, and completes our salvation; in which our spiritual life is rooted, and out of which it grows,—"grace," that is, the absolutely undeserved and free result of the Divine love, which, through our Lord Jesus Christ, has been purchased for us sinners, and has come down upon us in all the fulness of its riches. Therefore to all the readers of this Epistle is addressed the benediction, which says so much in a few words, "Grace be with you all! Amen."—*Delitzsch.*

Amen.—This is a Hebrew word, properly signifying "firmness," and hence "truth," which has been adopted without alteration in various languages. In many churches of England, the word Amen is pronounced aloud by the people: this was the ancient practice of the Christian world, and St. Jerome relates, that when the congregated people of Rome pronounced Amen, the sound was like a clap of thunder. They possibly attributed great efficacy to the loudness of their voices, after the example of the Jews, who imagined that this word, shouted forth with great force, had power to open the gates of heaven.—*Timbs.*

salutation

"Books (says Lord Bacon) can never teach the use of books; the student must learn by commencing with mankind to reduce his speculations to practice. No man should think so highly of himself, as to think he can receive but little light from books, nor so meanly as to believe he can discover nothing but what is to be learned from them."—*Johnson.*

THE SEVEN GENERAL (OR CATHOLIC) EPISTLES.

☞ THE origin of the designation Catholic (fr. καθολικὸς—κατὰ, *throughout*, and ὅλος, *the whole*) Epistles is uncertain. They are supposed to have been so called either—(1) because they were not addressed, like St. Paul's Epp., to *particular* Churches or individuals; or, (2) because the first Epp. of Jo. and Pet. were fr. the first *universally acknowledged*, whereas the others were disputed: whence these Epp. were called Catholic, and the title was extended to the whole seven as soon as their claim to form part of the canon became admitted (*Litton*). Eusebius uses the term Catholic in the 4th cent. Jo.'s first Ep. is repeatedly called Catholic by Origen, and by Dionysius, Bp. of Alexandria. Athanasius, Epiphanius, etc., received seven Epp. wh. they called *catholic;* and the same appellation was also given to them by Jerome (*Horne's Introduction*).

THE GENERAL EPISTLE OF JAMES.

Introduction.

I. **Author.** Somewhat uncertain. JAMES, com. called the *Elder*, the bro. of John, the s. of Zebedee, cannot have been the author, since this Ep. refers to events (v. 1—8) at a later period than the date of his martyrdon under Herod Agrippa (*cir.* A.D. 43 ; Acts xii. 2). Prob. it was written by that JAS. who was president of the Ch. at Jerus. (Ac. xii. 17 ; xv. 13 *ff.* ; xxi. 18), and whom St. Paul calls (Ga. i. 19) the bro. of our Lord. Some believe this Jas. to have been the s. of Alphæus (Ma. x. 3 ; Mk. iii. 18 ; Lu. vi. 15 ; Ac. i. 13); while others (as *Alford*) believe they were two dif. persons, and that none who are called "brethren of the Lord" were Apostles (*cf.* Jo. vi. 67, 70, with vii. 5). Of this James, who, fr. his singular piety, was called by his unbelieving countrymen *the Just*, very little is certainly known beyond those refs. to his presidency of the Ch. at Jerus. At length, in a tumult excited by the Scribes and Pharisees, he was put to death by being hurled, it is said, fr. a battlement of the Temple, according to Hegesippus in the yr. bef. the destr. of the Holy City, *i.e.*, A.D. 69 (*Eusebius, H. E.* ii. 23 ; *Jos. Ant.* xx. 9. 1). II. **Time.** Prob. *cir.* A.D. 45 (*Schaff, Hofmann, Neander, Alford*, etc.). III. **Place,** JERUSALEM. IV. **For whom,** Christians who had previously been Jews. V. **Canonicity.** "Not many of the ancients have mentioned it" (*Eusebius*). Origen is the first wh. expressly cited it. Soon aft. the Council of Nice it was received by both the E. and W. Churches. The doubts concerning it were revived at the Reformation, and were shared in by Luther, Erasmus, Grotius, Wetstein, etc., who have been followed, more recently, by Schleiermacher, De Wette, Baur, etc. (see *Davidson's Intro. to N. T.* iii. 339 *ff.*). "On the whole, on any intelligible principles of canonical reception of early writings, we cannot refuse this Ep. a place in the canon" (*Alford*). VI. **Object** and **Style.** "Ethical rather than didactic. Full of earnestness, plain speaking, holy severity. The brother of Him who opened His teaching with the Sermon on the Mount seems to have deeply imbibed the words and maxims of it, as the law of Christian morals" (*Alford*). Note the foll. parallels betw. this Ep. and that Sermon—i. 2 ; Ma. v. 10—12 :— i. 4 ; Ma. v. 48 :—i. 5 ; Ma. vii. 7 *ff.* :—i. 9 ; Ma. v. 3 :—i. 20 ; Ma. v. 22 :— ii. 13 ; Ma. vi. 15 :—ii. 14 *ff.* ; Ma. vii. 21 *ff.* :—iii. 17, 18 ; Ma. v. 9 :—iv. 4 ; Ma. vi. 24 :—iv. 10 ; Ma. v. 3, 4 :—iv. 11 ; Ma. vii. 1 *ff.* :—v. 2 ; Ma. vi. 19 :—v. 10 ; Ma. v. 12 :—v. 12 ; Ma. v. 33 *ff.*

Synopsis.

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1. To patience, etc.....7–11
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CHAPTER THE FIRST.

salutation

1. **James,**[a] see intro. **to . . tribes,** of Israel ; *i.e.*, Jewish Christians. **which . . abroad,**[b] better, "which are in the dispersion." **greeting,** χαίρειν not found in address of any other Ep., but in Ep. to Gentile Churches drawn up under direc. of James.[c]

The ministry of James.—I. A ministry consciously authorized by God. The pledge of our soldiership, the credentials of our ambassage, are to be found chiefly within us, not without and around. II. A ministry affectionately addressed to all. The true ministry never seeks to limit its love to one Church, or to square its sympathies to one sect. III. A ministry occasionally wrought by writing. Some things are noticeable about the ministry of writing as compared with that of speech. 1. It is wider in its scope. 2. It is more permanent in its form. 3. It is frequently more easily discharged. Parents, friends, all who write to dear and distant ones, can discharge a ministry thus.—*U. R. Thomas.*

The Jews in relation to prophecy.—After the overthrow of Jerusalem, the land of the Jews became "trodden down of the Gentiles"; and they were driven from their country. For nearly 2,000 years they have been without distinction of tribes, without a prince, without government, or temple, or priesthood, or sacrifice, dispersed and yet reserved, scattered and yet kept from mixture ; and they are a proverb and a by-word still. These are events without parallel, and opposed to all our experience. Man could not have foreseen them, as certainly man has not of his own purpose accomplished them. To make the lesson morally complete, the law remains, and the Jews guard the very prophecies which their history fulfils ; so that they have become not only "a reproach and a taunt," but an "instruction" unto the nations that are round about them.—*Angus.*

a Ac. xii. 2 ; Jude 1.
b Ac. ii. 5 ; viii. 1.
c Ac. xv. 23 ; *Alford.*

"God looks after His afflicted servants: He moveth James to write to the scattered tribes: the care of heaven flourisheth towards you when you wither." — *Manton.*

"The pilgrim troops of the law became caravans of the gospel." — *Wordsworth.*

"Hath not a Jew eyes ? hath not a Jew hands, organs, dimensions, senses, affections, passions ?" — *Shakespeare.*

the use of trial

2—4. **joy,**[d] every trial ought to be esteemed a joy. **into . . temptations,**[e] into various occasions of trial ; circumstances in wh. yr. principles may be tested. **the . . faith,**[f] the proof or trial of your faith, **worketh,** produces, fosters, promotes. **patience,**[g] endurance. **but . . work,** carry her work out fully. **that . . perfect,** "the man himself is characterized fr. his actions, and the work in which he is engaged." **entire,** *i.e.*, lacking nothing for the furnishing out of the Christian character.

God's school of trial for the good.—I. The discipline of this school should be cheerfully met. 1. Because trials test our faith. 2. The working of faith develops patience. 3. Patience tends to completeness of character. II. The advantages of this school are obtained by prayer. 1. Spiritual excellence is the chief subject of prayer. 2. The great God is the only object of prayer. 3. Unwavering confidence is the power of prayer.—*U. R. Thomas.*

Soul-building.—A farmer goes out and gets his phosphate, and puts it on the seed over-night, and says, "We will see in the morning what it has done." He goes out, and says, "Well, it ain't done a bit of good." No, not in a night. Ministers sow sermons on congregations, and think they will come up in a minute. But they will not come up in a good many minutes. By and by, little by little, by those and other influences, men will rise. There is nothing in this world that is so slow as the building of a man.—*Beecher.*

d Ma. v. 11, 12 ; 1 Pe. iv. 13, 16 ; Ac. v. 41 ; He. x. 34 ; 1 Pe. i. 6.
e Ma. vi. 13 ; xxvi. 41 ; 1 Co. x. 13.
f 1 Pe. i. 7.
g Ro. v. 3 ; He. x. 36 ; Ja. v. 7 ; 2 Pe. i. 5, 6.

"He seems to be the unhappiest of mankind, who has never been exercised with adversity, as he cannot have had an opportunity of trying the strength of his own mind."—*Demetrius.*

wisdom the gift of God

5, 6. **wisdom,**[h] not knowledge, nor sagacity, but (see iii. 15—17) elevated tone and temper of the soul. **let . . God,**[i] for it is a Divine gift. **giveth,** wisdom, and every good gift. **to all,** who ask aright. **liberally,** openly, simply, directly. **and . . not,** for—(1) past folly, (2) present unworthiness. **let . . faith,** the prominence thus given to faith at the very outset of the Epistle must be borne in mind in connection with the subsequent teaching of ch. ii. 14—26. Faith, *i.e.*, trust in God, as distinct from belief in a dogma, is with him, as with St. Paul, of the very essence of the spiritual life.—*Camb. B.* **wavering,** doubting—(1) the power, (2) the willingness, of God. **is . . sea,** fluctuating, yielding. **driven . . tossed,** at the mercy of an element lighter than itself.

Faith in prayer.—To ask in faith some things are requisite as necessary conditions : 1. The asker or petitioner must be a believer ; 2. The thing

h Pr. iii. 5, 6 ; 1 K. iii. 11, 12.
i Ma. vii. 7 ; 1 Jo. v. 14, 15.

"Some people are always telegraphing to heaven for God to send a cargo of blessings to

them; but they are not at the wharf-side to unload the vessel when it comes."—*F. B. Meyer.*

asked for must be an object of faith; 3. The manner of asking must be faithful—with fervency—with submission—with right intentions.—*Clarkson.*

A royal waverer.—James the First of England and the Sixth of Scotland was a waverer. He was aware of this defect, and heard of a preacher who was singularly happy in his choice of texts. James appointed him to preach before him, that he might put his abilities to the test. The preacher with the utmost gravity gave out his text in the following words:—"James the First and Sixth (Jas. i. 6), in the latter part of the verse, 'For he that wavereth,'" etc. "He is at me already!" said the king.

the double minded

a Ma. xxi. 22; Mk. xi. 24.
b Ma. vi. 24.

7, 8. let . . man,[a] who doubts. **he . . Lord,** any special spiritual gift: common mercies, all men receive. **double minded,**[b] having two minds; a state of doubt and perplexity; not knowing what he needs, or what God wills him to have. **in . . ways,** "all things in turn, and nothing long." *R. V.* gives the true meaning by putting a semicolon at end of 7th verse and a comma instead of the word "is."

"When a man has not a good reason for doing a thing, he has one good reason for letting it alone."—*Rev. T. Scott.*

Decision indispensable.—"A double-minded man," it is true all the world over, "is unstable in all his ways," like a wave upon the streamlet, tossed hither and thither with every eddy of its tide. The recognition of a determinate purpose in life, and a sturdy adhesion to it through all disadvantages, are indispensable conditions of success. The outside world understands this matter well. Hence, in the great life-race, the vacillating are outrun by the steady, although the former may be fleet of foot, as Asahel upon the mountains of Israel.—*Punshon.*

true happiness

c Ja. ii. 5; 2 Co. viii. 9; Lu. vi. 20, 21; 2 Co. vi. 10.
d Je. ix. 23; 1 Ti. vi. 17; Lu. xvi. 22.
e 1 Pe. i. 24; 1 Jo. ii. 17.

9—11. the . . degree,[c] the poor. **rejoice . . exalted,** *R. V.* "glory in his high estate," as an heir of the kingdom. **rich,**[d] in wealth. **in . . low,** humbled in spirit by trial. **because . . away,** seeing that the visible things of his present life will soon perish, the spiritual and eternal should be the more highly prized. **for,**[e] etc., *R. V.* "for the sun ariseth with the scorching wind and withereth," etc. What happens to the grass, an ill. of what occurs to the rich man.

"If thou art rich, then show the greatness of thy fortune, or, what is better, the greatness of thy soul, in the meekness of thy conversation; condescend to men of low estate, support the distressed, and patronize the neglected. Be great."—*Sterne.*

Exalting and humbling influence of true Christianity.—I. The reason for Christ's poor rejoicing. They are exalted—1. Inwardly by the renewal of their nature; 2. Outwardly by dominion over self; 3. In rank by high dignity; 4. By communion with the highest intelligences; 5. By the endowment of the best influences; 6. By being raised to the most sublime felicity; 7. By being inspired with bright hopes of immortality. II. The reasons for the rejoicing of the rich. They should rejoice because they are—1. Delivered from proud self-exaltation; 2. Delivered from the fictitiousness of worldly distinctions; 3. Conformed to the image of Christ; 4. Able to realize heaven's honors; 5. Having treasures thus laid up for them for eternity; 6. Weaned from the world; 7. Ascending by the cross to eternal bliss.—*J. Burns.*

Improved by adversity.—Many Christian people are like some evening primroses, for whose opening we watched with some friends the other evening. It was a common-looking plant, and the buds were tightly wrapped up so long as the sun shone, and gave but faint promise of the coming beauty. But the moment the sun disappeared, and the gloom of the coming night was threatened in the darkening twilight, they suddenly burst their bonds, disp'aying sweet blossoms that crowned the homely stock with golden glory. So there are many men and women whose lives are homely and hard and selfish, until their sun of prosperity sets, and the gloom of coming sorrow overshadows them, when, unexpectedly, under that touch of trouble, a hidden bud blossoms in beauty and a sweetness of spirit and character that crowns the whole stock of their lives with goodness and glory.

enduring temptation

f Job v. 17; Pr. iii. 11, 12.
g Ma. xix. 29; Re. ii. 10; 1 Ti. iv. 5—8.
h Ga. v. 6.

12. blessed, happy, fortunate in best sense.[f] **endureth,** passes through unscathed. **temptation,** trials by wh. his principles are tested. **tried,** become approved. **the . . life,** life eternal as a crown. **promised.**[g] **them . . him,**[h] and show their love by practical obedience.

"Reckon any

The blessedness of enduring temptation.—Here we have—I. Temptation. II. Temptation endured. There is—1. The blessedness of conscious rectitude; 2. The blessedness of augmented strength. III. Endured temptation rewarded. The temptation is—1. Disciplinary in its character; 2. Temporary in its duration. And when over, then comes the crown. Application:—(1) See the immense importance of character; (2) What an encouragement

to patiently enduring life's trials; (3) Use the text as an argument for a hopeful and joyful anticipation of the future.

Resisting temptation.—The lady in Millais' famous picture would fain save her lover's life from the massacre of Bartholomew, by binding the Popish badge around his arm: he kisses her for her love, but firmly removes the badge. So, when the dearest friends we have, out of mistaken tenderness, would persuade us to avoid persecution by relinquishing principle, as doing as others do, we should thank them for their love, but with unbending decision refuse to be numbered with the world. Moses must have loved Pharaoh's daughter for her kindness, but he refused to be called her son.—*Spurgeon.*

manner of trial to thee among thy gains."—*Rev. T. Adams.*

13—15. tempted, incited to sin. **I . . God,** trials as tests of character may come fr. God;[a] temptations to sin never. **for . . evil,**[b] "God is unversed in things evil." **neither . . man,**[c] He aims to "deliver out of," rather than to lead into, temptation. **when . . lust,**[d] suffers his sinful desires to lead him astray. **when . . conceived,**[e] when the sinful wish has secured a place in the heart. **finished,** *R. V.* "full-grown." The image suggested in the previous verse is developed with an almost startling boldness. The will that yields to desire in so doing engenders evil. And as from that fatal embrace, there comes first the conception and then the birth of sin. But sin also grows; it has its infancy of purpose and its maturity of act; and so the parable is continued. Sin in its turn grows up, and by its union with the will becomes the mother of a yet more terrible offspring, and that offspring is Death, the loss of the true life of the soul, which consists in its capacity for knowing God.—*Camb. B.* **death,**[f] sin from its birth is big with death.

God tempts none

a De. viii. 2; xiii. 1—3.

b 1 Pe. i. 16.

c Hos. xiii. 9.

d Ma. xv. 19.

e 1 Co. x. 5, 6; Pr. xi. 23.

The attempt of charging God with the guilt of one's transgressions.—I. The traces of this perverseness: 1. In the Jewish, 2. In the heathen, 3. In the Christian, world. II. Its springs: 1. In a darkened understanding; 2. In a proud heart; 3. In a sinful will. III. Its sad consequences. By it—1. God is insulted; 2. Our brother is offended; 3. Our own sanctification and salvation are opposed.—*Oosterzee.*

f Ro. vi. 21, 23.

"God is not the author of the dross that is in us, though His fiery trial detects and exposes it."—*Scott.*

The self-tempted.—If a man wants to sin, and has the habit of sinning, and loves sin, and will sin, and will not be hindered from sinning, do not say that the devil tempted him, the devil has enough to answer for without being made the scape-goat of the universe, and without our packing upon him all the sins of our own procuring. On the other hand, if there be those that are averse to sin, and if there be an evil spirit, cunning, malignant, that is seeking to draw men downward to him, they are usually the ones that he would address himself to.—*Beecher.* *Sin's consummation.*—Mr. Spurgeon says that he saw, while on a visit to the gardens of Hampton Court, many trees almost entirely covered, and well-nigh strangled by the huge coils of ivy, which were wound about them like the snakes about the unhappy Laocoön. There is no untwisting the folds; they in their giant grip are fast fixed, and the rootlets of the climbers are constantly sucking the life of the trees. There was a day when the ivy was a tiny aspirant, only asking a little aid in climbing; had it been denied, then the tree need not have become its victim, but by degrees the humble weakling grew in strength and arrogance, and at last it assumed the mastery, and became the destroyer. Just the same with the beginning of sin; the least little act of disobedience, it may be a lie, then another, then something else, and they become alarmingly frequent, and each time a little more wicked, until they gain the mastery over us, and overwhelm us, and at last drag our souls down to hell.—*Bib. Ill.*

"Prosperity tries the fortunate, adversity the great." — *Pliny the Younger.*

16—18. err, by supposing that God is in any way the author of sin. On the contrary, He is the sole Author of all good. **good gift,** of material and temporal nature. **perfect gift,**[g] spiritual and eternal. **from . . lights,**[h] Creator of the heavenly bodies. **variableness,** change. **neither . . turning,**[i] *R. V.* "shadow that is cast by turning," unchangeableness of God as compared with the *lights* of heaven. **of . . us,**[j] the Father of the heavenly worlds is our Father. **with . . truth,**[k] it is something more than the written Word of the Old Testament Scriptures, or even the spoken word of preachers. It is the whole message from God to man, of which the written or spoken word is but one of the channels, and which to those who receive it rightly is the beginning of a higher life. (Comp. Matt. xiii. 19; Mark iv. 14.) —*Camb. B.* **first-fruits,** "the pledge of a fuller harvest."

every good gift from God

g 1 Ti. vi. 17; Ac. xvii. 25.

h Ge. i. 3; 1 Jo. i. 5; Jo. i. 9.

i Nu. xxiii. 19; 1 S. xv. 29; Mal. iii. 6; Ro. xi. 29.

j Jo. iii. 3; I. 12, 13; 1 Pe. i. 23.

k Tit. iii. 5, 6; ii. 14; Ep. ii. 1, 10; Le. xxiii. 10.

"I suggest to you all the prayer of a Puritan who, during a debate, was observed to be absorbed in writing. His friends thought he was taking notes of his opponent's speech, but when they got hold of his paper, they found nothing but these words, 'More light, Lord! More light, Lord!' Oh, for more light from the great Father of lights!"—*Spurgeon.*

Divine goodness in human history.—This text illustrates two thoughts: I. That all the goodness in human history comes from God. II. That this Divine goodness comes in separate gifts, and differs in degree. It comes in: 1. Separate gifts; 2. Different forms—physical, intellectual, spiritual. Learn: —this subject (1) Sheds new light on the good of human life, and reveals its sacredness; (2) Fixed as a habit, is favorable to the culture of religious sentiment; (3) Reveals the stewardship of humanity; (4) Discloses the wickedness of a selfish life.—*Davis.*

God the Source of gifts.—In 1808 a grand performance of the "Creation" took place at Vienna. Haydn himself was there, but so old and feeble that he had to be wheeled into the theatre in a chair. His presence roused intense enthusiasm among the audience, which could no longer be suppressed as the chorus and orchestra burst in full power upon the passages, "And there was light." Amid the tumult of the enraptured audience the old composer was seen striving to raise himself. Once on his feet, he mustered up all his strength, and in reply to the applause of the audience, he cried out as loud as he was able, "No, no! *not from me*, but," pointing to heaven, "from thence —from heaven above—comes all!" saying which he fell back in his chair, faint and exhausted, and had to be carried out of the room.—*Bib. Ill. The Father of lights.*—The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain-top waves its sombre boughs and cries, "Thou art my sun;" and the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun." And the grain in a thousand fields rustles in the wind and makes answer, "Thou art my sun." So God sits, effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with child-like confidence and say, "My Father, Thou art mine."—*H. W. Beecher.*

the wrath of man

a Pr. viii. 34.
b Ja. iii. 2; Pr. x. 19.
c Pr. xvi. 32.
d Col. iii. 8; 1 Pe. ii. 1, 2.
e Lu. viii. 15.
f Ro. i. 16; 2 Ti. iii. 15; Ep. i. 13.

19—21. wherefore, *R. V.* "ye know this, my beloved brethren." **swift,**[a] prompt, anxious. **slow . . speak.**[b] **wrath.**[c] **for . . God,** true religion is not promoted by violent measures. **filthiness,** points not specifically to what we call "sins of impurity," but to every form of sin, including the "wrath" of the preceding verse, as defiling the soul. **and . . naughtiness,**[d] the abounding of maliciousness. **meekness,**[e] as opp. to wrath. **engrafted,** *R. V.* "implanted." **which . . souls,**[f] through the regenerating influences of the Holy Spirit.

"The talking man makes himself artificially deaf, being like a man in the steeple when the bells ring."—*Taylor.*

The Bible and human souls.—I. The Bible. 1. It is the Word. Pure. Loving. Faithful. Conquering. 2. It is the engrafted Word. An incorruptible seed. 3. It is the Word to save from spiritual ignorance, prejudice, thraldom, selfishness, sensuality, guilt, etc. II. The human soul. 1. Its amazing capability: 2. Its moral obligations. Receive the Word in a humble, reverent, docile spirit.—*Homilist.*

Slow to wrath.—The eccentric mathematician, Professor Vince of King's College, Cambridge, being once engaged in a conversation with a gentleman who advocated duelling, is said to have thrown his adversary completely *hors-de-combat* by the following cute and characteristic reply to his question—"But what could you do, sir, if a man told you to your face, You lie?" "What could I do? why, I wouldn't knock him down, but I'd tell him to prove it. Prove it, sir; *prove it*, I'd say. If he couldn't, he'd be the liar, and there I should have him; but, if he did prove that I lied, I must e'en pocket the affront; and there I expect the matter would end."

"A very talkative youth came to Socrates to study oratory. The philosopher charged him double price, stating as a reason that he must teach the youth two sciences; how to hold his tongue, and how to speak."—*Bib. Ill.*

hearing and doing

g Ma. vii. 21; Lu. xi. 28; Jo. xiii. 17; Ro. ii. 13; Ez. xxxiii. 32.

22—24. not . . only,[g] though approving and constant. **deceiving . . selves,** into supposing you are religious. **he . . glass,** the truth, like a mirror, shows every defect without flattery. **what . . was,** if remembered, improvement would have been sought.

"He who hears the Law and does not practise it, is like a man who ploughs and sows, but never

The Word of words.—I. The Word as merely heard. 1. It is only superficially known; 2. It leaves men in self-ignorance. II. The Word rightly practised. 1. It is thoroughly investigated; 2. It confers the highest blessing. (1) Imparts complete liberty; (2) Ensures constant happiness.—*U. R. Thomas.*

Hearing and doing.—That travelling dealer did well who, while listening to Mr. William Dawson, when he was speaking about dishonesty, stood up in the midst of the congregation and broke a certain yard measure with which he had been in the habit of cheating his customers. That woman did well who said that she forgot what the preacher talked about, but she remembered

to burn her bushel when she got home, for that too had been short in measure. You may forget the words in which the truth was couched, if you will, but let it purify your life. It reminds me of the gracious woman who used to earn her living by washing wool. When her minister called upon her and asked her about his sermon, and she confessed she had forgotten the text, he said, "What good could it have done you?" She took him into her back place where she was carrying on her trade. She put the wool into a sieve. and then pumped on it. "There, sir," she said, "your sermon is like that water. It runs through my mind, sir, just as the water runs through the sieve; but then the water washes the wool, sir, and so the good word washes my soul."—*Spurgeon.*

reaps."—*Jewish Prov.*

"Let no man presume to give advice to others that has not first given good counsel to himself."—*Seneca.*

25. looketh,[a] the word involves primarily the idea of stooping down and bending over that on which we look, as with a fixed gaze. **the . . liberty,** James speaks of the new Law, the spiritual code of ethics, which had been proclaimed by Christ, and of which the Sermon on the Mount remains as the great pattern and example. **and . . therein,**[b] learning, remembering, obeying. **forgetful . . work,** *R. V.* "not a hearer that forgetteth, but a doer that worketh." **this . . deed,** obedience the way to blessedness.

The law of liberty.—I. The nature and properties of this law. The law by which Christ governs is "holy, just, and good." It unites the glory of the sovereign with the good of the subject. II. Man's duty in relation to this law. III. The advantages resulting. "This man shall be blessed in his deed." 1. He shall have the approval of his own mind; 2. He shall be blessed with increasing light and knowledge; 3. That which he doeth shall prosper; 4. He shall be blessed after his deed. "God is not unrighteous to forget your work and labor of love." "Every man shall be rewarded according to his works."—*Joseph Taylor.*

Forgetful hearers.—Were you to stand at the door of many of our churches, and ask the people as they came out what had been the subject principally dealt with, or the point aimed at by the discourse, how many would be able to give a satisfactory answer? Only a short time ago a friend of mine was preaching in one of our cathedral churches. He thought it expedient to inquire of the clerk, "What did the Canon preach from this morning?" The clerk seemed quite disposed to cudgel his brain for the proper answer; but, somehow or other, he really could not think of it just then. But there were all the men of the choir in the adjacent choir-vestry; he would go and ask them. Accordingly the same question was passed round the choir, and produced the same perplexity. At length the sagacious clerk returned with the highly explicit answer, "It was upon the Christian religion, sir!"—*W. H. M. H. Aitken.*

the law of liberty

a Prob. παρακύψαι, *to stoop and look in*, has ref. to a mirror placed on a table or the ground, wh. one must *stoop* to contemplate."—*Alford.*

b Jo. viii. 31, 32; Ps. cxix. 45; Ro. viii. 15.

"I began to see as all this weighing and sifting what this text means and what that text means, and whether folks are saved all by God's grace, or whether there goes an ounce o' their own will to't, was no part of real religion at all."—*M. Evans.*

26, 27. seem, *R. V.* "thinketh himself." **bridleth,** fig. ill. ruling, guiding, restraining. **tongue,**[c] speech. **but . . heart,**[d] self-deception, the worst form of deception. **this . . vain,** unreal. **before,** in the opinion of. **God . . Father,** God who is our Father. **visit,** care for. **fatherless,**[e] as our Father cares for us. **affliction,**[f] ref. not to special affliction, but to state of orphanage, etc. **keep . . world,**[g] in the world, but not of it.

The evidences of true religion.—I. Beneficence. Religious beneficence—1. Addresses itself to the most necessitous objects; 2. Especially singles out those objects which the worldly mind is disposed to despise; 3. Expresses itself in personal effort and sacrifice. II. Personal purity or holiness. This is the natural outworking of love to God. Learn:—(1) The source whence this true religion is to be derived; (2) The means of making our religion manifest to the world.—*Charlton.*

True religion.—The celebrated Claude, a French minister, said on his death-bed, "I have carefully examined all religions. No one appears to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion. I have diligently studied Popery and Protestantism. The Protestant religion is, I think, the only good religion. It is all founded on the Holy Scriptures, the Word of God. From this, as from a fountain, all religion must be drawn. Scripture is the root, the Protestant religion is the trunk and branches, of the tree. It becomes you all to keep steady to it."

bridling the tongue

c Ps. xxxiv. 13; xxxix. 1; Ja. iii. 2.

d Ma. xii. 34, 35.

e Is. i. 16, 17; lviii. 6, 7; Ma. xxv. 36.

f 1 Jo. iii. 17—19.

g Ro. xii. 2; Ja. iv. 4.

"When Charity walks into the lowest places of want, we see the beautiful purity of her garments most distinctly."—*Bib. Ill.*

"A fool's heart is in his tongue; but a wise man's tongue is in his heart."—*Quarles.*

CHAPTER THE SECOND.

respect of persons

a Pr. xxviii. 21; Jude 16.

"A poor soul may be a rich Christian, and a rich man may have a poor soul."—*Trapp.*

"He that's down, down with him."

"Beware of flattery; it is a flowery weed which often offends the very idol vice whose shrine it would perfume."—*Fenton.*

1. **have not,** hold not. **the . . Christ,** the name of "our Lord Jesus Christ" is used obviously with a special force. He had shown Himself, through His whole life on earth, to be no "respecter of persons" (Matt. xxii. 16), to have preferred the poor to the rich. There was a shameful inconsistency when those who professed to hold the faith which had Him as its object acted otherwise.—*Camb. B.* **Lord of glory,** in believing in Him who was emphatically a sharer in the Eternal Glory (John xvii. 5), who has now returned to that Glory, men ought to feel the infinite littleness of all the accidents of wealth or rank that separate man from man. **with . . persons,**[a] better, "acceptance of persons."

Without respect of persons.—Until the last few years of his life, Friend Hopper usually walked to and from his office twice a day. When the weather was very unpleasant he availed himself of the Haarlem cars. Upon one of these occasions it chanced that the long, ponderous vehicle was nearly empty. They had not proceeded far, when a very respectable-looking young woman beckoned for the car to stop. It did so; but when she set her foot on the step the conductor somewhat rudely pushed her back, and she turned away, evidently much mortified. Friend Hopper started up and inquired, "Why didst thou push that woman away?" "She's colored," was the laconic reply. "Art thou instructed by the manager of the railroad to proceed in this manner on such occasions?" inquired Friend Hopper. The man answered. "Yes." "Then let me get out," rejoined the genuine republican; "it disturbs my conscience to ride in a public conveyance where any decently behaved person is refused admittance." And though it was raining very fast, and his house was a mile off, the old veteran of seventy-five years marched through mud and wet, at a pace somewhat brisker than his usual energetic step; for indignation warmed his honest and kindly heart, and set the blood in motion.—*E. Paxton Hood.*

b Pr. xiv. 20, 21; Ro. xii. 16.

c Jo. vii. 24.

2—4. **assembly,**[b] yr. place of meeting, *lit.* "synagogue." **a . . ring,** an old custom to load the fingers with rings. **apparel,** dress showy with color or embroidery. **vile,** poor, threadbare. **sit . . place,** place of honor and comfort. **stand . . there,** a remote corner for the poor man. **footstool,** the speaker's: he, therefore, had a good place. **are ye?** etc.,[c] do ye not seem to judge of character by appearance?

"Life has deeper poverties than penury, because it has treasures costlier than gold."—*Dykes.*

"Better go to heaven in rags, than to hell in embroidery. Many whom the world regards as dirt, the Lord esteems as jewels. Judge a Christian not by his coat, but by his character. Big bells are very apt to be poorly cast. I never heard of a bell which weighed a great many thousand pounds which, first or last, did not break. And what a sound a big bell that is broken gives! If you take these overgrown rich men and ring

Respect of persons in religious matters.—We may be guilty of this—1. By making external things, not religion, the ground of our respect and affection. Says Tertullian: "We must not judge of faith by persons, but of persons by faith." 2. When we do not carry out the measure and proportion of affection according to the measures and proportions of grace, and pitch our respects there where we find the ground of love most eminent (Psa. xvi. 3). 3. When we can easily make greatness a cover for baseness, and excuse sin by honor, whereas that is the aggravation. 4. When we yield religious respects for advantage, and, under pretence of religion, servilely addict ourselves to men for base ends (Jude 16). 5. When Church administrations are not carried on with an indifferent and even hand to rich and poor, either by way of exhortation or censure. 6. When we despise the truths of God because of the persons that bring them to us. So in Christ's time the question was common, "Do any of the rulers believe in Him?"—*T. Manton.*

A Brahmin's reproof.—"The other instance in which I had the pleasure to meet this most interesting man [Rammohun Roy] was at breakfast in my own house. On that occasion I invited men of various religious opinions to meet him. and there were about thirty persons present. The conversation was very lively and well sustained. The Brahmin exhibited wonderful shrewdness. 'Ah,' he said, 'you say that you are all one in Christ, all brethren, and equal in Him. Well, you go to the Cathedral at Calcutta; there you see a grand chair of crimson velvet and gold—that is for the Governor-General of India; then there are other chairs of crimson and gold—they are for the members of council; and then there are seats lined with crimson—they are for the merchants, etc.; then there are the bare benches for the common people and the poor: yet you say we are all one in Christ; but if the poor man whose seat is *there*, on that bare bench,—if he go and sit

down on the crimson velvet chair of the Governor-General, they will break his head! yet you are all one in Christ!' Some one was about to expound this matter to the Brahmin, and explain the impropriety of any one taking the seat of the representative of majesty. But the thing was too good for our Quaker friend, James Cropper, quietly to let it go. He so thoroughly sympathized with the Brahmin's view of the matter, that he could not refrain from interposing. 'Nay, nay,' he cried, 'thou must not seek to put aside the force of our friend's remark.' So the Brahmin and our friend James had the matter entirely to themselves."—*Raffles.*

5—7. poor, whom the world accounts poor; or, without worldly goods. **rich . . faith,**[a] *R. V.* "to be rich in faith;" chosen, in preference to the worldly rich who are content with the good things of this life. **ye . . poor,**[b] for whom God has a special regard. **do . . called?** the name of Christ, after whom ye are called Christians.

The prerogatives of the believing poor.—I. They are the elect of God. II. They are rich in faith. III. They are heirs of the kingdom of heaven which God has promised to those who love him.—*Oosterzee. The ruler of the kingdom promised to the lovers of God.*—He is: I. The friend of the poor. II. The bread of the hungry. III. The joy of the mourner. IV. The Judge of the oppressed.—*Van Doren.*

A shrewd reply.—"Now, children," said a Sunday-school superintendent, who had been talking to his scholars about "good" and "bad" people, "when I'm walking in the street I speak to some persons I meet, and I don't speak to others, and what's the reason?" He expected the reply would be, "Because some are good, and others bad;" but to his discomfiture the general reply was, "Because some are rich, and some are poor."

8, 9. ye . . law,[c] the King of laws. **thou . . thyself,**[d] see notes, Ma. xxii. 39. **ye . . well,** but ye cannot do well, *i.e.*, obey this law, while ye have respect to persons. **convinced,** *R. V.* "convicted." **law,** this royal law; or, the whole law summed up in this.

Love thy neighbor as thyself.—I. Love is: 1. Desire for; 2. Delight in; 3. Endeavor after, another's good. II. It exists, as being—1. Cherished in the heart; 2. Exhibited in the life. III. The term neighbor is applicable to, and includes, all men. All are the offspring of God. IV. The degree of love here necessary—as thyself: 1. As truly as thyself—each loves himself; 2. With the same love in kind and degree.—*T. Robinson.*

I am as good as you versus *You are as good as I.*—James Russell Lowell touched a chord, with a master hand, when, some little time ago, he said: "The Republic has gone on far too long on the principle 'I am as good as you,' and she must now begin on the other principle, 'You are as good as I.'" These two principles illustrate, most forcibly, the respective principles of superstition and religion, of selfishness and sacrifice. Going on the principle of superstition and selfishness, the old world sickened and died, slain by its own hand. "I am as good as you," filled the earth with "demons and chimeras dire," whose chief employment it was to prey upon their authors. Christianity struck the note of fraternity, and pride gave place to humility, when the Apostles went forth to declare to all men, "You are as good as I."—*Bib. Ill.*

Neighborly consideration.—We may think that great workers must be so absorbed as to forget others. Not so with Turner. A painter had sent in a picture to the Academy. In opposition to the rest of the hanging committee, Turner insisted, "We must find a good place for this young man's picture." "Impossible! impossible! No room!" was the decision. Turner said no more, but quietly removed one of his own pictures and hung up the other in its place. On another occasion, when his picture of Cologne was hung between two portraits, their painter complained that Turner's bright sky had thrown his pictures into the shade. At the private view, an acquaintance of Turner's, who had seen the "Cologne" in all its splendor, led some friends to see the picture. He started back in amazement. The golden sky had become dim, and the glory was gone. He ran up to the artist, "Turner, Turner! what have you been doing?" "Oh," whispered Turner, "poor Lawrence was so unhappy! It's only lampblack, it will all wash off after the exhibition." It was only a wash of lampblack over his sky; but in the doing of this deed his character was lit up with a glory all his own.—*Bib. Ill.*

10, 11. he . . all,[e] this seems at first of the nature of an ethical para-

despising the poor

a 1 Co. i. 26—28; Re. ii. 9.

b Lu. vi. 20; 1 Co. ii. 9; 2 Ti. iv. 8.

"Poverty eclipses the brightest virtues, and is the very sepulchre of brave designs, depriving a man of the means to accomplish what Nature has fitted him for, and stifling the noblest thoughts in their embryo."—*Turkish Spy.*

the royal law

c Ga. vi. 2; v. 14; Le. xix. 18.

d Ma. xxii. 39; Ro. xiii. 8, 9.

"'Charity is called the royal law,' as though it had a supremacy over other laws; and, doubtless, it is a law, to which other laws must give place, when they come in competition with it."—*J. Bunyan.*

"No one loves a person whom he does not wish should be better."—*St. Gregory.*

"Gold does not satisfy love; it must be paid in its own coin."—*Mde. Deluzy.*

keeping the law

e Ma. v. 19; De. xxvii. 26.

them, how little happiness you find in them!"—*Beecher.*

"A man's religion is not a thing all made in heaven, and then let down, and shoved into him. It is his own conduct and life. A man has no more religion than he acts out in his life."—*Beecher.*

dox, but practically it states a deep moral truth. If we wilfully transgress one commandment we show that in principle we sit loose to all. It is but accident, or fear, or the absence of temptation, that prevents our transgressing them also. Actual transgression in one case involves potential transgression in all.—*Camb. B.* **thou . . law,** the law is *one;* murder and adultery but parts of one "exceeding broad" commandment.

The law of philanthropy.—This law of love is: I. The substance of all law. Law is a chain that is dissolved by the loosening of one link—that link is love. II. Inconsistent with all social wrongs. It is so because: 1. The genius of the law is dishonored by any violation; 2. Its Author is disobeyed by any violation. III. The spirit of true liberty.—*U. R. Thomas.*

One transgression of the law.—One wheel broken in the machinery will render the whole inefficient; one breakage of a stave in the ladder may make it unfit for safe and full use; one piece of rail displaced on the railway may result in fearful disaster; one inch of wire cut out of the telegraph would prevent the use of all the rest, whatever its extent; one failure in any law of Nature may go on producing other failures *ad infinitum.* So the transgression of but one law of God: it is ruinous to the soul; it leads on to innumerable transgressions; it violates the whole code.—*Bate.*

mercy and judgment

a Ma. vi. 15; vii. 1. 2; xviii. 32–35; xxv. 41–45; Pr. xxi. 13.

b Mi. vii. 18.

"We do pray for mercy; and that same prayer doth teach us all to render the deeds of mercy."—*Shakespeare.*

"Mercy is like a rainbow; we must never look for it after night. It shines not in the other world. If we refuse mercy here, we must have justice to eternity."—*Le Bas.*

12, 13. speak . . do, ref. to habit of speech and conduct. **by . . liberty,** the moral law of Christ founded on the free principle of love. (See Ja. i. 14.) **for . . mercy,**[a] better, "for the judgment shall be merciless to him that wrought not mercy." **and . . judgment,**[b] *R. V.* "mercy glorieth ag. judgment." "Earthly power doth then show likest God's, when mercy seasons justice."—*Shakespeare.*

Law and judgment.—Observe: I. That the law in the hands of Christ is a law of liberty. Christ frees us from: 1. The law as a covenant of works; 2. Its curse and condemnation; 3. Its irritation; 4. Its bondage and terrors. II. That we shall be judged by the law at the last day (see Ro. ii. 12): those who have only the law of nature, by the law natural; those who had the law written, by the law of tables; believers, by the law of liberty. III. That as we shall be judged by the law, we are thus urged to act according to it. IV. That not only our actions, but also our speeches, in which we are less deliberate, will be thus judged.—*T. Manton.*

Law and liberty.—Go to a cripples' hospital and see the poor creatures all about you with legs or arms tightly bound up with splints, bandages, and irons, cramped and well-nigh useless. We know well enough why their liberty is restrained like this, why they are made so uncomfortable; it is that the limbs may be brought into the proper position to be healed or straightened, so that the patients may have the free use of them when they leave the hospital. It would be a useless and stupid thing to deprive them of what little use they could make of their limbs unless there were some higher end in view. But in order to attain that higher end, the restraint, the bandages, the irons, etc., are indispensable. So it is in our religious life. The sense of duty, moral obligations, self-denial, with their constraining and restraining influence, are like the bandages, invaluable as means to the higher end of free, loving, loyal service of God. But if we rest there, if we do not try to rise above this, we lose all the brightness and joy and peace of life; we defeat the whole purpose of God towards us, which is, that we should serve Him with the free obedience of sons, and not with the forced service of slaves. We need to see that law fails in its object, unless it leads us to Christ, unless it ends in the service of Christ. The love of Christ transforms the hard "you must" of law into the glad "I will" of liberty, and so law and liberty are reconciled.—*G. H. Fowler.*

faith and works

c Mk. xvi. 16; Ep. ii. 8–10; Ga. v. 6.

d 1 Jo. iii. 18, 19.

"When thy brother has lost all that he ever had, and lies languishing, and even gasping under the utmost

14–17. though[c] **. . faith,**[c] such a faith can be but a theoretical belief in the truth of the Christian religion. **and . . works?** true faith brings forth fruit. **can . . him?** *R. V.* "can that faith," etc. **if,** etc., case supposed, to ill. the worthlessness of profession without practice. **say . . filled,** such words are but wind. **what . . profit?**[d] how much the better is he for thy fine speeches?

Even so faith, if it hath not works.—This then is St. James's objection to the faith of which he speaks. It is, while alone (literally, "by itself"), with no promise or potency of life, and it is, therefore, dead, and being so, as we scarcely call a corpse a man, is unworthy of the name of faith. The assent to a dogma, beginning and ending in itself, has no power to justify or save.

St. Paul's language in Rom. ii. 13 shows that he was in substantial agreement with St. James.—*E. H. Plumptre.*

Faith and works.—A man believes that if he puts his money into certain funds he will get back good interest with the most assured security. Yet at the end of the year he gets literally nothing. How was that? Because, though he believed it, he did not put any money into the funds. Can faith pay him? A man thoroughly believes that if he takes a certain mixture, prescribed for him by good medical authority, he will be recovered from his disease; but he gets no better; because, though he believed in the mixture, he did not take it. Can faith save him? Yet this is the very thing which people want to do with religion!—*J. Parker.*

extremities of poverty and distress, dost thou think to lick him whole again only with thy tongue?"—*South.*

"It is a kind of good deed to say well; and yet words are no deeds."—*Shakespeare.*

18. a . . say, in scorn of such professions of faith. **faith,** so thou sayest. **works,** as thou seest. **shew . . works,**[a] if, indeed, thou canst. **I . . works,**[b] since but for faith—the living root—such fruit of faith could not exist.[c]

Scriptural evidence of saving faith.—I. Some of the operations of faith in various situations fitted to bring out its nature. Faith triumphs over—1. The dread of ridicule—instance Noah; 2. The love of home and country—Abraham; 3. Paternal affection—Abraham's sacrifice of Isaac; 4. The love of wealth; 5. The love of power; 6. Ambition after honor; 7. Love of pleasure; 8. Dread of death. II. Some of its leading characteristics. It is—1. Undefined—a belief in Divine testimony concerning things unseen; 2. Reasonable; 3. Bold and unbending; 4. Very powerful; 5. Sublime; 6. Morally excellent. Learn:—(1) Its Divine origin; (2) Its sameness in every age and nation; (3) The victories it is called to achieve now, and in the future.—*C. Yale.*

Faith and works.—Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars. That in my right hand I call 'faith,' the other, in my left, 'works.' Now, gentlemen, please to observe. I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result,—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."—*Whately.*

a Jo. xv. 2; Ma. vii. 16—20.
b Jo. xiii. 35; 1 Jo. i. 6; ii. 6, 29.
c 2 Pe. i. 5—9.

"Faith without works is like a fish without water; it wants the element it should live in. A building without a basis cannot stand, faith is the foundation, and every good action is as a stone laid."—*Feltham.*

"This age aboundeth with mouth-mercy, which is good cheap. But a little handful were better than a great many such mouthfuls."—*Trapp.*

19, 20. thou . . God, only a fool does not. **well,** so far; yet such is not saving faith. **the . . believe,**[d] as they have good reason to do. **tremble,** but saving faith works by love, and perfect love casteth out fear. **but . . know,** for if thou wilt, it may be easily known. **vain,** empty, without consideration.

the faith of devils

The devil's believers and fearers of God.—They know—I. That there is a God; II. That there is a Christ; III. That there will be a final judgment; IV. That they will then be eternally condemned. But this knowledge does not minister to their peace and salvation, rather to their alarm and torture.—*Starcke.*

Conviction not conversion.—It is possible to reach the half-way point of conviction and not be saved. Sir Noel Paton received a chrysalis as a specimen to paint in a picture. It served the purpose, was wrapped in cotton, placed in a small tin box, put by in a cabinet, and forgotten. The spring-time came, summer and autumn followed with more than wonted splendor, and again it was winter, when, while Sir Noel was looking for something else, his eyes fell upon the small tin box. He opened it and found, not the chrysalis, but a dead butterfly—one beautiful wing outstretched against the polished metal, the other partially developed and still entangled among the cotton. The chrysalis had burst into a half-formed butterfly and perished. So a soul may arrive at the half-way point of a full surrender, and yet perish short of it. "If ye believe not that I am He, ye shall die in your sins."—*Bib. Ill.*

d Ma. viii. 28, 29; Mk. i. 23, 24; Ac. xix. 15.

"True faith rests not in great and good desires, but acts and executes accordingly. It will be long enough ere the gale of good wishes carry us to heaven."—*Bp. Hall.*

faith perfected by works

21, 22. was . . works,[e] was he not accounted righteous before God.

e Ro. iv. 1, 12—16; He. xi. 17.

"Faith purifies the heart, and works holiness, and all the graces flow from it; but in the work of justifying the sinner it is alone, and cannot admit of any mixture."—*Leighton.*

"Strong reasons make strong actions."—*Shakespeare.*

when . . altar? *R. V.* "when he offered." That work wh., of all others, proved his faith. **faith . . works,** he had never been a man of such works but for his faith.

Abraham's faith and privileges.—I. Those who would have Abraham's privileges must look to it that they have Abraham's faith. II. Believers must see that they honor and justify their faith by works. They must—1. Be loyal to Christ; 2. Work with a spirit suiting the Gospel; 3. Be prudent; 4. Be thankful. III. Faith is not genuine unless it produces such actions as Abraham's.—*T. Manton.*

Faith and works.—Faith is like a cipher in arithmetic, which, no matter how often it is repeated, represents nothing "being alone," but when added to the units it gives them value. So faith and works.—*Bagot.* Faith must be known by its fruits. When a mighty cliff is to be shattered by gunpowder, a small chamber is prepared in the interior, and filled with the powder, then a wire connected with an electric battery is carried in. At the appointed signal the spectators watch the cliff, and if they see no movement they know the messenger that flashed along the wire has not been received. If it had been, the cliff would have heaved, and fallen into the sea.—*Union Mag.*

the friend of God

23, 24. and . . righteousness,[a] the off. of Isaac was not till many years aft. this was said of his faith. **and . . God,**[b] it was probably the current phrase in the Jewish schools, founded on 2 Chr. xx. 7 and Isa. xli. 8, and has descended to the Arabs, with whom the name of *El Khalil Allah* (the friend of God), or more briefly *El Khalil*, has practically superseded that of Abraham. **not by faith only,** there is, it is obvious, a verbal contradiction between this and St. Paul's statement in Rom. iii. 28, but it is verbal only. St. James does not exclude faith from the work of justifying, *i.e.*, winning God's acquittal and acceptance, but only a faith which stands "by itself," "alone," and therefore "dead," and assumes that "works" have their beginning in the faith which they ripen and complete. St. Paul throughout assumes that faith will work by love and be productive in good acts, while the works which he excludes from the office of justifying are "works of the law," *i.e.*, works which, whether ceremonial or moral, are done as by a constrained obedience to an external commandment, through fear of punishment, or hope of reward, and are not the spontaneous outcome of love and therefore of faith.—*Camb. B.*

a Ge. xv. 6; Ro. iv. 2, 20—22; Ga. iii. 6, 7, 12, 26, 29.

b Is. xli. 8; Jo. xv. 14.

"Faith is alone, and yet she is not alone. In her office, alone, in her practice, not alone. The queen, though in her state and office she be alone, yet she goeth not forth without her maids of honor."—*Anon.*

The highest friendship.—The only true friendship is that spoken of here. In order to attain it, there must be—I. Personal knowledge. 1. Spiritual; 2. Progressive; 3. Difficult to acquire. II. Trust. 1. Mutual; 2. Complete; 3. Founded on faith. III. Uninterrupted intercourse. 1. Sameness of interests. 2. Personal communication. 3. Loving devotion.—*Homilist.*

The Friend of God.—Abraham was called the Friend of God because he was so. The title only declares a fact. The Father of the faithful was beyond all men "the Friend of God," and the head of that chosen race of believers whom Jesus calls His friends. James says not only that this was Abraham's name, but that he was called by it. Among the Jewish people Abraham was frequently spoken of as "the Friend of God." At this present moment, among the Arabs and other Mahommedans, the name of Abraham is not often mentioned, but they speak of him as *Khalil Allah*, or the "Friend of God," or more briefly as *El Khalil*, "the Friend." It is a noble title, not to be equalled by all the names of greatness which have been bestowed by princes, even if they should all meet in one. Patents of nobility are mere vanity when laid side by side with this transcendent honor. I think I hear you say, "Yes, it was indeed a high degree to which Abraham reached: so high that we cannot attain unto it." We also may be called friends of God. Jesus Himself invites us to live and act, and be His friends. Surely, none of us will neglect any gracious attainment which lies within the region of the possible. None of us will be content with a scanty measure of grace, when we may have life more abundantly. The other day there landed on the shores of France a boatful of people sodden with rain and salt-water; they had lost all their luggage, and had nothing but what they stood upright in: they were glad, indeed, to have been saved from a wreck. It was well that they landed at all; but when it is my lot again to cross to France, I trust I shall put my foot on shore in a better plight than that. I would prefer to cross the Channel in comfort, and land with pleasure. There is all this difference between being "saved so as by fire," and having "an abundant entrance ministered unto us" into the kingdom. Let us enjoy heaven on the road to heaven. Why not? Aspire

"Love is a bodily shape; and Christian works are no more than animate faith and love, as flowers are the animate spring-tide." — *Longfellow.*

"Faith converses with the angels, and antedates the hymns of glory; every man that hath this grace is as certain that there are glories for him, if he persevere in duty, as if he had heard

after the best gifts. Grow in grace. Increase in love to God, and in nearness of access to Him, that the Lord may at this good hour stoop down to us as our great Friend, and then lift us up to be known as His friends.—*Bib. Ill.*

The marriage of faith and works.—The second chapter of the Epistle by James seems, to my mind, to describe a spiritual wedding. We are "bidden to a marriage;" and, as at the older marriage in Cana of Galilee, the holy Master is present and consummates the nuptials. The bride is young and beautiful,—ever young, and ever clothed upon with light as with a garment. Her face is clear as the day; her look is firm, and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is "Faith." She is the daughter of God. And beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valor in his eye, and "cunning in his ten fingers," and strength in his right arm. His name is "Action." With solemn rites, the two are joined in wedlock. They are both to love and both to obey. They are always to live and move and suffer and conquer together. They are to be the fruitful parents of everything good on earth. While *united*, they are to live and grow and conquer; when *separated*, they are to droop and perish. For each other, and in each other, and with each other, their days of struggle and victory are to be passed, until time shall be no longer. And so "faith" and "works" were coupled by infinite Wisdom; and in the presence of the world it was solemnly announced, "What God hath joined together, let not man put asunder."—*Cuyler.*

and sung the thanksgiving song for the blessed sentence of doomsday."—*J. Taylor.*

25, 26. when she had,[a] *R. V.* "in that she." **faith,** the body, or substantial part of religion. **without . . also,**[b] for only by works may one know faith to be living and true.

faith without works, dead

The vital efficacy of faith.—I. The necessity of the possession of Christian faith. It is—1. A duty Divinely required; 2. The only way of salvation; 3. An essential property of religion. II. The excellency of its character. It is—1. Divine in its author; 2. Vigorous in its operations; 3. Consoling in its prospects. III. The efficacy of its principle. It promotes works of—1. Purity; 2. Conquest; 3. Love; 4. Zeal. Learn:—(1) The necessary union between faith and works; (2) The felicity of steadfastness in faith.—*Anon.*

Paul and James.—Paul insisting on faith only, and James on works also, stand not face to face, fighting against each other, but back to back fighting opposite foes; they are both on the same side, although for the time they look and strike in opposite directions. Paul's argument is not truth at rest, exhibiting her countenance in full; but truth in conflict with the heresy of legalism. In like manner, the argument of James in our text (James ii. 26) gives not a portrait in full; but a glimpse of truth in the act of doing battle with the Antinomian heresy. In that combat you see one side, and in this another, of the same truth.—*Arnot.*

A child of God cannot live an ungodly life.—Rev. J. A. Methuen once asked a laboring man what he thought of antinomianism, and whether he conceived it possible for a child of God to live an ungodly life? He received this answer: "Mr. Methuen, if I pour boiling water into a cup, it makes the outside hot as well as the inside. So, sir, when the Gospel once gets into a man's heart, the life will soon show it's there."—*Sword and Trowel.*

a Jos. ii.; He. xi. 31.

b Ma. v. 16; Ro. xiv. 17, 18.

"Faith is often more known to us by the fruits of it than in itself; as in plants, the fruits are more apparent than the sap and the roots."—*Sibbes.*

"Strike from mankind the principle of faith, and men would have no more history than a flock of sheep."—*Lytton.*

CHAPTER THE THIRD.

sins of the tongue

1, 2. be . . masters,[c] teachers, *i.e.*, be not all of you anxious to teach. **we . . condemnation,**[d] for teachers incur a greater responsibility than other men. **for . . all,**[e] "for oftentimes we all offend."—*Alford.* Quite enough to have the offences of common men to answer for; those who set up for teachers multiply their chances of offence. **if . . word,**[f] he who can govern his tongue may be said to have attained the climax of self-control; or, control the tongue, the rest is easy.

The government of the tongue.—I. The proper restraint of the tongue. 1. The preservation of a seasonable silence. 2. Constant care to avoid those sins of the tongue into which men are in most danger of being betrayed. Profaneness: Lying: Slander: Talebearing. II. A proper employment of the tongue. 1. We should be ever ready to employ our tongues in contributing, as we may be able, to the interest and instruction of the social circle. 2. We must ever be ready, as occasion may call for it, to testify our regard for Christ and determined obedience to His will. 3. We should watch for

c Ma. xxiii. 8; 1 Pe. v. 3.

d Lu. xii. 48; 1 Co. xi. 32.

e 1 K. viii. 46; Pr. xx. 9; Ecc. vii. 20; 1 Jo. i. 8.

f Ps. xxxiv. 13; Ja. i. 26; Ma. xii. 37.

"Those who have few affairs to attend to are great speakers. The less men think the more they talk."—*Montesquieu.*

"Bad men will

excuse their faults, good men will leave them." —*Johnson.*

and improve every occasion of using this faculty, in suggesting such hints as our own circumstances will justify us in offering, and as the cases of others may evidently require.—*Essex Remembrancer.*

The itch of teaching.—Wiesinger heads this chapter, "Against the itch of teaching." *Inconsistent teachers.*—Words had taken the place of works.—*Huther. Teachers to love their work.*—The sages of Israel had given the same caution as in the maxim: Love the work, but strive not after the honor of a teacher.—*Pirke Aboth.* i. 10. *The teaching gift.*—It is obvious that true teachers must always be a minority. There is something seriously wrong when the majority in the community, or even a large number, are pressing forward to teach the rest.—*Plummer.*

power of the tongue illus. by the bit and the helm

Governor. *One who moves the head.* Thus *Wicliffe's* earlier V. of Ac. xxvii. 11: "Sothli centurioun bileuede more to the *governor*," etc. "Sayling and tossyng in a desperate shippe without good maister or *governour*."—*Hall, Rich. III.*

List, *to have pleasure in.* "If He had *listed*, He might have stood on the water as well as He walked on the water." —*Latimer.*

3, 4. we . . us, reason, in the case of horses, devises a means of curbing, checking, guiding animal passion and courage. **we . . body,** by a small thing we govern the strongest horse. **ships,** ponderous, unwieldy. **great,** fr. size apparently beyond control. **and . . winds,** apparently the more unmanageable, bec. at the mercy of the gale. **yet . . helm,** one of the smallest and least noticeable parts of the vessel. **governor,** steersman. **listeth,** pleaseth.

Homiletic hints.—He who knows not how to govern his tongue is like a passenger on a ship, without rudder, in the open sea, exposed to the fury of a storm. If the rudder of our body is controlled by the Spirit of God, we sail in safety on the sea of the world.—*Quesnel. The wisdom of illustrating Divine things by earthly similitudes.*—I. Our knowledge is by sense. By earthly things that we know, we conceive of the heavenly. II. In a similitude the thing is doubly represented—though we know the man, we delight to view the picture.—*T. Manton.*

Christian ability.—All human doings as regards the soul's regeneration, or the beginning of a new life, amount to nothing more than the right use of a power that steers it into the sphere of God's operation. And the reason why so many fail is that they undertake to do the work themselves, wearing away spasmodically to lift themselves over the unknown crises by main strength—as if seizing the ship by its mast, or the main hulk of its body, they were going to push it on through the voyage themselves. Whereas it is the work of God, and not in any other sense their own, than that, coming from God by a total trust in Him, they are to have it in God's working. Let the wind blow where it listeth—God will take care of that—they have only just to put themselves to it, and the impossible is done.—*H. Bushnell.*

the tongue is a fire

a Pr. xviii. 21; Ps. xii. 3.

b Pr. xvi. 27.

c Ma. xv. 18, 19.

5, 6. even so, like the *bit* or the *helm.* **member,** of the body. **boasteth,** and not without reason. **great things,**[a] the great things it can do. **behold,** another illus. **how . . kindleth,**[b] "how small a fire kindleth how great a forest."—*Alford.* **and . . fire,** may be comp. to a fire. **a . . iniquity,**[c] when it cannot be silenced, like a spreading fire that cannot be extinguished. **so . . members,** like fire among dry stubble. **the . . nature,** *R. V.* "the wheel of nature." **and . . hell,** *i.e.*, the devil is the tempter and instigator of the sins of the tongue.

The tongue.—I. The license of the tongue: 1. Slander; 2. Persecution. II. The guilt of this license; 1. The harm that a man does himself by it; 2. The uncontrollability of the tongue; 3. The unnaturalness of slander; 4. Its diabolical character.—*F. W. Robertson.*

Little sins.—You may make light of them now, but they are not to be trifled with; they edge us on so stealthily, that you scarcely notice them; but, by and by, you will find it impossible to turn them out. I think of the Indian story of the morsel of a dwarf, who asked the king to give him all the ground he could cover with three strides. The king, seeing him so small, said, "Certainly;" whereupon the dwarf suddenly shot up into a tremendous giant, covered all the land with the first stride, all the water with the second, and with the third knocked the king down and took his throne.—*J. Bolton.*

the tongue is untamable

d Ps. cxl. 3.

"Since I cannot govern my own tongue, though within my own teeth, how can I hope to govern the tongues of

7, 8. tamed, has been, or may be reduced to subjection. **but . . tame,** bring under perfect control. **it . . evil,** restless mischief, fickle, ungovernable. **full . . poison,**[d] *lit.* "death-bringing poison."

The taming of the tongue.—I. The enterprise before us: 1. The nature of the thing to be tamed—the tongue, excellent, necessary, little, singular; 2. The difficulty of the enterprise. This we shall discover if we compare it with (1) Other members of the body; (2) Other creatures of the world.

II. Its wild nature. The tongue is unruly: 1. To ourselves; 2. To our neighbors; 3. To the whole world.—*T. Adams.*

The power of the tongue.—I saw a terrible fire some time ago, or rather, I saw the reflection of it in the sky; the heavens were crimsoned with it. It burned a large manufactory to the ground, and the firemen had hard work to save the buildings which surrounded it. They poured streams of water on it from fifteen engines; but it licked it up, and would have its course till the walls gave way. That terrible fire was kindled by a farthing rushlight. In America the Indians strike a spark from a flint and steel, and set fire to the dry grass, and the flames spread till they sweep like a roaring torrent over prairies as large as England, and men and cattle have to flee for their lives. "Behold, how great a matter a little fire kindleth!" and the tongue is a fire. A few rash words will set a family, and even a nation, by the ears. Half the law-suits and half the wars have been brought about by the tongue. Husband and wife have separated forever, children have forsaken their homes, bosom friends have become bitter foes—all on account of fiery arrows shot by this powerful little member.—*J. Bolton.*

9, 10. therewith, the tongue is capable of many uses. **bless,** praise. **curse,**[a] invoke evil upon, vituperate. **which . . God,**[b] and ought, therefore, to be objects of love and reverence. **out . . mouth,** at dif. stages of one's moral history; and sometimes both characteristics at one stage. **these . . be,** there should not be this inconsistency, but always *blessing.*

Love as a remedy.—Love is the only remedy for slander; no set of rules or restrictions can stop it; we may denounce, but we shall denounce in vain. The radical cure of it is charity—"out of a pure heart and faith unfeigned" to feel what is great in the human character, to recognize with delight all high and generous and beautiful actions, to find a joy even in seeing the good qualities of your bitterest opponents, and to admire those qualities even in those with whom you have the least sympathy—this is the only spirit which can heal the love of slander and of calumny.—*F. W. Robertson.*

11, 12. sweet . . bitter? no such inconsistency in nature. **can,** etc., a tree produces only that fruit wh. corresponds with its own nature. **so . . fresh,** *R. V.* "neither can salt water yield sweet."[c]

Good and evil of the tongue.—The heathen philosopher Xanthus, expecting some friends to dine with him, ordered his servant Æsop to provide the best things the market could supply. Tongues only were provided; and these the cook was ordered to serve up with different sauces. Course after course was supplied, each consisting of tongue. "Did I not order you," said Xanthus, in a violent passion, "to buy the best victuals the market afforded?"—"And have I not obeyed your orders?" said Æsop. "Is there anything better than a tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of the gods?" Xanthus ordered him to go again to the market on the morrow, and buy the worst things he could find. Æsop went, and again he purchased tongues, which the cook was ordered to serve as before. "What! tongues again?" exclaimed Xanthus. "Most certainly," rejoined Æsop, "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of lawsuits, and the source of division and wars: it is the organ of error, of lies, calumny, and blasphemies."

13, 14. wise man, a man of capacity. **knowledge,** also a man of information. **shew . . works,** *R. V.* "shew by his good life his works." **with . . wisdom,** the truly wise are ever humble. **strife,**[d] party feeling, struggles for personal pre-eminence. **and . . truth,** "truth" here is not truthfulness, but the truth of the Gospel wh. they wd. falsify by their unchristian conduct.

Life explains religion.—One of our party greatly needed some elder-flower water for her face upon which the sun was working great mischief. It was in the Italian town of Varallo, and not a word of Italian did I know. I entered a chemist's shop and surveyed his drawers and bottles, but the result was *nil.* Bright thought; I would go down by the river, and walk until I could gather a bunch of elder-flowers, for the tree was then in bloom. Happily the search was successful: the flowers were exhibited to the druggist, the extract was procured. When you cannot tell in so many words what true religion is, exhibit it by your actions. Show by your life what grace

others."—*Franklin.*

"Give your tongue more holiday than your hands or eyes."—*Ben Azai.*

versatility of the tongue

a The Jews, acc. to Justin Martyr, in his *Dialogue with Trypho,* often cursed the Christians bitterly in their synagogues."—*Macknight.*

b Ge. i. 26.

inconsistency of the tongue

c "*i. e.,* if the mouth emit cursing, thereby making itself a brackish spring, it cannot to any purpose also emit the sweet stream of praise and good works; if it appear to do so, all must be hypocrisy and mere seeming."—*Alford.*

"The chameleon, which is said to feed upon nothing but air, has of all animals the nimblest tongue."—*Swift.*

wisdom and knowledge

d 2 Ti. ii. 23—25.

"Unite meekness with wisdom. Wisdom is mighty, meekness is mighty, but the 'meekness of wisdom' is almighty."—*Dr. A. Reed.*

"If wisdom were conferred with this proviso, that I must keep it to myself, and not communicate it to others, I would

have none of it."—*Seneca.*

earthly wisdom

a Ja. i. 17.
b 1 Co. iii. 3; Ga v. 19—21.

Serm. by *South*, v. 389.

"Wisdom is the olive that springeth from the heart, bloometh on the tongue, and beareth fruit in the actions."—*Grymestone.*

"Look about, my son, and see how little wisdom it takes to govern the world."—*Oxenstiern.*

heavenly wisdom

c Ga. ii. 5; v. 22, 23.
d He. xii. 14.

"True wisdom is a thing very extraordinary. Happy are they that have it; and next to them, not those many that think they have it, but those few that are sensible of their own defects, and know that they have it not."—*Tillotson.*

origin of war

e *Grotius* sees here a ref. to the contentions prior to the destr. of Jerusalem.
f Ro. vi. 12, 13; vii. 23; Ga. v. 1.
g Ma. vii. 7.
h Ps. lxvi. 18; Pr. i. 28—30.

"Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask."—*J. Taylor.*

"Peace among men is the consequence of

can do. There is no language in the world so eloquent as a holy life. Men may doubt what you say, but they will believe what you do.—*C. H. Spurgeon.*

15, 16. wisdom, whose fruit is descr. (*v.* 14). **above,**[a] the source of true wisdom. **earthly,**[b] low, narrow. **sensual,** of the carnal mind. **devilish,** nature, fruit, origin. **where . . is** (*v.* 14). **confusion,** anarchy. **and . . work,** corresponding with folly and subversion of order.

Earthly and heavenly wisdom.—I. The wisdom which is not from above. This is: 1. Earthly—suited to earthly minds—employed about earthly things: 2. Sensual—gratifying the senses—conversant only with outward pleasures: 3. Devilish—it is such wisdom as is found in the devil—he only delights in wickedness. II. Spiritual wisdom—that which is from above. This is described by: 1. Its original—from above; 2. Its properties—pure—peaceable—gentle—easily persuaded to good—full of mercy—abundant in good works—without partiality—simple, free from hypocrisy.—*W. Burkitt.*

Earthly wisdom.—Such wisdom as serves envy and strife cannot be good wisdom, for it brings forth evil effects. Wisdom from above is for holiness and meekness; wisdom from below is for confusion and profaneness. For an envious, contentious spirit is an unquiet, disorderly spirit. Nothing more discomposes the mind than envy. The contentment and felicity of others is the very sorrow of the envious. Satan works upon nothing so much as envy and discontent; such a spirit is exactly fit for Satan's lure.—*T. Manton.*

17, 18. but . . above, that God gives. **first,** in importance. **pure,** holiness the chief element of heavenly wisdom, the chief end sought. **peaceable,**[c] in spirit and endeavor. **gentle,** forbearing. **easy . . intreated,** when good has to be done. **mercy,** compassion. **partiality,** *R. V.* "variance." **fruit . . peace,**[d] the fruit of r. (*i.e.*, the fruit wh. is r.) is sown peacefully (not in envying and strife) by peacemakers.

Power of gentleness.—Morning by morning God's great mercy of sunshine steals upon a darkened world in still, slow, self-impartation; and the light which has a force that has carried it across gulfs of space that the imagination staggers in trying to conceive, yet falls so gently that it does not move the petals of the sleeping flowers, nor hurt the lids of an infant's eyes, nor displace a grain of dust. So should we live and work, clothing all our power in tenderness, doing our work in quietness, disturbing nothing but the darkness, and with silent increase of beneficent power filling and flooding the dark earth with healing beams.—*A. Maclaren.*

CHAPTER THE FOURTH.

1—3. whence . . you?[e] quarrels, feuds, domestic differences, etc. **lusts,**[f] evil desires within, not fr. outward circumstances. **war,** militate, campaign, have their camp. **members,** of body and mind. **lust,** but not for the higher good. **and . . not,** enough to satisfy. **kill,** covetousness and envy have often led to murder. (David, Ahab, etc.) **desire . . obtain,** many fight for the same thing; often all are thwarted by Providence. **ye . . not,**[g] putting God on one side, you rely upon wrong means. **amiss,**[h] your prayer false in spirit and purpose. **that . . lusts,** selfishness, not seeking the good of man and the glory of God.

Wrong desires.—The evil desires of men are here stigmatized as—I. The source of all strife. There is here—1. Strife without. All contentions, tumults, battles, spring from cherishing wrong desires; 2. Strife within. Wrong desires are represented as leaving their camps, and foraging about in man's nature. II. The cause of general failure. The fostering of these desires is against—1. Secular, 2. Intellectual, 3. Moral, success. III. The hindrance to true prayer. These wrong desires—1. Sometimes hinder prayer altogether; 2. Always stimulate wrong prayer.—*U. R. Thomas.*

Propriety of prayer.—A gentleman of fine social qualities, always ready to make liberal provision for the gratification of his children, a man of science, and a moralist of the strictest school, was sceptical in regard to prayer, thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognizing a happy change in the spirit and deportment of the youth, still harped upon his old objection to prayer, as unphilosophical and unnecessary. "I remember," said the son, "that I once made free use of your pictures,

specimens, and instruments for the entertainment of my friends. When you came home you said to me, 'All that I have belongs to my children, and I have provided it on purpose for them; still, I think it would be respectful always to ask your father before taking anything.' And so," added the son, "although God has provided everything for me, I think it is respectful to ask Him, and to thank Him for what I use." The sceptic was silent; but he has since admitted that he has never been able to invent an answer to this simple, personal, sensible argument for prayer.—*Bib. Ill.*

peace in men."—*Viedebandt.*

"Of all the evils to public liberty, war is perhaps the most to be dreaded, because it comprises and develops the genius of every other." —*Madison.*

4, 5. Ye . . adulteresses, the best MSS. have only "Ye adulteresses." This finds its best explanation in the thought, not without its bearing on what follows, that the soul's unfaithfulness towards God is like that of a wife towards her husband. It is as though St. James said "*Ye adulterous souls.*" —*Camb. B.* **that . . God?**[a] worldly alliances being for the most part based on selfish principles. **whosoever . . God,**[b] to secure the world's friendship one must adopt the world's spirit and plan. **scripture,** etc., *R. V.* "scripture speaketh in vain (in what it says in many places ab. the world and lust and envy). Doth the spirit wh. he made to dwell in us long unto envying?" *i.e.*, probably: "Is ever envy a product of the Holy Spirit?"

Drawn to the world.—A weeping-willow stood by the side of a pond, and, in the direction of that pond, it hung out its pensive-looking branches. An attempt was was made to give a different direction to these branches. The attempt was useless: where the water lay, thither the boughs would turn. However, an expedient presented itself. A large pond was dug on the other side of the tree; and, as soon as the greater quantity of water was found there, the tree, of its own accord, bent its branches in that direction. What a clear illustration of the laws which govern the human heart! It turns to the water—the poisoned waters of sin perhaps, but the only streams with which it is acquainted.—*New Cyclop. of Illus.*

friendship of the world

"When the moon shines brightest towards the earth, it is dark heavenward; and on the contrary, when it appears not, it is nearest the sun and clearest toward heaven."—*Leighton.*

a Jo. xv. 19; 2 Co. vi. 14, 16—18.

b 1 Jo. ii. 15; Ga. i. 10.

6, 7. but, instead of provoking to envy. **he . . grace,** *lit.* "he giveth a greater grace." **resisteth,** sets Himself against. **grace,** favor, help. **humble,**[c] lowly-minded. **submit . . God,** to His mind, will, ordinances. **resist . . devil,**[d] do not parley with him. **he . . you,** as fr. one who has God on his side.

Resist the devil.—I. The foe—the devil. Consider—1. His power; 2. His diligence; 3. His malice; 4. His policy; 5. His experience. II. The fight—resist. Do not dispute, but resist. 1. General orders. Be sober—physically—mentally. Be vigilant. Be united—call in all your allies. 2. Tried weapons. The Word of God—past experience—earnest prayer. III. The flight—flee from you. Not at first. There must be resistance, and real resistance too.—*R. A. Griffin.*

Resist.—In an old tower on the Continent they show you, graven again and again on the stones of one of the dungeons, the word "Resist." It is said that a Protestant woman was kept in that hideous place for forty years, and during all that time her employment was in graving with a piece of iron, for any one who might come after her, that word. It is a word that needs to be engraven on every young man and young woman's heart. It represents the highest form of courage which to them is possible—the power to say "No" to every form of temptation.—*J. C. Lees. The devil to be resisted.*—A gentleman, who has spent many years of his life in capturing wild animals, says of the wolf, that, when attacked, he will first note the earnestness with which the enemy presses the attack, and, if he shows great determination, he scampers away. But if he detects the least fear in his pursuer's movements, he will defend himself with great bravery. The same way with old Satan: he tempts us by first placing some trivial thing in our path; and if we offer no resistance, he suddenly attacks us with all his force and overcomes us.—*Bib. Ill.*

resist the devil

c Ps. cxxxviii. 6; Lu. i. 52; 1 Pe. v. 5.

d 1 Pe. v. 8, 9; Ep. iv. 27; vi. 11.

"Humility is a fair and fragrant flower; in its appearance modest, in its situation low and hidden. It discovers itself only to the spiritual searcher, who, whenever he finds it, is sure to behold its bosom opened to the Sun of Righteousness, receiving new sweets perpetually fr. His exhaustless store."—*Caspini.*

8—10. draw . . God,[e] in spiritual sympathy, holy desire, prayer. **he . . you,** as Helper, Comforter, etc. **hands,**[f] fr. pollution of evil acts. **hearts,** that yr. hands may be kept clean. **double-minded,**[g] ref. to divided affections. **be . . weep,**[h] marks of true repentance. **let . . heaviness,** sorrow over that wh. once gave you pleasure. **humble . . Lord,** on acc. of sin; in recognition of His authority. **he . . up,**[i] exalt you in character and station.

repentance and prayer

e Is. lv. 6, 7; Ho. vi. 1—3; xiv. 1, 2.

f Is. i. 16; Ez. xviii. 30, 31; 1 Jo. iii. 3.

g Ma. vi. 24.

h Lu. xxiii. 28.

i 1 Pe. v. 6.

Draw nigh to God.—I. The duty here required of us by the Apostle prin-

"It is in vain to gather virtues without humility, for the Spirit of God delighteth to dwell in the hearts of the humble."—*Erasmus.*

"Modest humility is beauty's crown, for the beautiful is a hidden thing and shrinks from its own power."—*Schiller.*

cipally implies a life of prayer and devotedness to God, as contrasted with the careless indifference or the dull formality of nominal or pretended Christians. II. The encouragement given to perform this duty. What great reason have we to be animated in our Christian warfare by the presence and support of the Lord of hosts!—*Grose.*

Communion with God.—If you saw two persons working together in the same shop, or the same field, both blessed with the faculty of speech, and delighting to converse with all others, but never conversing with each other, what would be your conclusion? That they loved each other? By no means; but the reverse. If you saw one person using every art to please another, and to draw him into conversation, and the second person avoided his presence, and refused intercourse, what would you think? That the second person loved the first? Surely not. It is our pleasure to be in the society of those we love, and to converse with them. Prayer is speaking to God. Worship is coming into His presence, and waiting upon Him—is listening to His voice. —*Bib. Ill.*

unjust censures

a Ep. iv. 31.

b Lu. vi. 37.

c Ro. xiv. 4, 13.

d 1 Co. iv. 5; Ex. xx. 16.

See *S. Smith's Serms.* 257.

"When will talkers refrain from evil speaking? When listeners refrain fr. evil hearing."—*Hare.*

"Slander meets no regard from noble minds; only the base believe what the base only utter."—*Beller.*

11, 12. speak . . another,[a] libelling character; impugning motives. **judgeth,**[b] rashly, unfavorably, to his condemnation. **law,** wh. commands us to love one another. **if . . law,** to set it aside for your own will. **judge,**[c] putting yourself in God's place. **there . . destroy,**[d] leave the cause with Him who can either acquit or punish. **who . . another?** an imperfect man, who wilt thyself be judged of God.

Evil speaking.—I. The causes of evil speaking. 1. An affectation of wit. 2. Hastiness or precipitancy in judging before we know the whole of the case. 3. Malice. 4. Envy. 5. Little personal animosities. 6. An ill life in general. Those who know a great deal of ill of themselves are apt to suspect ill of everybody else. 7. Talkativeness. II. The unreasonableness of evil speaking.—*J. Seed.*

Be merciful in your judgment of others.—One of the legends of Ballycastle preserves a touching story. It is of a holy nun whose frail sister had repented of her evil ways and sought sanctuary at the convent. It was winter. The shelter she claimed was granted; but the holy sister refused to remain under the same roof with the repentant sinner. She left the threshold, and proceeded to pray in the open air; but, looking towards the convent, she was startled by perceiving a brilliant light proceeding from one of the cells, where she knew that neither taper nor fire could be burning. She went back to her sister's room—for it was there the light was shining—just in time to receive her last sigh of repentance. The light had vanished, but the recluse interpreted it as a sign from heaven that the offender had been pardoned, and learned thenceforward to be more merciful in judging and more Christ-like in forgiving.—*Bib. Ill.*

uncertainty of life

e Pr. xxvii. 1; Lu. xii. 18—20.

f Job vii. 6, 7; Ps. ciii. 15, 16.

g 1 Co. vii. 29—31; 1 Jo. ii. 17.

Shortness of life.—"A little girl was asked why she was working so very hard. She replied, 'My candle is almost burned out, and I have not got another.' Life is as a candle burning out. Sometimes there is a thief in it, a disease consuming it more quickly; or it may be blown out, suddenly extinguished; and we

13, 14. go to now, an interjection used to excite attention. **ye . . say,** with boastful confidence. **to-day,** you are not sure of the next moment. **to-morrow,**[e] wh. you may never see. **buy . . gain,** the object of deliberate confidence as to the future usually of this low nature. **ye . . morrow,** what event may arise. **for . . life?**[f] of whose continuance you are so confident. **vapour,** like a mist in the morning. **and . . away,**[g] so, the generality of human lives.

What is life?—I. Life is a sense—the soul's career in a body. On this account the body should be taken good care of, wisely inhabited, and vigorously controlled (1 Cor. ix. 27). II. Life is an impulse—ever pushed forward by some dominant motive, as of selfishness, or benevolence, avarice, ambition, pride, vanity, love of pleasure, etc. (2 Cor. v. 14; Gal. ii. 20). III. Life is a pursuit, ever reaching out after or pursuing something in general that pleases us (Psa. iv. 6). IV. Life is an act, *i.e.*, characterized by things done; either what ought to be done, or what ought not to be done. And this is one of the main pivots of our accountability (2 Cor. v. 10). V. Life is a power, ever sending out influence, as a magnet sends out attraction, or the sun its light and heat. VI. Life is a tear—a scene of varied and multiplied trials. "Born to trouble" is the world's cradle inscription. Witness Paul's catalogue (2 Cor. vi. 4, 5; xi. 23—27). But what an admirable offset (2 Cor. i. 5). And the same resource is free and open to every child of God. VII. Life is a period—*i.e.*, with a definite length, it has also an end. For this some adequate preparation should be made. VIII. Life is a prospect; looking beyond the bounds of time over into the bosom of eternity, and forward to

the bar of God (2 Cor. v. 1—9 ; 2 Tim. iv. 8). IX. Life is a want : alike in its beginning, continuance, and end. It is ever needy, as an infant for its mother's arms ; or as a vine, stretching forth its tendrils for something by which to climb, or upon which to lean. And how all-happy is that soul that finds the true source of strength, and passes through all the wilderness of this world, and comes up out of it at last " leaning upon her beloved."—*J. G. Hall.*

Life.—

" A flower that does with opening morn arise,
And, flourishing the day, at evening dies ;
A winged eastern blast, just skimming o'er
The ocean's brow, and sinking on the shore ;
A fire, whose flames through crackling stubble fly ;
A meteor shooting from the midnight sky ;
A bowl adown the bending mountain rolled ;
A bubble breaking and a fable told ;
A noontide shadow, and a midnight dream ;
Are emblems which, with semblance apt, proclaim
Our earthly course."

—*Prior.*

15. for . . say, or feel, even if yr. lips do not utter the words. **if . . will,**[a] *i.e.*, D. V., *Deo volante*, God being willing. **live . . that,** life, breath, all things, fr. Him.

The cause we have to say " If the Lord will."—I. The reasons for this frame of mind : 1. Death or want of ability often prevents the execution of our best plans ; 2. The plans of others often conflict with ours, or ours with theirs, and so neutralize one another ; 3. We are often deprived of the opportunity or the desire to carry out our plans, but all under the guidance of God. II. Its fruits. It will make us—1. Careful in laying ; 2. Thankful for the success of ; 3. Submissive to and satisfied with the frustration of, our most cherished plans and desires.—*Oosterzee.*

The using of the present is our duty.—Mr. Whitefield said that he would not go to bed unless he had put even his gloves in their right place. If he should die in the night, he would not like to have anybody asking, " Where did he leave his gloves ? " That is the way for a Christian man always to live—have everything in order, even to a pair of gloves. Finish up your work every night ; nay, finish up every minute. I have this last word : " To him that knoweth to do good, and doeth it not, to him it is sin "—that is, it is sinful in proportion to our knowledge. If there is any brother here into whose mind God has put something fresh, something good, I pray him to translate it into action at once. " Oh, but nobody has done it before ! " Somebody must be first, and why should not you be first if you are sure that it is a good thing, and has come into your heart through God the Holy Ghost ?—*C. H. Spurgeon.*

16, 17. now, instead of this resignation to the Divine will. **ye . . boastings,** *R. V.* " ye glory in your vauntings," being confident, without reason, of continued life and health. **all . . evil,** bec. it excludes the highest good of the soul, and God's will as a basis of trust. **that . . good,** the need of promptitude and energy in a right course, seeing life is so short and uncertain. **sin,**[b] a sin of omission.

Knowledge and practice.—I. That we ought to know to do good—know our duty : 1. Knowledge is our lamp to guide us in the truth ; 2. It is the foundation of all grace ; 3. The chief work in conversion consists in it ; 4. Nothing in religion, however excellent, can do us good without it. II. That we ought not only to know how to do good, but to do it. Men do it not—1. For want of sound conviction ; 2. Because of spiritual sloth ; 3. From incredulity ; 4. Through prejudice. III. That he that knoweth to do good, and doth it not, is of all others the most guilty.—*T. Watson.*

What is your life ?—A solemn reflection upon the shortness of life, and the certainty of death, may prove to be important, and even invaluable, if it be allowed to penetrate our hearts, and influence our lives. History tells us of Peter Waldo, of Lyons, who was sitting at a banquet as thoughtless and careless as any of the revellers, when suddenly one at the table bowed his head and died. Waldo was startled into thought, and went home to seek his God ; he searched the Scriptures, and, according to some, became a great

have not got another."—*Wise.*

Life precious because brief.—"The brevity of life enhances its preciousness. A prudent man, who has only a few shillings to spend, will be careful to lay out not only every shilling, but every fraction of a shilling, to the best advantage. And these few days that God gives us are too valuable to be trifled away. More precious than rubies, they ought to be turned to the very best account."—*Bib. Ill.*

to-morrow

[a] He. vi. 3.

"To-morrow thou wilt live, didst thou say, Posthumous ? to-day is too late ; he is the wise man who lived yesterday."—*Martial.*

"To-morrow, and to-morrow, and to-morrow creeps in this petty pace from day to day, to the last syllable of recorded time ; and all our yesterdays have lighted fools the way to dusty death."—*Shakespeare.*

knowledge and conduct

[b] Lu. xii. 47 ; Ro. ii. 17, 18 ; Ma. xxv. 24—30.

"Not bec. it is known, but bec. it is not practised ; as meat undigested hurts the body, not bec. it is taken into the stomach, but bec. it is not by concoction turned into good nourishment."—*Bernard.*

"To ask and to bestow knowl-

edge is much of heaven's delight."—*Pollok.*

helper, if not the second founder, of the Waldensian Church, which in the Alpine valleys kept the lamp of the Gospel burning when all around was veiled in night. A whole Church of God was thus strengthened and perpetuated by the hallowed influence of death upon a single mind. I suppose it is also true that Luther in his younger days, walking with his friend Alexis, saw him struck to the ground by a flash of lightning, and became thenceforward prepared in heart for that deep work of grace through which he learned the doctrine of justification by faith, and rose to be the liberator of Europe from Papal bondage.—*Spurgeon.*

CHAPTER THE FIFTH.

unholy riches

a Lu. vi. 24; 1 Tl. vi. 9; Pr. xi. 28.

b Ma. vi. 20.

c Ro. ii. 5.

1–3. go to now, see on iv. 13. **ye . . men,**[a] not rich toward God. **for . . you,** the words had their primary fulfilment in the woes that preceded the destruction of Jerusalem. **corrupted,** by the means used in their acquisition, and their use. **moth-eaten.**[b] **cankered,** rusted, by tears of oppressed, blood of men, etc. **witness . . you,** bear testimony to your ways and aims in life. **and . . fire,** the burning memory of ill-gotten gains. **ye . . days.**[c] **for . . days,** *R. V.* "in the last days." James shared the belief of other New Testament writers that they were living in "the last days" of the world's history, and that the "coming of the Lord" was nigh (1 John ii. 18; 1 Cor. xv. 51; 1 Thess. iv. 15).—*Camb. B.*

"A full purse, with a lean soul, is a great curse."—*Bunyan.*

"Gold is the worst poison to men's souls."—*Shakespeare.*

"God help the rich, the poor can help themselves."

"Men may buy gold too dear."

Treasures upon earth.—These treasures are so unsubstantial and yet so dangerous. Because—I. They are spoilt by moths and rust. II. They bring moths and rust into the heart.—*Lange. Material riches.*—Material riches—I. Cannot satisfy the spiritual nature; II. Are less enduring than it; III. Are exposed to continual peril; IV. Are excellent servants, but unworthy masters.—*Parker.*

"When we see the shameful fortunes amassed in all quarters of the globe, are we not impelled to exclaim that Judas' thirty pieces of silver have fructified across the centuries."—*Mde. Swetchine.*

The wounds of evil wealth.—It were no bad comparison to liken mere rich men to camels and mules; for they often pursue their devious way over hills and mountains, laden with India purple, with gems, aromas, and generous wines upon their backs, attended, too, by a long line of servants as a safeguard on their way. Soon, however, they come to their evening haltingplace, and forthwith their precious burdens are taken from their backs; and they, now wearied and stripped of their lading and their retinue of slaves, show nothing but livid marks of stripes. So, also, those who glitter in gold and purple raiment, when the evening of life comes rushing on them, have naught to show but marks and wounds of sin impressed upon them by the evil use of riches.—*St. Augustine. Riches are not to be basely sought.*—Take heed that thou seek not riches basely, nor retain them by evil means; destroy no man for his wealth, nor take anything from the poor: for the cry and complaint thereof will pierce the heavens. And it is most detestable before God, and most dishonorable before worthy men, to wrest anything from the needy and laboring soul. God will never prosper thee in aught if thou offend therein: but use thy poor neighbors and tenants well; pine not them and their children to add superfluity and needless expenses to thyself. He that hath pity on another man's sorrow shall be free from it himself; and he that delighteth in and scorneth the misery of another shall one time or other fall into it himself. Remember this precept—"He that hath mercy on the poor lendeth unto the Lord, and the Lord will recompense him what he hath given." I do not understand those for poor which are vagabonds and beggars, but those that labor to live, such as are old and cannot travail, such poor widows and fatherless children as are ordered to be relieved, and the poor tenants that travail to pay their assets, and are driven to poverty by mischance, and not by riot and careless expenses: on such have thou compassion, and God will bless thee for it. Make not the hungry soul sorrowful, defer not thy gift to the needy; for if he curse thee in the bitterness of his soul, his prayer shall be heard of Him that made him.—*Sir W. Raleigh.*

wealth ill-gotten

d Le. xix. 13; De. xxiv. 15; Je. xxii. 13; Mal. iii. 5.
e Ro. ix. 29.
f Job xxi. 13; Lu. xvi. 19, 25.

4–6. behold, here folls. illus. of the way in wh. ill-gotten gains will witness against such rich men. **hire,**[d] wh. you agreed to give. **who . . fields,** by wh. you were enriched. **which . . fraud,** withheld on various pretexts. **cries,** of poverty, hunger, etc. **into . . ears,** yours were closed by a hard and selfish heart. **Sabaoth,**[e] *i.e.*, "Lord of Hosts." **ye . . earth,**[f] selfishly enjoying yourselves, regardless of benevolence and **justice. as . .**

slaughter, the "rich men" of Judæa in their pampered luxury, were but fattening themselves, all unconscious of their doom, as beasts are fattened for the slaughter.—*Camb. B.* **just,**[a] some suppose our Lord is here referred to as the Just One; it may be so, but a more general reference seems preferable.

The threefold sin of the rich.—I. Oppression of the poor; II. Selfish indulgence: III. Murder of the Just One. The crime of the rejection of Christ is still continued in various ways by many among the rich of this world.—*Oosterzee.*

Unjust condemnation.—When the late Rev. Joseph Hughes was once travelling in the service of the Bible Society, he found by his side, upon the coach, a grave and respectable-looking person. In conversing on topics of general attention, they came to the Bible Society. His companion launched forth, in vituperative terms, on its Utopian character, and especially on its lavish expenditure; noticing in a marked way the needless and extravagant travelling expenses of its vaunted *secretaries*, as well as their enormous salaries. No one, from Mr. Hughes' countenance and manner, could have conjectured that he was a party concerned. "But what," he mildly expostulated, "would be your conclusion, were you informed that their services were gratuitous; and that, with a view of curtailing as much as possible the expense of travelling, they usually, even in very inclement seasons, ride on the outside; as," he added, "one of them is now doing before your eyes?" Need it be said, that both the fact and the tone in which it was announced, with the friendly conversation that ensued, converted an enemy into a friend.

7—9. patient . . Lord,[b] when your toil will be requited and your sufferings compensated. **waiteth,**[c] and watcheth when his work is done. **for . . earth,** the support of his bodily life. **and . . it,** knowing that, though delayed, it is certain. **early,**[d] wh. fell in Oct., Nov., Dec. **latter,**[e] Mar., Ap. (bef. the *early*, he sowed; aft. the *latter*, he reaped). **patient,** who wait for better fruit. **stablish,** by meditation and prayer. **nigh,** *R. V.* "is at hand," *i.e.*, the second coming of Christ. **grudge,**[f] murmur. **condemned,** judged. **door,**[g] ready to enter in.

Persuasives to patience (on vv. 7—11).—In our text the Apostle inculcates a patience: I. That waits in the consciousness that life ripens. The human race advances to maturity. Our individual life is under the same law, the law of growth. And the Christian is conscious that the seasons of his soul roll on to harvest. II. That by the hope that Christ will come is upheld. The "coming of the Lord" may mean His coming: 1. In some special dispensation of Providence; 2. To judge the world; 3. At our death. III. That in the knowledge of Christ's presence is unmurmuring. His history shames our murmurs—He knows all our deserts—He will rightly award our destiny. IV. That in the sense of its fellowship rejoices. The best, most God-honored men may suffer affliction; and in such afflictions the best and most God-honored have possessed patience. V. That through confidence in God's character is all conquering. The expression, "the end of the Lord," may mean: 1. The termination to which God brings sorrow; 2. God's object in permitting sorrow—*U. R. Thomas.*

The Judge before the door.—This explains why conscience is always gloomy after sin; it is because He who is the eternal righteousness casts His shadow across the threshold of the soul. In some Eastern houses there are no windows, the doorway serving for lighting as well as for passage. A party of us lunching by invitation in a Druze house in the Lebanons had to drive away the curious villagers who looked in at us through the door, the only opening because they made it so dark that we could not see the food. God fills the whole light-way of the soul when He looks in at us, and unless He shines on us with the light of His countenance, His stern righteousness makes the soul all dark within.—*J. M. Ludlow.*

10, 11. take, place bef. your minds. **who . . Lord,**[h] as His messengers. **example . . patience,** fr. them learn both to expect trial, and how to endure. **happy,**[i] blessed of God. **endure,**[j] *R. V.* "endured;" endurance proves the existence of noble qualities. **ye . . Job,**[k] the worth of patience may be inferred fr. the fact that one whole book of the Bible was designed to illus. it. **the . . Lord,**[l] God's mercy to him at the end of his life. **that . . mercy,**[m] He who was so pitiful and full of mercy to Job never changes.

a Ac. vii. 52; 1 Th. ii. 14—16.

"No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*."—*Beecher.*

"Think not that a pleasure which God hath threatened, nor that a blessing which God hath cursed."—*Quarles.*

patience

b Ma. xxiv. 30; Re. xxii. 12.
c Ph. iv. 5.
d De. xi. 14; Je. v. 24.
e Je. iii. 3; Joel ii. 23.
f Ps. lxxiii. 3.
g Ma. xxiv. 33.

"Farmers have learned a lesson which many Christians need yet to learn,—namely, that when seed is sown, grain must be looked for at the latter end of the harvest, and not at the beginning."—*Beecher.*

"We increase our losses ourselves, and club with fortune to undo us, when with them we lose our patience, too; as infants that, being robbed of some of their baubles, throw away the rest in childish anger."—*Wycherley.*

the patience of Job

h He. xi. 35—38.
i Ps. xciv. 12; Ma. v. 12.
j Ma. x. 22; Ro. ii. 7.
k Job i. 21; ii. 10; xiii. 15; xxiii. 10.
l Job xlii. 10.
m Nu. xiv. 18; Ps. ciii. 8.

"The Mexicans say to their new-born offspring:—'Child, thou art come into the world to suffer. Endure and hold thy peace.'"—*Longfellow.*

Examples strengthening in trouble.—Examples are peculiarly effective to strengthen us in suffering. They show us: I. The possibility of endurance, and of victory by means of the strength of God. II. The glory and the reward of those who have ended their warfare.—*Heubner.*

Give God time.—Suppose a man takes a great contract to build some large edifice in three or five years, and you go in three or five months, and criticise his work, and find fault with this and that. Would it not be unjust? Would he not say, "Please to wait until the work in completed before you pass your judgment upon it: then I will hear what you have to say about it." God has a time in which to complete His work; and you are not to judge before the time. "He that believeth shall not make haste." And when you see the end, you will be brought not only to submit to it but to approve it, and to see it is right.—*S. H. Langston.*

profane swearing

12. swear not, when persecuted, do not impatiently invoke imprecations on yr. enemies. **neither . . oath,** solemn protestations not to be employed for trivial uses. **let . . nay,** let your known truthfulness relieve you of the necessity of solemn adjurations. **condemnation,**[a] through the thoughtless and profane use of holy things.

a Ex. xx. 7; Ma. v. 33—37.

"All vehement asseverations have in them somewhat of the nature of oaths; and those who accustom themselves to them will in time think them not forcible enough to confirm their speeches, and so be brought to attest them by oaths."—*Bishop Hopkins.*

Language.—I. Language should be the simple expression of the heart. II. Social intercourse can never be right until the heart is right. III. The heart can never be right until Christ's word is its supreme law. IV. All violent expression is suggestive of conscious weakness, exasperated temper, or want of social faith. V. Christianity seeks to simplify human communications.—*Parker.*

Profane swearing reproved.—A pious young tradesman, living in a low part of a town, was constantly grieved by the unmanly habit of swearing which was practised by many of his customers. He at length hung up a board behind his counter, on which was printed the words, "*Friend, don't swear.*" On an oath being uttered, the tradesman would kindly direct the attention of his customer to the board, and in the most affectionate yet serious manner, point out the fearful consequence of breaking God's law: "*Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*" In a short time swearing was entirely abolished, not only in that shop, but in many of the homes and workshops in the neighborhood.—*Bib. Treas.*

praying for the sick

13—15. afflicted, in trouble fr. any cause. **pray,**[b] relying on the promises and not murmur. **merry,** glad, light of heart. **let . . psalms,**[c] let him praise God, as the source of all true joy. **sick,** bodily affliction. The precepts point to the principle that worship is the truest and best expression of both sorrow and joy. **let . . Church,** as the most spiritual and prayerful men. **let . . him,** commending the soul of the sick to God. **anointing . . Lord,**[d] the principle implied in the use of oil instead of the direct exercise of supernatural gifts without any medium at all, was probably, in part, analogous to our Lord's employment of like *media* in the case of the blind and deaf (Mark vii. 33; viii. 23; John ix. 6). It served as a help to the faith of the person healed; perhaps also, in the case of the Apostles, to that of the healer.—*Camb. B.* **the . . faith.**[e] **shall . . sick,** fr. death. **and . . him,** how great, therefore, is the encouragement to pray for the sick, seeking especially their souls' health.

b Ps. l. 15; xviii. 6; cxvi. 3—6; cxlii. 4—6.

c Ac. xvi. 25; Ep. v. 19.

d Mk. vi. 13.

"Do you not know what God puts us on our backs for?' said Dr. Payson in his last illness. 'No,' was the answer. 'In order that we may look upward.'"—*Bib. Ill.*

e Ma. xxi. 21, 22.

"It is in sickness that we most feel the need of that sympathy which shows how much we are dependent one upon another for our comfort, and even necessities.

Religious worship a remedy for excitements.—The services of Divine worship are the proper antidotes for—I. Secular excitements. Such are the pursuit of gain, or of power, or of distinction; such are amusements, applause, emulations, hopes, risks, quarrels, disappointments, successes. Religious worship remedies all these by breaking up and disabling them. II. Religious excitements. Restless persons should attend upon the worship of the Church, which will attune their minds in harmony with Christ's law, while it unburdens them. Prayer and praise are Divine medicines.—*J. H. Newman.*

A spirit religiously cheerful.—When the poet Carpani inquired of his friend Haydn how it happened that his church music was always so cheerful, the great composer made a most beautiful reply. "I cannot," he said, "make it otherwise. I write according to the thoughts I feel; when I think upon God, my heart is so full of joy that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."—*Bib. Ill. Prayer saving the*

sick.—When Myconius lay apparently dying, he wrote a letter to his friend Luther, who, after reading the letter, immediately fell on his knees and began to pray. "O Lord, my God! no, Thou must not take yet our brother Myconius to Thyself; Thy cause will not prosper without him. Amen!" And after praying thus, he rose up, and wrote to his sick brother,—"There is no cause for fear, dear Myconius; the Lord will not let me hear that thou art dead. You shall not, and must not die. Amen!" These words made a powerful impression on the heart of the dying Myconius, and aroused him in such a manner that the ulcer in his lungs discharged itself, and he recovered. "I wrote to you that it would be so," answered Luther, to the letter which announced the recovery of his friend.

Thus disease, opening our eyes to the realities of life, is an indirect blessing."—*H. Ballow.*

16. confess . . another,[a] to secure mutual sympathy and advice; very dif. this fr. confessing to a priest. **pray . . another,**[b] that ea. may be preserved fr. like faults in the future. **of . . man,**[c] *R. V.* "the supplication of a righteous man availeth much in its working;" *i.e.*, "one who shows his faith by his works." **availeth much,**[d] with God, on behalf of its subject.

effectual prayer

a Ma. xviii. 15.

b Ro. viii. 26.

c Ro. v. 19.

d Ge. xx. 17; Nu. xi. 2; xiv. 19, 20; De. ix. 18—20; 1 S. xii. 18; 1 K. xiii. 6; 2 K. iv. 32—35; xix. 20; xx. 5; Ac. xii. 5, 11, 12.

Prevalent prayer.—Consider—I. The character of those supposed to offer the prayer—"righteous." II. The character of the prayer itself—effectual—fervent. This includes—1. Sincerity; 2. A high appreciation of, and a strong desire for attaining, the object sought. III. Its efficiency—"it availeth much."—*H. A. Nelson.*

"*Confess your faults one to another.*"—Nor is that all—"and pray one for another." If we prayed more we should blame less; we should be far more tolerant; we should not suspect so much; we should not carry stories so much; we should not do wrong so much. For there is nothing that makes a man so charitable as that which he has himself suffered. An old veteran, who has gone through a hundred battles, and is as firm as a rock in the midst of dangers, has a young officer under his command, who in his first action quivers with fear, and trembles like an aspen leaf. If this superior officer had never seen any service, he would scoff at the young man, and laugh him to scorn; but instead of that, the true man and veteran comes up to the frightened soldier, and says, "My young man, keep cool. You are doing well. I was as scared as you are when I first went into action; but I got over it, and you will get over it." What balm! what magnanimity! There is nothing like the sympathy which is created by our own experience. By confessing our faults one to another, and praying for one another, we learn humility on the one side, and on the other side that large charity which covers transgression and hides a multitude of sins. Finally, while we are striving to bear our own burdens, and to sustain the faults and shortcomings of our fellow-men, let us remember every day what Christ is obliged to bear in and for us.—*Beecher.*

"It requires no investigation to prove that this passage does not refer to the ministerial office at all, but represents the duty of the faithful to each other."—*Dr. J. Fletcher.*

17, 18. To illus. the power of prayer we have the case of **Elias,** Elijah. **subject . . are,** *i.e.*, a man like ourselves. Let not the greatness of his works place him beyond the category of the race of man. **he . . earnestly,** he prayed with prayer. **that . . rain,** it is *here* that we learn a fact not recorded in the O. T. **and it . . months,** see notes on 1 K. xvii. **and . . again,**[e] as may be inferred fr. the O. T. history.

case of Elijah

e 1 K. xviii. 42—45.

The power of prayer.—This prayer of Elijah's—I. Was offered in full assurance of the efficacy of prayer. Not as a mere experiment, as something which *might* succeed—not as a last resource—but as a right, indeed, *the* right way of procuring the blessing required. II. Was a prayer for a definite object—rain. III. Was offered in expectation of the blessing following it. He said to his servant, "Go up, now, and look toward the sea." This he did seven times. IV. Was a prayer which had to be persevered with—*seven* times. V. Was an effectual prayer—the heaven gave rain."—*Humphrey.*

"If the arrow of prayer is to enter heaven, we must draw it from a soul full-bent."—*Bp. Hopkins.*

Persevering prayer.—When the soul perseveres in prayer, it is a sign of a persevering faith, and such may have what they will at the hands of God, when praying according to prescript. Nay, urgent prayer is the token of a mercy at hand. When Elijah prayed seven times one after another for rain, the clouds presently march up out of the sea at the command of prayer. When we put forth our utmost strength in prayer, and will, as it were, receive no nay from heaven, our prayers must be like the continual blowing of the silver trumpets over the sacrifices for a memorial before the Lord.—*S. Lee.*

"Good prayers never come creeping home. I am sure I shall receive either what I ask, or what I should ask."—*Bp. Hall.*

19, 20. err,[f] wander, be seduced fr. the truth. **truth,** belief and prac-

the conversion of a sinner

f 2 Pe. iii. 17.

tice of doctrines and precepts of Christ. **and . . him,**[a] turn him back to the truth. **know,** to his joy, comfort, encouragement ; let others know it also, that they may imitate his example. **save . . death,**[b] *i.e.*, the second death ; the death that never dies. **hide . . sins,**[c] *i.e.*, this man, whose soul is saved, will have his sins forgiven, blotted out, hidden forever fr. the punishment due to them.

Converting the erring.—I. Men may "err from the truth" through—1. A daring, speculative turn of thought ; 2. Want of sympathy in their intellectual difficulties ; 3. Intellectual pride. II. The principle of mutual oversight in spiritual life is here recognized. In him who would convert the sinner there must be—1. Intense sympathy with Christ in the love of souls ; 2. A thorough acquaintance with the heart's deceitfulness ; 3. An intelligent reverence for the established truths of religion. III. The text teaches that the salvation of the soul is the sublimest of moral triumphs.—*Parker.*

Soldiers at Madras.—In a letter, addressed to the British and Foreign Bible Society, by W. Bannister, Esq., of Madras, in 1832, the following facts are related :—The men of the —th regiment were regarded as amongst the most depraved in the country. Five or six years ago they were stationed at Maulmein, on the other side of the Bay of Bengal. They had there no Divine ordinances, and the Sabbath was scarcely known amongst them. One of the men, in a drunken fit, on one occasion, without any particular provocation, shot a sergeant of his corps, and was subsequently condemned for the crime. Before his execution, a missionary obtained access to him, and, through the blessing of God, was made instrumental in his conversion. He pleaded so affectionately and so earnestly with the prisoner, that the sentinel on guard was led to hearken to what was going forward inside the cell ; and was so much affected by what he heard, that he requested, as a favor, to be admitted whenever the missionary visited the condemned man. This soldier not only attended himself, but he told his comrades of the manner in which the missionary conversed with the criminal, in such affecting terms, that many others were led to attend ; and after seeing their comrade die in peace through Christ, notwithstanding the offence he had committed, they requested the missionary to come to their barracks, and talk to them in the same way. This he, of course, very gladly did ; and, ere long, baptized about one hundred of them, as he believed, in the faith of Christ. Many of these men remained faithful to the solemn profession they had made, and became diligent students of the Bible.

Saved alone.—A telegram was sent back from England by a lady to her husband. She had left New York with all her children, and she landed, shipwrecked, in England, and sent back to him this brief telegram : "Saved—alone." Ah ! that last word seemed as if it took all the sweetness out of the first one. "Saved—alone." **May that never be what we shall have to say as we enter heaven.—*Bib. Ill.***

a Ga. vi. 1.
b Ja. i. 15.
c Ps. xxxii. 1, 2 ; Is. xliii. 25 ; 1 Jo. i. 7 ; Pr. x. 12 ; 1 Pe. iv. 8.

"A few indeed stand motionless, and, not seeking to lead themselves or others out of the maze, laugh at the failures of their brethren ; yet with little reason, for more grossly than the most bewildered wanderer does he err who never aims to go right."—*Coleridge.*

"Errors to be dangerous must have a great deal of truth mingled with them ; it is only from this alliance that they can ever obtain an extensive circulation ; from pure extravagance, and genuine, unmingled falsehood, the world never has, and never can sustain, any mischief."—*S. Smith.*

"Error is worse than ignorance."—*Bailey.*

"Apostate, still thou err'st, nor end wilt find
Of erring, from the paths of truth remote."
—*Milton.*

THE FIRST EPISTLE GENERAL OF ST. PETER.

Introduction.

I. **Author,** PETER, properly *Simon Peter.* Πετρος (Gk. for the Aramaic *Cephas*) = a stone (Ma. xvi. 16—19; Mk. iii. 16; Jo. i. 42), whose proper name was *Simon* or *Symeon* (Ac. xv. 14; 2 Pe. i. 1), the s. of Jonas (Ma. xvi. 17; Jo. i. 43; xxi. 15), was born at Bethsaida in Galilee. "The date of the Apostle's birth cannot be fixed with certainty, but as we find him married and probably with children (comp. Matt. xix. 29), about the year A.D. 27 or 28, we may fairly assume that his life ran parallel in its earlier years to that of our Lord and the Baptist" (*Camb. B.*). With his bro. Andrew, he pursued his calling of fisherman at Capernaum. The Gospel history suggests the inference that the two brothers had been left orphans at a comparatively early age, and had begun their career as fishermen under the protection of Zebedæus and his wife Salome (Matt. xxvii. 56; Mark xv. 40; xvi. 1), with whose sons, James and John, we find them in partnership. Zebedæus appears to have been a man of some wealth. He had his "hired servants" to assist his sons and their partners (Mark i. 20). His wife ministered to the Lord out of her "substance" (Luke viii. 2) (*Camb. B.*). He afterwards lived in Capernaum (Ma. iv. 18; viii. 14; Lu. v. 1, 7; Jo. i. 44) with his wife's mother. The two bros. and their partners (Jas. and Jo., the sons of Zebedee) became discs. of Jo. the Bap. (Jo. i. 35); subsequently, Andrew, having believed in Jesus, brought his bro. P. to the Lord (40, 41), by whom he was aft. formally called to the Apostleship (Ma. iv. 18—20; Mk. i. 16—18; Lu. v. 1—11). Although convinced that the Gospel covenant was opened also to the Gentiles (Ac. x.), he continued to be regarded as the Apostle of the circumcision, and faithfully preached that Jesus whom he had once denied until his martyrdom. II. **Authenticity,** the genuineness of the First Epistle is attested by the unanimous voice of primitive Christendom. Heretics, no less than the faithful, regarded it as a portion of authoritative Christian literature (*Lumby*). III. **Time,** prob. ab. 67 or 68. "The state of things described in the First, and yet more in the Second Epistle, exactly answers to that which we find in St. Paul's Epistles to Timothy, and we can scarcely be wrong in assigning them to the same period. The absence of any messages sent by name to those to whom he writes favors, though it does not prove, the conclusion that he had not known them personally. In the stress laid on their being in 'the true grace of God' (1 Pet. v. 12), in the admission that they had known all that he had to teach them (2 Pet. i. 12), in the tribute borne to the wisdom of his beloved brother Paul (2 Pet. iii. 15, 16), yet more in the reproduction, which can hardly have been other than deliberate, of St. Paul's most characteristic thoughts and phrases, we trace an almost anxious desire to show that he and the Apostle of the Gentiles were still of one mind and heart in the fellowship of the Truth" (*Camb. B.*). IV. **Place,** BABYLON (if v. 13 is to be taken literally). "There does not seem to be any reason to depart fr. the *prima facie* impression given by this notice, that P. was at that time dwelling and working at the renowned Babylon on the Euphrates" (*Alford*); yet that Rome was meant by Babylon has been a very general opinion. It is certain that Jews dwelt in Babylon long aft. other inhabs. had deserted it; and there is nothing to prevent Silvanus (even if he is the Silas of Ac. xv. 22, 32, 40, etc., or the Silvanus of 1 Th. i. 1, etc.), fr. being the bearer of this, since nothing is known of S. subsequent to the period of his companionship with Paul. V. **Design,** generally, to console the Jewish Christians, to

whom it was addressed, under the afflictions wh. were their lot. Hence they are reminded of the need, uses, and transitoriness of earthly trials (i. 1—12); of their various duties (ii. 13; iii. 8); and are admonished, pastors esp., to use their various gifts to the glory of God. "The writer makes you feel without quoting that he has the words of Jesus constantly in his mind. There rise in the reader's mind some similar words of Christ, making him feel that he is perusing a writing of one to whom the Lord's language was abundantly familiar" (*Lumby*).

Synopsis.

(*According to Pinnock.*)

I. Introduction..... i. 1, 2

II. Blessings of Christianity.....3–9

III. The Gospel salvation foretold 10–12

IV. Exhortations—

1. To holiness, etc.....13; ii. 1–10
2. To purity..... 11–12
3. To obedience to rulers.....13–17
4. To servants..... 18–25
5. To wives..... .....iii. 1–6
6. To husbands.....7
7. To patience, etc.....8–17
8. Reasons of above.....18–22; iv.

V. Counsels—

1. To ministers.....v. 1–4
2. To the young..... 5–7
3. To all.....8–11

VI. Conclusion.....12–14

(*Bengel sees a striking accordance bet. this Ep. and the Lord's Prayer, and—see Gnomon under* 1 Pe. i. 3*—gives the foll. comparison.*)

I. Our.....i. 4 at end

II. Father.....i. 3, 14, 17, 23; ii. 2

III. In heaven.....the same

IV. Hallowed, etc.....i. 15, 16; iii. 15

V. Thy kingdom come.....ii. 9

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X. Deliverance..... .....iv. 18

CHAPTER THE FIRST.

"The scattered Jews had carried much of their faith abroad among the nations; schools of religious teaching had arisen; the chosen people in their dispersion had adopted the language best known among the other nations; and thus the outcome of those sorrowful times had been a preparation for the Gospel. Proselytes had been made in the countries of their exile, and a wider field opened for the Christian harvest. The dispersion of Israel had been made, as it were, a bridge over which the grace of God passed for publishing the glad tidings of the Gospel, and to gather Jew and Gentile alike into the fold of Christ."—*Bib. Exp.*"

1, 2. Peter, see Intro. **to . . scattered,**[a] to the elect strangers of the dispersion (*Alford*); *i.e.*, Jewish Christians. **Pontus,**[b] **Galatia,** see Intro. to Ep. to Gal. **Cappadocia,** most E. region of A. Minor. Jews fr. C. present on day of Pentecost.[c] **Asia,**[d] notes, Ac. xix. 10. **Bithynia,**[e] "the existence of Christian communities in the five provinces witnesses to the extent of unrecorded mission-work in the Apostolic age." Notes, Ac. xvi. 7. **foreknowledge,**[f] "God's foreknowledge of all believers to be His people." **through . . Spirit,** the holiness wh. the Spirit works. **and . . Christ,**[g] ref. to the inauguration of the covenant when *persons* were sprinkled with that blood wh. typified the blood of Christ. In "obedience" we have the active human side of the result, in the "sprinkling," the Divine side of pardon and acceptance.—*Camb. B.*

The beauty of grace.—I. What is meant by grace? That infusion of a new and holy principle in the heart, whereby it is changed, and is made after God's own heart. II. Who is its author? The Spirit of God. III. Why is this work of holiness in the heart called grace? It is above nature. It is the work of God's free grace. It has a soul-quickening—soul-enriching—soul-adorning—cleansing—strengthening—raising—ennobling—securing—establishing—preparing—abiding, excellency.—*Watson.*

Traditional history of St. Peter.—A few scattered hints may be gleaned fr. the Epistles. For rest of life we are left to tradition. We are told that he left Jerusalem early, founded and presided over a Church at Antioch; that he aftwds. went to Rome, where he once more met and confounded Simon Magus; that he was long time Bp. at Rome; that he visited the E. again, planted many Churches in the West; and at length was martyred, with Paul, at Rome, being crucified with his head downwards. It is clear that he was martyred, and by same kind of death as Christ (Jo. xxi. 18, 19), and it may have happened at Rome. Tertullian (A. D. 197), Dionysius of Corinth, Caius the Rom. presbyter, etc., report it; some of them mentioning memorials of the fact wh. they say existed in their times. And though some of these authors were credulous and unreliable, yet, as Wieseler observes, if Peter had suffered in any other city, we may feel certain that the Church of that city would have claimed honor as the scene of the martyrdom of so famous an Apostle. The conclusion of the whole argument for and against Peter's suffering at Rome is a possibility that it may have been so; and that, if Peter was martyred at Rome near the time of Paul's martyrdom, in the Neronian persecution, yet it could not have been till at, or aft., the close of Paul's life that Peter visited the imperial city.

3–5. blessed, praised. **God . . Christ,**[h] through whom God is *our* Father. **his . . mercy,**[i] abounding beyond our sins. **a . . hope,** "living hope," a hope not destined, as human hopes proverbially were, to be frail and perishable, but having in it the elements of a perennial life.—*Plumptre.* **by . . dead,**[j] on wh. our living hope of immortal blessedness is founded, as it is the pattern and pledge of our resurrection. **inheritance,**[k] of wh. we are joint heirs with Christ. **incorruptible,** not liable to decay. **undefiled,** by moral evil. **heaven,**[l] beyond the reach of all injurious influences. **you,** believers, the elect of God. **who . . God,**[m] the idea of being "guarded" as men are guarded in a camp or citadel. **faith,**[n] wh. unites you to Christ your living head, and lays hold of the power of God. **salvation,** the full realization of it in the life to come. **revealed,**[o] manifested in all its glory. **in . . time,** the end of the present dispensation.

salutation

a Ja, i. 1.

b Ac. xviii. 2; ii. 9.

c Ac. ii. 9.

d Ac. xix. 9.

e Ac. xvi. 7.

f Ro. viii. 29, 30; Ep. i. 4; 1 Pe. ii. 9; 2 Th. ii. 13.

g Ex. xxiv. 8; Le. xiv. 14–16; He. ix. 13, 14; 1 Jo. i. 7; He. ix. 22.

"To limited human knowledge the course of the world has ever been, must ever be, full of darkness and perplexities. Men gaze upon it as they do upon the wrong side of a piece of tapestry as it is woven. For full knowledge we have to wait to the end."—*Lumby.*

the hope and inheritance

h Ep. i. 3.

i Jo. i. 12, 13; iii. 3–5; Ep. ii. 4–6; Ja. i. 18; Tit. iii. 5.

j 1 Co. xv. 20; 2 Th. ii. 16; He. vi. 19, 20.

k Col. i. 12.

l 2 Pe. iii. 13; Re. xxi. 1, 2; 2 Ti. iv. 8; Col. i. 5.

m Jude 1; Jo. x. 28, 29; 1 Th. v. 24; 1 Co. i. 8; Ps. cxxi. 7, 8; xviii. 2; Ep. i. 13, 14.

n 2 Co. i. 24.

o Col. iii. 4; 2 Th. i. 10; Ma. xxv. 34.

"The world dares say no more of its devices than *dum spiro spero* (whilst I breathe, I hope); but the children of God can add, by virtue of this living hope, *dum expiro spero* (whilst I expire, I hope).' —*Leighton.*

The inheritance of moral manhood.—The inheritance of the good: I. Is distinguished by every species of excellence. It: 1. Is incorruptible—the principle of decay is not in it; 2. Is undefiled—is inherently and essentially pure: 3. Fadeth not away. II. Is in safekeeping—reserved till we are made meet for it. III. Is the portion of a special class—"you who are kept," etc. Christians are kept by: 1. The supreme love of their Omnipotent Saviour; 2. The indwelling presence of the Holy Spirit. IV. Can be entered upon only in God's own time—"ready to be revealed in the last time." Application: (1) Seek to be assured of your heirship; (2) Remember that you are under age; (3) Rise superior to your troubles; (4) Remember, sinner! there is something in reserve for you.—*Parker.*

"The light here is not the true; I await a better." —*Ducis.*

The heavenly inheritance.—It is not for any mortal creature to make a map of that Canaan which lies above; it is to all of us, who live on the bitter side of death, an unknown country, and an undiscovered land. It may be that some heavenly pilgrim, who with his holy thoughts is continually travelling thitherward, arrives sometimes near the borders of the Promised Land, and gets upon the top of Pisgah, and there has the perfect prospect of a fair country which lies a far way off; but he cannot tell how to describe it; and all that he hath to say, to satisfy the curious inquirer, is only this—if he would know the glories of it, he must go and see it.—*Bp. Rust.*

the trial of faith

a Ro. v. 2, 3; xii. 12.
b 1 Pe. v. 10.
c 1 Pe. iv. 12, 13; Zec. xiii. 9.
d Ro. ii. 7; Re. iii. 7, 10–12.

6, 7. wherein, in the view of such an immortality. **rejoice,**[a] the joy of certain anticipation. **season,**[b] a little time: longest life, comparatively short. **if . . be,** in order to your perfecting. **heaviness,** burdened with heavy sorrow. **manifold,** various. **temptations,** afflictions, trials. **trial,**[c] proof, test. **faith,** "faith is not known to be what it is until it is tested by suffering." **precious,** valuable in results. **gold,** most sought after of all things by some. **perisheth,** though prized, it does not last. **though . . fire,** if it, a perishing thing, be tried, and with *fire*, much more shall faith be tried. **might . . glory,**[d] *i.e.*, the praise, glory of the elect: the outcome—through grace—of their well-tried and approved faith. **at . . Christ,** when the genuineness of a true faith will be manifested.

"A gilt object may appear as well as a gold one until it is tried in the fire; and it is the furnace of temptation that proves of what metals we are made."—*A. L. O. E.*

The trial of our faith.—I. The subject of the Christian's trials—his faith: 1. Its nature—either: (1) Historical, or (2) Evangelical; 2. Its objects—the doctrines of truth, and the promises; 3. Its use—it is a mighty blessing—it is precious; 4. What is here said concerning it—that God makes trial of it. II. The various modes in which God tests this faith. By: 1. Permitting false doctrines to arise; 2. His providential dispensations; 3. Permitting Satan to persecute us. III. The great end of this trial of faith. The trial of faith is unto—1. Praise; 2. Honor; 3. Glory.—*Ward.*

"If we would know whether a staff be strong or a rotten, broken reed, we must observe it when it is leaned on, and weight is borne upon it. If we would weigh ourselves justly, we must weigh ourselves in God's scales, that He makes use of to weigh us."—*J. Edwards.*

Fiery trials.—The correct Scriptural information possessed by the converted heathen is truly delightful. From many beautiful specimens of the views given us of the pious Greenlanders, we select the following:—Daniel, with some other of his countrymen, being present when one of the European brethren had cast a pewter spoon, remarked upon the process of polishing, "Now I can well conceive how our Saviour acts in the circumcision of our hearts, and how He proceeds even to the end with our purification, when we surrender our hearts to Him. He must first cut away all the coarse stuff that is good for naught; and yet He afterwards finds much still to rub off. This causes Him much trouble, and us pain too. But behold, just as the brother pours on the burnishing water, to do it the easier, and to make the spoon the smoother and brighter, so our Saviour sprinkles us with His own blood, makes our purification agreeable, and never leaves us till we are pleasant in His sight."

loving the unseen Saviour

e 1 Co. xvi. 22; 1 Jo. iv. 19.
f 2 Co. v. 7; Jo. xx. 29; He. xi. 1, 27.
g Ph. iii. 8, 9; Ro. v. 2.
h Jo. v. 24; Ro. viii. 1.

8, 9. whom, Jesus Christ. **seen,** with bodily eye. **love,**[e] now, "love for Christ does not depend, as human love almost invariably does, upon outward personal acquaintance." **believing,**[f] **unspeakable,** ineffable, the heart feels more than the tongue can express. **and . . glory,**[g] our present joy is the germ of the glorious happiness of the future. **receiving,** even now, in this joy. **end . . faith,**[h] now foretasting what yr. faith anticipates. **even . . souls,** eternal, complete, perfect deliverance fr. all evil.

"And their joy is such as no tongue can tell.

Love to Christ.—We may know whether we love the unseen Saviour, by—I. The general tenor of our thoughts. That which is uppermost in the heart is also uppermost in the thoughts. II. Our treatment of His Word. His Word should be as a letter from a dear friend. III. Our feelings and conduct towards His people. If we love not the visible copy, we cannot love the unseen original.—*McCulloch.*

Loving the invisible.—The late Rev. S. Kilpin, of Exeter, speaking of his son, who died when he was young, says:—My dear dear boy said to me, before he was six years old, "Tell me, papa, how is it that we can love persons when we have not seen them?" "Ask yourself," I replied. "Who gave you your beaver hat?" "Grandpapa." "Do you love him?" "Yes." "Have you seen him?" "No." "Yet you love him. Why do you love him?" "Because I have heard you say such a number of pretty things about him." "Did you believe that what I said of him was true?" "Yes, to be sure I did." "Then you love him by faith, do you not?" "Yes." "So then, whom having not seen, we love; and though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." "But how?" "By faith, simple faith; we credit, fully credit, with the faith of assurance, whatever sweet things, great glorious things, Paul or Peter, John or Matthew, Isaiah or Moses, say of our Lord Christ; either of His willingness or ability to save, His kind reception of all that trust in Him, or His blessing upon all that wait for His salvation. They tell the truth concerning Him. We believe that truth, so shall we be saved."

Not for that are they silent in their rejoicing; their hearts overflow, and their voices go forth in constant songs of praise. But ever there remains with them the sense, 'The half has not been told.'"—*Lumby.*

"We can sometimes love what we do not understand, but it is impossible completely to understand what we do not love."—*Mrs. Jameson.*

10, 11. of . . salvation,[a] nature, mode, and esp. time. **grace,** manifested in the Gospel dispensation. **searching,** etc.,[b] whence it would seem that the prophets themselves did not understand their own predictions. **when . . Christ,** "we feel sure that here St. Peter had in mind Isa. liii., which the New Testament has taught us to apply in its fullest sense to our blessed Lord." **and . . follow,** glory—(1) of resurrection; (2) of ascension; (3) of sending the Spirit; (4) of His returning to judge the world; (5) of His reign among His saints forever.

The search after Gospel knowledge.—I. The subject of this inquiry—salvation. II. The persons engaged in it, and the manner of their search. They inquired diligently. III. The impelling cause—Christ's Spirit in them. IV. Their success. They did not attain all they desired, but much was revealed.—*Anon.*

Prophecy.—In the preceding verses of the chapter the thoughts of the Apostle have been dwelling on the future, on the time when the hope of the believer shall attain its fruition, and faith shall be lost in sight. He now turns his glance backward to notice how the promise of salvation has been the subject of revelation through all time. To those among the converts who had studied the Jewish Scriptures such a retrospect would be fruitful in instruction. They would comprehend with him how the truths which they now heard preached had been gradually shadowed forth in the Divine economy. That first proclamation of the seed of the woman to be born for the overthrow of the tempter, but who yet must Himself be a Sufferer in the conflict, was now become luminous, and in outline presented the whole scheme of redemption. The study of the development of that scheme would beget a full trust in their hearts for the future as they contemplated the stages of its foreshadowing in the past.—*Lumby.*

the prophets' inquiry

a Ma. xiii. 17.

b Re. xix. 10; Da. vii. 28; xii. 8.

12. unto . . revealed,[c] as result of this searching. **that . . things,** that the things of wh. they spoke would come to pass, but not in their time. **reported,** preached, published. **them,**[d] the Apostles and their assistants. **which . . into,**[e] "from their high estate the angelic host would fain stoop down to gaze their fill upon what God's goodness has wrought and is working out for mankind."—*Exp. B.*

Redemption admired by angels.—I. Those circumstances which are probably the subject of adoring inquiry, or perhaps holy astonishment, to the angels of God: 1. Christ's incarnation; 2. The substitution of the innocent in the place of the guilty; 3. The acceptance of sinners with God through Christ; 4. The application of redemption to individuals. II. Practical improvement of the subject. Here is—1. An illustration of the guilt of those who despise the Gospel; 2. Great encouragement to sinners to return to God through Christ; 3. An example of the proper employment of redeemed sinners—humble amazement, highest gratitude.—*Witherspoon.*

The limited knowledge of angels.—The good angels do not look into all the secret things of God, as the Papists pretend; some things indeed they know by revelation, and others by means of the excellent intelligence with which they are gifted; there is much, however, of which they are ignorant. An angel is introduced inquiring (Da. viii. 13) "how long shall be the vision?" (xii. 6); "how long shall it be to the end of these wonders?" (Ma. xxiv. 36);

the angels' desire

c He. xi. 13, 39, 40.

d Mk. xvi. 20. Ac. ii. 4; 2 Co. i. 22.

e Ep. iii. 10.

"The prophets who had these previsions, at once of the coming sufferings and coming glories of the Church, had not carried on their ministering work for themselves, but with a view to those even of the most

distant members of the great family of God."—*Camb. B.*

"of that day knoweth no man, no, not even the angels in heaven" (Ep. iii. 10); "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God" (Re. v. 3); "no man in heaven was able to open the book." "Which things the angels desire to look into."—*Milton.*

obedient children

a Lu. xii. 35; Ep. vi. 14.

b Lu. xxi. 34; 1 Pe. iv. 7; 1 Th. v. 6–8.

c Tit. ii. 13.

d 2 Ti. iv. 7, 8; He. ix. 28; 1 Jo. iii. 2.

e Ro. xii. 2; 1 Jo. iii. 3; 1 Pe. iv. 2.

"St. Peter's figure would speak more forcibly to Eastern ears than it does to ours. Without such girding the Oriental is helpless for active work."

13, 14. loins, etc.,[a] "the words were in any case a natural figure for prompt readiness for activity, but, coming from one who had been a personal disciple of the Lord Jesus, we cannot fail to trace in them an echo of His words as recorded in Luke xii. 35."—*Camb. B.* **sober,**[b] mental, spiritual staidness. **end,**[c] *R. V.* "set your hope perfectly on the g." **grace,** in all its fulness. **at . . Christ,**[d] manifestation of Christ in the last day. **as . . children,** of *such* a Father. **fashioning,**[e] moulding your life. **ignorance,** "we trace an echo of the feeling expressed by St. Peter in Acts iii. 17, and again by St. Paul in Acts xvii. 30, that the whole life of men, whether Jews or Gentiles, before the revelation of Christ, was a time of ignorance."

Christian hope in connection with Christian duty.—I. The admonition here included—"gird up the loins of your mind." This implies that we should be prepared for action or suffering. II. The direction given concerning this duty. To properly discharge this duty there must be—1. Sobriety; 2. Christian hope; 3. The diligent use of all the means of grace appointed by God.—*Cecil.*

Obedient children.—When Queen Charlotte, consort of George III., took two of the princesses, then children, to visit the distinguished artist, Sir Joshua Reynolds, he became rather nervous, and could not help showing some fear lest his youthful royal guests should injure his portraits, they having been admitted into his private painting-room. Upon their being cautioned by her Majesty not to touch anything in the apartment, they both immediately obeyed, by putting their little hands behind them, and thus removed all Sir Joshua's apprehensions.

holiness enjoined

f 2 Co. vii. 1; 1 Th. iv. 7; He. xii. 14; 2 Pe. iii. 11.

g Le. xi. 44.

"He that observes the law of building is as exact in making a kitchen as in making a parlor; so, by the law of Christianity, we must be as exact in our worldly business as in the duties of worship."—*Gurnall.*

"Behavior is a mirror, in which every one shows his image."—*Goethe.*

15, 16. which . . you, by His grace; into His family. **as . . so,** etc.,[f] more literally we might say "after the pattern of the Holy One who called you." **in . . conversation,** in every department and relation of life. **because,** etc.,[g] "we see from ch. ii. 5, that the Apostle's thought is that all members of the Church of Christ are sharers in the priestly function, offering spiritual sacrifices."

Personal holiness.—Its nature.—Consider—I. Its prime source—the Holy Spirit. II. Its all-pervading influence. III. Its legitimate manifestations—internally and externally. *Means for its development.*—I. Diligent attention to God's Word. In that Word are examples for emulation—for imitation—gracious promises for consolation—commands for obedience. II. Constant communion with Christ. III. Self-denial. IV. Trials and afflictions. V. Success in labor. VI. Fellowship with the saints. *Its importance.*—This is shown by the prominence given to it in Scripture: 1. Is the believer elected? 2. Is he pardoned? 3. Is he adopted? 4. Is Christ's righteousness imputed? 5. Is he regenerated? 6. Is he the recipient of gifts? It is all to holiness. That we might be holy, Jesus covenanted—died—intercedes—the Father chastens—the Spirit strives.—*Griffin.*

Holiness.—Study a holiness that knows no limits, but what it shall have in heaven; a holiness without any stint, still pressing after further degrees of conformity unto Jesus Christ. Unless your holiness be of this impression, you can never hope to see God's face. Labor for such a holiness as will give you admittance not into the Church only, but into Heaven. In a word, seek earnestly for a holiness which hath God for its pattern, and God for its motive. Be ye holy, *because* God is holy.—*Case.*

the price of redemption

h Ac. x. 34; Ro. ii. 11; De. x. 17–20.
i Ec. xii. 14; 2 Co. v. 10.
j He. xiii. 14.
k Ps. ii. 11; cxix. 120; Pr. xxviii. 14.
l Ga. v. 1.

17–19. if . . Father, *R. V.* if ye call on him as Father; *i.e.*, "if you worship not an arbitrary Judge, but one of whom Fatherhood is the essential character." **who . . persons,**[h] here is the ground for eternal hope and thankfulness, which the Apostle expresses in words akin to those which he used in the house of Cornelius. **work,**[i] judges of a man's *faith* and character by his work. **sojourning,**[j] see on He. xi. 9. **fear,**[k] holy, filial fear and reverence. **that . . gold,** not only not with corruptible things; but, not even with the best of such things. **from . . conversation,**[l] redeemed not only fr. eternal death; but fr. a sinful course of life, esp. idolatrous practices. **by . . fathers,** how much of evil is practised for no better reason!

but . . Christ,[a] " for ages sacrifices had kept before the minds of Israel the need of a redemption, but they could do no more." Now " the door of mercy is opened, that by the knowledge of such wondrous love the hearts of men may be opened also."—*Lumby.*

Life, a sojourning.—I. Life is a sojourning. II. This sojourning hath a limit—" time." III. This time must be passed. IV. This passage must be in fear. V. This fear must respect God as a Father and a Judge.—*Hall.*

Christ's blood precious.—It is " precious " in : I. Its redeeming and atoning efficacy ; II. Its cleansing power ; III. Its persevering power ; IV. Its sanctifying influence ; V. Its overcoming power.—*Spurgeon.*

Redemption by blood.—" Through His blood." The Apostle now teaches us that this satisfaction is especially by the blood of Christ, that is, by His death upon the cross, when He poured out His heart's blood, as the last and greatest act of His mediatorial work on earth, and " brought in eternal redemption for us." The Scriptures constantly give a prominence to this part of our Lord's humiliation and bitter sufferings. We are not said to be redeemed by His incarnation, by His birth, by His miracles, by His doctrine, not even by His agony in the garden, though all these were necessary to the ransom—but by *His blood.* " Whom God hath set forth for a propitiation through faith in His blood."—*Wilson.*

20, 21. who . . world,[b] *R. V.* " who was foreknown." In the thought that the foreknowledge of God was " before the foundation of the world," we have the very phrase which St. Peter had heard from our Lord's lips in Matt. xxv. 34.—*Camb. B.* **manifest,** as the great sin-offering. **in . . times,**[c] at the end of the times. **who . . him,** the brightness of the Father's glory, and express image of his person. **do . . God,**[d] not only in His existence, but in His nature as a God of love and mercy. **that . . dead,** " the prominence given to the Resurrection as the ground of Faith and Hope is eminently characteristic of St. Peter." **and . . glory,**[e] that as King forever He might rule over His saints. **that . . God.**[f]

The Father's part in the work of redemption.—I. The part that the Father bore in the work of redemption—1. He ordained His Son to the mediatorial office ; 2. He manifested Him to the world ; 3. After suffering Him to be put to death, He raised Him up from the dead ; 4. He exalted Him to heaven, and invested Him with all heaven's glory. II. The effect that the consideration of this is intended to produce upon us. It should : 1. Confirm our faith ; 2. Enliven our hope.—*Simeon.*

Stability of the Church.—The promise of perpetual stability, in the text (Matt. xvi. 19), is to the Church Catholic ; it affords no security to any particular Church, if her faith or her works should not be found perfect before God. The time shall never be, when a true Church of God shall not be somewhere subsisting on the earth ; but any individual Church, if she fall from her first love, may sink in ruins. Of this, history furnishes but too abundant proof, in the examples of Churches, once illustrious, planted by the Apostles, watered with the blood of the first saints and martyrs, which are now no more. Where are now the seven churches of Asia, whose praise is in the Apocalypse ? Where are those seals of Paul's Apostleship, the Churches of Corinth and Philippi ? Where are the Churches of Jerusalem and Alexandria ?—*Horsley.*

22, 23. seeing . . souls,[g] fr. error and sinful tendencies. **in . . truth,** " the Truth standing here for the sum and substance of the revelation of God in Christ." **Spirit,** whose work it is to apply the truth to the heart and conscience. **unto . . brethren,**[h] one end, aim, result, of such reception of truth. **see . . fervently,**[i] not in mere formal courtesy only ; but deeply, practically. **born again,**[j] this preparation it is which the Apostle is anxious to enforce, the purifying and cleansing of the seed-plot of men's hearts. **not . . seed,** as human teaching, or purposes leading to self-reformation. **incorruptible,** the seed that contains the principle of life. **by . . God,** the " word of God " is that through which God, the author of the new life, calls that life into being. **liveth,** in the souls of believers. **for ever,** *R. V.* omits.

The individual and social influence of religion.—I. The individual influence of religion—" ye have purified your souls." This purifying process is brought about by the influence of : 1. The truth ; 2. The Spirit ; 3. Obedience. II. Its social influence : 1. The spirit of selfishness is obliterated from

a 1 Co. vi. 20 ; He. ix. 12 ; 1 Jo. iv. 10 ; Is. liii. 7, 9 ; Jo. i. 29 ; 1 John iii. 5.

" It is not what men do, the feeble sum of their performance, that He regards. The way, the spirit, the motive, from which it is wrought—these will be the ground of our Father's judgment. . . . It is not great gifts poured into the treasury from an abundant store that have value in His eyes, but the gifts which come with a heart's sacrifice—these are precious indications, and receive the blessing, 'They have done what they could.' "—*Exp. B.*

the foreordained Saviour

b Ep. iii. 9, 11 ; Re. xiii. 8 ; 2 Ti. i. 9, 10.
c Ga. iv. 4 5.
d Jo. xii. 44 ; xiv. 6.
e He. ii. 9 ; Ph. ii. 9 ; Ep i. 20.
f Ro. viii. 32, 34.

" The human soul is like a bird that is born in a cage. Nothing can deprive it of its natural longings, or obliterate the mysterious remembrance of its heritage."—*Epes. Sargent.*

the love of the brethren

g Ac. xv. 8, 9 ; 1 Co. vi. 11 ; Tit. iii. 5 ; Ph. ii. 13.
h 1 Jo. iii. 18 ; 1 Pe. iii. 8 ; 1 Pe. iv. 8.
i Jo. xiii. 35 ; Ep. i. 4.
j Jo. iii. 5 ; Ja. i. 18 ; 1 Jo. iii. 9.

" As the spokes of a wheel approach their centre, they approach each other ; so when

men are brought to Jesus Christ, the centre of life and hope, they are drawn towards each other in brotherly relationship."—*J. F. Sergeant.*

the purified soul ; 2. The purified soul is Godlike in its nature and influence ; 3. Its feelings are always loving and compassionate.—*Thomas.*

The hidden life.—As fire is often so raked up under the ashes, as that there is no token of fire to be seen, there is neither light, nor heat, nor so much as any smoke ; and yet there is fire, which, with blowing, and supply of new fuel, will soon kindle again ; as trees in winter seem to be dead and withered, but yet there is sap below in the root, which in the spring will appear, and cause them to bud and flourish again ; as the sun may for a time be hid from our sight by some thick cloud, and yet when the cloud is dispersed it appeareth again in perfect beauty ; so the graces of God's Spirit may seem for a time to be in a manner dead and extinguished in us ; but in the end they have their lively and powerful operation as before.—*Richardson.*

the abiding word of the Lord

a Is. xl. 6—8 ; 1 Jo. ii. 17.

"This 'word of God,' abiding forever, was the subject of the Gospel message, but is not necessarily identified with it. It was proclaimed to men by the heralds of glad tidings even as Christ had proclaimed it."—*Camb. B.*

"So much are men enamored of their miserable lives, that there is no condition so wretched to which they are not willing to submit, provided they may live."—*Montaigne.*

24, 25. for, etc., an all. to "corruptible seed" (*v.* 23). **the . . away,**[a] and all moral reformation that is only outward and self-produced withers like grass and flowers. **but . . Lord,** the seed-germ of the higher life. **ever,** in its fruit ; wh. does not wither like grass, that by its fragility ill. the outgrowth of corruptible seed. **word,** of life. **gospel,** wh. makes known Him who is the Word of God.

The eternal Word.—I. The mutability of human life : 1. Personally—Nimrod, Alexander, Cæsar, etc. ; 2. Nationally—Babylon, Persia, Rome, etc. II. The duration of God's Word ; 1. It is God's Word, and like Himself ; 2. It is eternal truth, and must prevail. III. Proofs of its permanence ; 1. Its opposition in the past—pagans, infidels, etc. ; 2. The fulfilment of its prophecies—Tyre, Petra, Nineveh, Babylon, etc.—*Wythe.*

Enduring Word.—On one occasion when William Dawson, the Yorkshire preacher, was giving out a hymn, he suddenly stopped, and said : "I was coming once through the town of Leeds, and saw a poor little half-witted lad rubbing at a brass-plate, trying to rub out the name ; but the poor lad did not know that the harder he rubbed, the brighter it shone. Now, friends, sing :—

"'Engraved as in eternal brass
The mighty promise shines ;
Nor can the powers of darkness rase
Those everlasting lines.'"—*Clerical Library.*

CHAPTER THE SECOND.

the sincere milk of the Word

b Ep. iv. 31 ; Ga. v. 21 ; Ja. i. 21.

c 2 Ti. iii. 16, 17.

d Ps. xxxiv. 8 ; Song ii. 3 ; 1 Jo. v. 10.

"Before conversion wit or eloquence may draw a man to the Word, as Augustine was converted by hearing Ambrose ; but when once he is born again, then it is the 'milk' itself he desires."—*Leighton.*

1—3. wherefore, being born again, having this new life, and having this Gospel preached to you. **laying,** etc.,[b] "these are overgrowths, which can be stripped away, though the operation will many a time be painful enough ; they have enveloped and enclosed the sinner, and cling close about him, but the sanctification of the Spirit can help him to be unclothed of them all." *Lumby.* **as . . babes,** as but recently introduced into this life ; as earnest, sincere, thirsting souls. **sincere milk,**[c] etc., *R. V.* "spiritual milk wh. is without guile." **grow,** in knowledge, holiness, to the full stature of the man in Christ. **if,** etc.,[d] for only then will ye really long for more of the sincere milk of the Word.

Food for new-born babes.—Here is—I. A preparation—we must be as new-born babes. II. Our duty when we are new-born—we must desire. III. The matter and object of our desire—the milk of the Word. The Word is likened to milk, as it is—1. The only food of the faithful ; 2. Plain and easy to be conceived ; 3. Sweet and comfortable to the soul, as milk is to babes.—*Smith.*

A careless word sometimes makes irremediable mischief.—I have read that a foolish young English clerk, fond of practical jokes, once said to a friend, "Have you heard that E. & Co., the bankers, have stopped payment?" He merely meant that the banking house had, as usual, closed. But he amused himself by seeing how he had startled his friend. He did not stop to explain his real meaning. His friend mentioned the alarming report to another : the rumor spread. Next day there was "a run upon the bank," and Messrs. E. & Company were obliged to suspend payment! The silly youth did not mean to burn down the commercial credit of a prosperous house, he only meant to amuse himself *by playing with fire.*—*New Test. Anecdotes.*

4—6. coming, by prayer and holy living. **living,** alive fr. dead; the words "as unto" should be omitted. **stone,**[a] foundation of spiritual temple. **but . . God,** selected; ref. to special fitness of Christ as foundation. **precious,** had in honor; the support of the whole building. "The two words emphasize the contrast between man's rejection and God's acceptance." **lively,** living by union with Christ. **are . . house,**[b] Peter could hardly write these words without remembering the words which had told him of the rock on which Christ would build His Church, and into the full meaning of which he was now, at last, entering (Matt. xvi. 18).—*Plumptre.* **a . . priesthood,**[c] all believers, are priests with one High Priest of their profession. **to . . sacrifices,**[d] of thanksgiving and prayer; in opp. to the material and formal sacrifices of old. **Christ,** "it is only through their union with Christ as the great High Priest and with His sacrifice that His people are able to share His priesthood and to offer their own spiritual sacrifices." **Scripture,**[e] the O. T. confirms the saying. **confounded,** ashamed ever of his faith in Christ.

The Church a temple.—I. The Church of Christ is a spiritual house—a house not made with hands. II. Its builder and maker is God. III. Though reared by the hand of the Infinite Spirit, this spiritual temple is, nevertheless, no shadowy edifice. It is real, being composed of human beings. IV. It has a foundation—Christ. V. The work of rearing it is now going on upon earth. VI. It will one day be the brightest display of the Divine perfections. VII. It is to have an extension and glory, even on our earth, such as has never yet been attained. VIII. For its completion, however, we must look to the heavenly state.—*Alexander.*

Injudicious use of illustrations.—A little child went home from Sunday-school in great tribulation. On arriving, she ran to her mother, and, putting her head on her lap, sobbed bitterly, and for some time refused to be comforted. Yielding at last to her mother's urgent request to know the cause of her grief, she said, "Why, ma, there was a man that talked to us this afternoon, and he said that we were all stones, and we were going to be built into a big house, and we had to be chopped off to fit each other, and that God was going to chip us off in little bits with a hammer, just like they chip off the big stones round here at the stone-yard, and He was going to make us fit. And then he said God was going to polish us off just like the top of the marble table there; and oh, ma! it'll hurt so. Oh! I don't want to be chipped off in little bits with a big hammer. Oh, ma! do you think He'll do it?" Poor child! The orator of the day had been picturing to the youngsters of the infant school how God's children as "lively stones are built up a spiritual house." The idea was a good enough foundation for an address, but his method of treating it was most infelicitous.

"*They build too low, who build beneath the stars.*"—

> "Aye! lay your sure foundation in the skies,
> And then build upward! Who hath power to tell
> How high the glory of your house may rise,
> Or in what golden chambers you may dwell?"
>
> —*Hayne.*

7, 8. unto . . precious,[f] *R. V.* "for you therefore wh. bel. is the preciousness." "Preciousness" refers back to "precious." You share the preciousness or honor of the corner Stone. **disobedient,**[g] to God in rejecting Christ. To such the following words of the Ps.[h] apply. **and,** etc.[i] (see notes on Is. viii. 14). **appointed,**[j] *i.e.*, appointed to the punishment due for such disobedience.

Christ a precious Saviour.—I. To whom is Christ precious? To them that believe. II. Why is He precious to believers? He is recognized by the believer as—1. The medium of all earthly blessings; 2. The source of all spiritual blessings. III. When is He thus precious? At *all* times, but more especially—1. In certain frames of mind, as when the soul hungers after righteousness; 2. In certain duties, as in secret prayer, in worship, etc.; 3. In certain seasons, as in times of danger, bereavement, sickness, trial, and in the hour of death.—*Sherwood.*

Preciousness of Christ to the dying.—A lady, while on a visit to the Exposition at Paris, died. During her last moments speech had left her, but she managed to articulate the word *bring*. Her friends, in ignorance of her

the Living Stone

[a] Mk. xii. 10; Ps. cxviii. 22; Ma. xvi. 16—18; 1 Co. iii. 11; Jo. v. 40; He. vii. 25; De. xii. 5, 6.

[b] Ep. ii. 19—22; 1 Co. iii. 16.

[c] Re. i. 6; Mi. vi. 6—8.

[d] Ro. xii. 1; He. xiii. 15.

[e] Is. xxviii. 16.

"If it be the characteristic of a worldly man to desecrate what is holy, it should be of the Christian to consecrate what is secular."—*Chalmers.*

the preciousness of Christ

[f] Ph. iii. 8.
[g] Ac. iv. 11.
[h] Ps. cxviii. 22.
[i] Lu. ii. 34.
[j] Ez. xxxiii. 11; 2 Co. iv. 3, 4.

"Faith makes real all the offers of the Gospel. It opens heaven, as to the vision of St. Stephen, so that while they are still here believers behold the glory of God to which Christ has been exalted, are assured of the victory which

has been won for them, and that in His strength they may conquer also. Thus they receive continually the earnest of those precious and exceeding great promises whereby they become partakers of the Divine nature."—*Exp. Bib.*

the character and relation of Christians

meaning, offered her food, but she shook her head, and again repeated the word *bring*. They then offered her grapes, which she also declined, and for the third time uttered the word *bring*. Thinking she desired to see some absent friends, they brought them to her, but again she shook her head, and then by a great effort she succeeded in completing the sentence,—

"*Bring forth the royal diadem,*
And crown Him Lord of all;"

and then passed away to be with Jesus.—*Hall.*

9, 10. ye . . generation,[a] you who are born again. **a . . prieshood,** kings as well as priests. The "chosen generation" comes from Isai. xliii. 20, the "royal priesthood" from the LXX. of Exod. xix. 6, where the English version has more accurately "a kingdom of priests."—*Camb. B.* **peculiar,** "a people for a special possession," *i.e.*, peculiarly God's own (*Alford*). **that ye,** etc.,[b] here follow the reasons for wh. they are chosen. **praises,** virtues, mercies, wisdom. **darkness,** of error, sin, misery. **light,** of truth, holiness, happiness. **were . . people,**[c] not a people of God. **but . . God,** belonging to Him. **which . . mercy,** were not the subjects of Divine compassion. **now . . mercy,** are now the objects of His love.

The Christian Church a kingdom of priests.—I. The fact that the Christian Church ought to be a kingdom of priests. II. The consequences which should follow their investment with the priestly character and office. Consistency of conduct and mind among those who have taken the priestly vow upon them—*Melville.*

The Te Deum.—On Easter night in the year 387, a renowned father and bishop of the Church, Ambrose, stood with his convert Augustine before the principal Christian altar in Milan. The latter had just been baptized—a mighty triumph over Manichæan error; and the heart of Ambrose swelled with joy as he pronounced the new name of Augustine, and perhaps had some dim prevision of the greatness to which that name should attain in the army of the Cross. He broke forth in the ascription of praise to the Author of all good: "We praise Thee, O God! We acknowledge Thee to be the Lord!" And the newly-baptized answered in the same strain with uplifted eyes and hands: "All the earth doth worship Thee, the Father everlasting!" Thus in alternate strophes they sang, as men inspired by one Spirit, that sublime hymn of praise the Te Deum, which has since been the voice of the Church of Christ for nigh fifteen hundred years.—*Clerical Library.*

"There is no doubt that this kingly priesthood is the common dignity of all believers; they are kings, have victory and dominion given them over the powers of darkness, and the lusts of their own hearts, that held them captive and domineered over them before."—*Leighton.*

the use of good works

11, 12. as . . pilgrims, *passing through* the world, not *of* it. **abstain . . lusts,**[d] fr. fulfilling sensual desires, or indulging in them. **which . . soul,** to destroy its peace, hope, life. **conversation,** manner of life. **honest,**[e] upright, comely. **Gentiles,** that they may be won for Christ. **that . . evildoers,**[f] in some cases not without reason, but chiefly through ignorance. "The words indicate the growth of a widespread feeling of dislike showing itself in calumny." **they . . works,** more easily understood by such than the doctrines of the Gospel. **God,** as they see that such works are the fruit of supernatural influences. **in . . visitation,** when the Gospel shall be specially offered to them. (See Lu. xix. 44.)

The passions.—I. The nature of the passions—fleshly lusts. II. The disorder they cause. In—1. The mind; 2. The senses; 3. The imagination; 4. The heart. III. The remedies to be applied: 1. Observe the vanity of the creature; 2. Ascend from the creature to God. IV. The motives that should engage us to subdue them.—*Stevens.*

A royal defender of the faith.—An under gardener, with whom his Majesty George III. was accustomed familiarly to converse, was missed one day by the king, who inquired of the head gardener where he was. "Please your Majesty," said the gardener, "he is very troublesome with his religion, and is always talking about it." "Is he dishonest?" said the king; "does he neglect his work?" "No, your Majesty, he is very honest; I have nothing to say against him for that." "Then send for him again," said the monarch; "why should he be turned off? Call me *defender of the faith!* DEFENDER OF THE FAITH? and turn away a man for his religion?"

13, 14. ordinance, ref. to civil and political authority. **for . . sake,** that His cause may not suffer fr. seditious conduct of His followers. **king**

a Ex. xix. 5, 6; Zec. vi. 13; 1 Pe. i. 2; Ep. i. 4, 5.
b Ma. v. 16; Jo. xv. 8; Tit. ii. 14; Ac. xx. 28.
c Ro. ix. 25, 26; Ho. i. 9, 10; ii. 23.

d Ro. viii. 12, 13; xiii. 14; Ga. v. 18—21.

e 1 Th. iv. 12; Ac. xxiv. 16.

f Ps. v. 6; 1 Pe. iii. 16.

The power of a godly life.—"When Lord Peterborough lodged for a season with Fénélon, Archbishop of Cambray, he was so delighted with his piety and virtue, that he exclaimed at parting, 'If I stay here any longer, I shall become a Christian in spite of myself!'"

Christians and the civil authorities

. . supreme,[a] the "king" is of course the Emperor Nero. So we have prayers for "kings," obviously including the Emperor, in 1 Tim. ii. 2. **governors,** magistrates of cities or provinces. **as . . him,** his representatives. **evildoers,**[b] law-breakers. **of . . well,** who live peaceful lives, and useful to the state.

Submission to civil authority.—I. The ground on which the Scriptures lay the obligation to obedience. II. To what extent obedience is due. III. A few things incompatible with the spirit of these instructions: 1. All captious railing at authorities; 2. Caricatures of leading men.—*Hall.*

The dignity of law.—Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.—*Hooker.*

a Ma. xxii. 21; Ro. xiii. 1, 2.
b Ro. xiii. 3, 4.

"The Bible knows nothing about forms of government. But the Bible doctrine is that God uses all powers of the world for His own purposes and to work out His will."—*Lumby.*

15, 16. that . . doing, the irresistible logic of a holy life. **silence,**[c] if there be no praise, at least let there be no just censure. **ignorance,** blatant, censorious. **foolish,** shallow, wicked. **free,**[d] we are led to connect it with what follows: "As being free . . . honor all men." The fact that men had been made free with the freedom which Christ had given brought with it an obligation to use the freedom rightly.—*Plumptre.* **cloke,** veil to conceal. **maliciousness,** evil intentions.

the logic of life

c Tit. ii. 8.

d Ro. viii. 1; vi. 14, 18; Ga. v. 13; 1 Co. viii. 9.

Your liberty.—This liberty is: I. Purchased for us by the blood of Christ, and is, therefore, usually called Christian liberty. II. Revealed to us outwardly in the preaching of the Gospel of God and of Christ, which is, therefore, called the law of liberty. III. Conveyed unto us inwardly and effectually by the operation of the Spirit of God and of Christ, which is, therefore, called a free spirit.—*Sanderson.*

"For this end believers are to abide in the world, that through them the world may be renewed."—*Exp. Bib.*

The silent preacher.—A merchant, who had been a very worldly, godless man, was hopefully converted, and united himself with the Church of Christ. On being asked what had been more especially the means of his conversion, he replied, "the example of one of my clerks." He went on to say, that this young man was one "whose religion was in his life rather than in his tongue. When I uttered an oath he never reproved me; but I could see that it deeply pained him. When I fell into a passion and behaved in a violent manner, though he spoke no word to that effect, I could see how painful the scene was to him. My respect for him led me to restrain myself in his presence, and gradually to break myself of both these habits. In fact, this man, though he never spoke a word to me on the subject of religion, exercised an influence for good over me, wielded by no other human being. To him, under God, I am indebted more than to any other, for the hope in which I now rejoice of eternal life through our Lord Jesus Christ."

"A good man doubles the length of his existence; to have lived so as to look back with pleasure on our past existence is to live twice."—*Martial.*

17. honour . . men,[e] without exception, for humanity's and the Creator's sake: beings, moral, responsible, immortal, for whom Christ died. **love,** more than honor. **brotherhood,** fellow-members of the Ch. of Christ. **fear God,**[f] habitually, as obedient children. **honour . . king,** and let the king seek to deserve the honor which God enjoins. "It would almost seem as if the Apostle chose the most terse and epigrammatic form for these great laws of conduct that their very brevity might impress them indelibly on the minds of his readers."—*Plumptre.*

honour all men

e Ro. xiii. 7; Ga. vi. 10.

f Pr. xxiii. 17.

The true estimate of men —Our duty to honor all men is urged by—I. The common parentage of all. II. The fact that all are involved in common apostasy. III. The immortality of all. IV. The consideration that, in the discharge of this duty, we do but imitate our heavenly Father, who has honored man in what He has done for his happiness, his recovery, and his salvation. V. The capability of all men for angelic excellence and dignity. Application:—If we performed this duty aright: 1. Crimes against humanity would cease; 2. Injustice would disappear, and society would be remodelled in many important respects; 3. Humane institutions would be greatly multiplied; 4. A higher estimate would be placed on a human soul; 5. Our efforts would be greatly increased for the dispersion of the Gospel.—*S. D. Phelps.*

"All men, without distinction, are to be honored, because in all there remains the image of God. It may be defaced, blurred exceedingly. The more needful is it to deal considerately with such, that we may help to restore what has been marred."—*Lumby.*

The world and the Church.—When we speak of the larger class, "Honor all men,"—it is as if we should say, "all waters,"—comprehending those that are in the sea, in the earth, and in the air; the salt and the fresh, the pure

"Within the Christian society in which all were brothers, as be-

and the impure; absolutely and universally, all waters. When we speak of the smaller class, "Love the brotherhood," it is as if we should say, "all the clouds." These are waters, too; these waters were once lying in the sea, and lashing themselves into fury there, or seething, putrifying under the sun in hollows of the earth's surface,—but they have been sublimed thence, they are now in their resurrection state, and all their impurity has been left behind. They are waters still, as completely and perfectly as any that have been left below. But these waters float in the upper air, far above the defilements of the earth and the tumults of the sea. Although they remain essentially of the same nature with that which stagnates on the earth, or rages in the ocean, they are sustained aloft by the soft, strong grasp of a secret, universal law. No hand is seen to hold them, yet they are held on high. As the clouds which soar in the sky to the universal mass of waters, so are the brotherhood of God's regenerated children to the whole family of man. Of mankind these brothers are in origin and nature, but they have been drawn out and up from the rest by an unseen, omnipotent law. Their nature is the same, and yet it is a new nature. They are men of flesh and blood, but they have been elevated in stature, and purified in character. They are nearer God in place, and liker God in character.—*Arnot.*

ing children of the same Father, there might well be a warmer feeling of affection than that which was felt for those who were outside it. If St. Peter's rule seems at first somewhat narrower than that of Matt. v. 44 ("Love your enemies"), it may be remembered that the special love of the brethren does not shut out other forms and degrees of love, and that our Lord's words are therefore left in all their full force of obligation."—*Camb. B.*

18, 19. servants,[a] etc., *Gk.*,[b] it is the *domestic servant*, not the ordinary slave, who is thus exhorted. "The fulness with which slaves are thus addressed, here and in Eph. vi. 5–8, Col. iii. 22, 1 Tim. vi. 1, 2, indicates the large proportion of converts that belonged to that class."—*Camb. B.* **thankworthy,** commendable. **for . . God,** on acc. of consciousness of God: realization in inner man of God's presence and relations.—*Alford.* **grief,** tribulations, trials. **wrongfully,**[c] otherwise what becomes of the "*thankworthy*"?

duties of servants

a Ep. vi. 5; Col. iii. 22; 1 Ti. vi. 1: Tit. ii. 9.

b οἰκέτης, house companion; not δοῦλος.

c Ma. v. 10.

How may the much-lamented difficulties relating to domestics be remedied?—I. By the return of the fear of God into the houses and hearts of men. II. By masters and servants entering upon the imitation of Christ.—*Fronmüller.*

Christian servants.—Mr. Collins, an infidel writer, used occasionally to visit Lord Barrington, who, in conversation, once asked him how it was that, though he seemed to have very little religion himself, he yet took so much care that his servants should attend regularly at church? His reply was that he did it to prevent their robbing or murdering him. Surely religion is a good thing, its enemies themselves being judges. Let Christian servants study, by a faithful discharge of the duties of their relation, to adorn the doctrine of God our Saviour in all things.

" Gibbon calculates that in the reign of Claudius the slaves were at least equal in number to the free inhabitants of the Roman world."

20, 21. when . . faults, the common practice of Roman life, as of all countries in which slavery has prevailed, made the blow with the hand, "buffeting," or the stroke of the scourge, a thing of almost daily usage.—*Camb. B.* **for . . called,** "the thoughts of the Apostle travel from the teaching of Christ which he had heard to the life which he had witnessed. The very calling to be a disciple involved the taking up the cross and following Him." **Christ . . us,** not for Himself. **example,**[d] a copy, a pattern to write or paint by,[e] an example of patient and cheerful suffering for righteousness' sake. **steps,** look for His footsteps in the path of life.

the example of Christ

d He. xii. i. 2.

Christ our example.—We will—I. Premise some things by way of caution. Think not—1. To be quite free from sin as Christ was; 2. That all His actions are to be imitated: 3. That your obedience can be meritorious as was His; 4. That your sufferings are expiatory of sin. II. Show in what respects Christ is to be followed. In His self-denial—His patient endurance—His overcoming Satan—His contempt of worldly glory—His good deeds—His conversation—His humility—His love to God—His sufferings and death.—*N. Vincent.*

e *Alford.* ὑπογραμμοί παιδικοί were formulæ given by writing-masters to their pupils containing all the letters of the alphabet.

"Such a picture of patience under suffering St. Peter now paints, as with a few vivid touches, and sets it before those who were novices in the school of the Christ-like life that they may become artists worthy of their Master."—*Plumptre.*

Treading in Christ's steps.—It is reported in the Bohemian story that St. Wenceslaus, their king, one winter night, going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant, Redevivus, who waited upon his master's piety, and endeavored to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him and set his feet in the same footsteps which his feet should mark for him. This servant did so, and either fancied a cure or found one, for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps in the snow.

In the same manner does the blessed Jesus; for since our way is troublesome, obscure, full of objection and danger, apt to be mistaken, and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier and fit for our feet.—*Jeremy Taylor.*

22—24. who . . sin,[a] not any sin, of any kind, at any time. **guile . . mouth,** His words were all honest and true. **who,** etc.,[b] "personal recollection was the main source of the vivid picture which the Apostle draws, dwelling mainly on those features which the life of the slaves best enabled them to reproduce."—*Camb. B.* **when . . not,** did the opposite of what most *men* would have done. **but . . righteously,** content that God, as He pleased, should vindicate Him, and punish His foes. **bare . . tree,**[c] and *bare* them all away forever. **we . . sins,**[d] Christ having borne them away, we have no more to do with them. **should,** etc., in the course of a new life. **stripes,** received by Him in our place. **healed,** at once and forever.

Christ bearing our sins.—I. What we do not mean by Christ's bearing our sins: 1. That Christ was a sinner; 2. That He suffered pain of conscience; 3. That He was at any time personally displeasing to God; 4. That there was any transfer of personal character. II. What we do mean. That Christ—1. Bore our nature; 2. Actually endured pain; 3. Suffered for our sins; 4. Bore the penalty of our sins; 5. So bore our sins as to remove from us all their penal consequences, and secure our salvation.—*Alexander.*

The influence of Christ's patience in suffering.—When Pollok, the poet, was a boy, he was of a passionate temper. Sometimes, when offended, he allowed himself to fall into a rage, which it was painful to witness. About the age of fifteen a very visible change took place upon his temper. This was observed for some time by his friends, and when at length he was questioned on the subject, his answer was:—"While perusing the Gospels for myself, I was struck with the meekness and calm dignity of the Saviour under persecution, and I resolved thenceforward to command my temper; and since that time, though I may feel and express anger, nothing ever puts me into a passion."

25. ye . . astray,[e] sheep given to wander fr. the shepherd; attracted by pleasant pastures; heedlessly rambling on. The sequence of thought is suggested by the "all we like sheep have gone astray" of Isai. liii. 6. **but . . Shepherd,**[f] having heard His voice.[g] **Bishop,** superintendent, overseer.

The Guardian of souls.—Three facts are here implied.—I. That men have souls. This fact is—1. The most demonstrable fact to man; 2. Most important to him; 3. Most practically disbelieved by him. II. That men's souls require a guardian. This is clear from—1. The natural fallibility; 2. The fallen condition; 3. The natural instincts of soul. III. That Christ is the one Guardian of human souls. He is *the* Bishop, and He possesses—1. Immense knowledge; 2. Unbounded love and forbearance; 3. Ever-increasing charms; 4. Inexhaustible power.—*Thomas.*

Returning to Christ, being chastened.—Sarah Howard, a poor old widow, who had been bedridden fourteen years, when visited by her minister, thus spoke of her afflictions:—"I can set to my seal, that "the Lord hath chastened me sore, but He hath not given me over unto death" (Ps. cxviii. 18), I have been chastened in my person, and am quite helpless, by long and severe illness; I have been chastened in my circumstances ever since I was left a widow; yes, I know what oppressing a widow, what bad debts, and hard creditors are: I have been chastened in my family, by a son, whom I was dotingly fond of, running away and going to sea. Besides all these, I have been chastened in my mind, 'walking in darkness and having no light:' yet, after all, I trust I can say with David, 'Before I was afflicted I went astray, but now have I kept Thy word.' And I hope I can say that I am now returned to the Shepherd and Bishop of souls" (1 Pe. ii. 25).

"Example is a motive of every prevailing force on the actions of men."—*Rogers.*

healed by His stripes

a He. iv. 15; vii. 26, 27; 1 Jo. iii. 5.

b Ma. xxvii. 12, 39—44; Is. liii. 7; Lu. xxiii. 34; He. xii. 3.

c Is. liii. 4—6, 11.

d Tit. ii. 14; Ro. vi. 11.

"The word for 'stripes' means strictly the livid mark or wheal left on the flesh by the scourge."

"Patience sat by him, in an angel's garb. And held out a full bowl of rich content, of which he largely quaff'd."—*Havard.*

the stray sheep returned

e Ps. cxix. 176; Is. liii. 6.

f Ex. xxxiv. 23; He. xiii. 20.

g Jo. x. 1—16; Lu. xv. 1—6.

"That gracious Saviour seeks the poor transgressor in the desert, and hastens to persuade him to return. He finds him, and guides him into the path which he was too blind and helpless to recover; and rejoices in bearing back the wanderer to His fold."—*Bp. Trower.*

CHAPTER THE THIRD.

duties and influence of wives

1, 2. wives, etc.,[h] advice to believing wives of unbelievers. "The words that follow indicate the frequency of the cases in which the wife only was a convert." **if . . word,** the whole teaching of the Gospel. **without the word,** here means that there is to be no discussion. They are so to live as

h 1 Co. vii. 16; Ep. v. 22—24; Col. iii. 18; 1 Ti. ii. 11—14.

[a] 1 Co. xi. 3, 7–9.

"The hand that hath made you fair, hath made you good; the goodness that is cheap in beauty, makes beauty brief in goodness; but grace, being the soul of your complexion, should keep the body of it ever fair."—*Shakespeare.*

"You are my true and honorable wife, as dear to me as are the ruddy drops that visit my sad heart."—*Shakespeare.*

to make their lives a sermon without words. **won,** to Christ, converted. **conversation,** behavior. **chaste,** generally becoming, as well as modest. **fear,**[c] their religion with a proper wifely reverence for their husbands.

The submission of the wife.—I. Its extent—it includes: 1. Reverence; 2. Affection; 3. Obedience in all things lawful; 4. Loving service and help. II. Its obligation—it is established by natural and Christian law—it should be acknowledged as a duty to Christ.—*Lyth.*

The relation of husband and wife.—A woman who had derived spiritual benefit from the discourses of Mr. Robinson, of Leicester, was often threatened by her wicked husband for going to St. Mary's church, in which Mr. R. officiated. His feelings were at length wrought up to such a pitch that he declared with an awful oath, that if ever she went to St. Mary's again, he would cut off her legs. Having sought direction in prayer, she was strengthened to go to the place where oft she had been made joyful in the Lord. On her return from church, she found her husband waiting her arrival, and as soon as she had shut the door, he said in an angry tone, "Where have you been?" She replied, "At St. Mary's." He instantly struck her a violent blow on the face, and she fell to the ground; but rising from the floor, she turned the other side of her face, and in a mild and affectionate manner said, "My dear, if you serve this side the same, I hope I shall bear it with patience." Struck with this meek answer, for she had been a very passionate woman, he said, "Where did you learn that?" She replied in a gentle manner, "At St. Mary's church, my dear." "Well," said he, "if that is what you learn at St. Mary's, you may go as oft as you like, I will never hinder you again." This good woman enjoyed her privileges undisturbed, and also had the pleasure, a short time afterwards, of having her husband to accompany her.

true adorning

[b] 1 Ti. ii. 9.

[c] Ps. xxv. 9; cxlix. 4; Ma. v. 5.

"The good wife is none of our dainty dames, who love to appear in a variety of suits every day new; as if a good gown, like a stratagem in war, were to be used but once. But our good wife sets up a sail according to the keel of her husband's estate."—*Fuller.*

3, 4. adorning, whose chief consideration is of self. **let . . adorning,** not outward, or bodily ornamentation. **and . . gold,**[b] *putting round* of golden ornaments, as diadems, bracelets, anklets, rings, etc. **apparel,** dresses: a hint of many changes, fashions, etc. **but . . heart,** the "hidden man of the heart" is the "new creature," the "Christ formed in us," on which St. Paul loves to dwell. Men do not see it with the outward eye, but they can be made to recognize its presence.—*Camb. B.* **that,** kind of adornment. **corruptible,** "these pass away, but the true ornament of the hidden man has its being in the region of the imperishable." **even . . spirit,**[c] the beauty of feminine modesty and gentleness. **which . . God,** the best Judge of what is befitting. **price,** "he had learnt the lesson that God's estimate of value differs altogether from man's, and is not to be measured by the standard which the world commonly applies."

The Christian woman.—I. For the unfolding of woman's character, and the balancing of her spirit, Christianity supplies the only sufficient impulse and guide. The chief enemies of a woman's character are—1. Social ambition; 2. Appetite for admiration; 3. Passion for indiscriminate excitements; 4. Dull servitude to the routine of mechanical tasks. Against these, Christianity is the only guard. II. Christianity exhibits no more perfect illustration or achievement than in the completed proportions of a woman's spiritual life.—*F. D. Huntington.*

The pride of dress.—Goldsmith tells of a mandarin who took much pride in appearing with a number of jewels on every part of his robe. He was once accosted by a sly old fellow, who, following him through several streets, bowed often to the ground, and thanked him for his jewels. "What does the man mean?" cried the mandarin. "I never gave you any of my jewels." "No," replied the other, "but you have let me look at them, and that is all the use you can make of them yourself; so the only difference between us is, that you have the trouble of watching them; and that is an employment I don't much desire."

daughters of Sara

[d] Ge. xviii. 12.
[e] Pr. xxix. 25.

"For contemplation he, and valor, formed, For softness she, and sweet at-

5, 6. for . . manner, with such ornaments. **in . . time,** in the days of primitive simplicity. **the . . God,** the noble mothers in Israel whom we all admire. **Sara . . lord,**[d] habitually yielding to his rule. **whose . . well,** only thus do ye prove your true descent fr. her. **afraid,**[e] etc., *R. V.* "not put in fear by any terror."

A good rule.—A lady asked the Rev. John Newton what was the best rule for female dress and behavior. "Madam," said he, "so dress and so conduct yourself, that persons who have been in your company shall not recollect

what you had on." This will generally be the case where singularity of dress is avoided, and where intelligence of mind and gentleness of manners are cultivated.

7. husbands.[a] **knowledge,**[b] proper consideration for their nature, wants, wishes, relations. **honour,** holding her in proper respect and regard. **as . . vessel,** weaker as to physical strength and endurance. **and . . life,**[c] the "life" in which both are thus called to be sharers is, of course, none other than the eternal life which consists in knowing God. **that . . hindered,**[d] "where there was no mutual respect, there could be no union of heart and soul in prayer."

The blessedness of Christian connections.—I. The view here given of future blessedness. He calls it—1. Life—not limited—but eternal; 2. The grace of life—a gracious life because the gift of grace—and because bestowed in a very gracious way. II. The delightful way in which Christians are put in possession of this blessedness in connection with one another—"as being heirs together:" 1. It gratifies our generosity: 2. It adds meekness to the intercourse of friendship: 3. Providence has so ordered it that Christians should be not only fellow-heirs but fellow-helpers to eternal life; 4. It provides such a cordial when friends come to part.—*T. N. Toller.*

Joint heirs.—Beyond and above these daily graces of domestic and social intercourse, the Apostle would have husband and wife knit together by a higher bond. They are *joint heirs of the grace of life.* Both are meant to be partakers of the heavenly inheritance, and such participation makes their chief duty here to be preparation for the life to come. Those who are bound together not by wedlock only, but by the hope of a common salvation, will find a motive in that thought to help each other in life's pilgrimage, each to shun all that might cause the other to stumble."—*Lumby.*

8, 9. all . . mind,[e] united in feeling, thought, effort. **having . . another,** sympathizing with ea. other in toil and trouble. **brethren,**[f] as *such* ought to love. **pitiful,** tender-hearted. **courteous,** humble-minded, yielding, gentle. **not . . railing,**[g] as the manner of some is. **but . . blessing,**[h] in return for injuries. **blessing,**[i] "it is not without significance that this is given as the reason for not retaliating. God blesses, therefore we should bless. He forgives us, and therefore we should forgive others."

Of one mind.—The Apostle would have them of one mind. He would have them—I. Love the same things, the same Church, Gospel, and truth: II. Agree in their wills and desires touching everything that is good; III. Have the same judgment concerning Christ.—*H. Airay.*

A good reply.—When old Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, in which thou mayest deal too if thou pleasest—civility."

10, 11. for, "the three verses are from the LXX. version of Ps. xxxiv. 12–16. It is characteristic of St. Peter that he thus quotes from the Old Testament without any formula of citation."—*Camb. B.* **he . . life,** "life" with him is "life eternal," and the "good days" are not those of outward prosperity, but of the peace that passeth understanding. **evil . . guile,**[j] not uttering unkind, untruthful words. **eschew,** turn away from. **evil,**[k] in action. **and . . good,**[l] not simply do nothing. **peace.**[m] **ensue,** pursue.

The tongue.—The chief sins of the tongue are—I. Profane speech—that which is grossly and manifestly wicked. This includes—1. Impious speeches, which directly reflect upon the glory and name of God; 2. Impure speaking, which pollutes or offends all hearers. II. Uncharitable speech—tending to defame others: 1. Open railing; 2. Secret slander. III. Vain fruitless talking IV. Doubleness and guile—hypocrisy in speech. Application:—To remedy these sins—(1) Strike at the heart; (2) Be choice in your society; (3) Speak not much; (4) When you do speak, speak profitably.—*Leighton.*

Evil speaking.—When Henry III. of France inquired of those about him, what it was that the Duke of Guise did to charm and allure every one's heart; the reply was, "Sire, the Duke of Guise does good to all the world without exception, either directly by himself, or indirectly by his recommendation. He is civil, courteous, liberal, has always some good to say of everybody, but never speaks ill of any; and this is the reason he reigns in men's hearts as absolutely as your Majesty does in your kingdom."

tractive grace."—*Milton.*

duties of husbands

a Ep. v. 25, 28; Col. iii. 19.
b 1 Th. iv. 5.
c Ro. vi. 23.
d Ma. xviii. 19.

"They are fellow-travellers with the same needs. Together they can bring their requests before God, and where the two join in heart and soul Christ has promised to be present as the Third. And in praying they will know one another's necessities. This is the grandest knowledge the husband can attain to for the honoring of his wife; and using it, he will speed their united supplications to the throne of grace, and the union of hearts will not fail of its blessing."—*Exp. B.*

love as brethren

e Ro. xv. 5; 1 Co. i. 10; Ph. ii. 2.
f 1 Pe. i. 22; Ro. xii. 10; Ep. iv. 32; 1 Jo. iii. 14–19.
g 1 Th. v. 15; Pr. xx. 22; Ma. v. 39, 44.
h 1 Co. iv. 12, 13.
i Ma. xxv. 34.

"The sense of the brotherhood of Christians is strongly marked in all the New Testament Scriptures. It is the name by which our Lord claims fellowship with men, being not ashamed to call them brethren."—*Lumby.*

speech and conduct

j Ep. iv. 29; Ja. i. 26; Re. xiv. 5.
k Ro. xii. 9.
l He. xiii. 16.
m Ro. xiv. 19; xii. 18; He. xii. 14.

the safety of the good

a Ps. xxxiv. 15, 16; 2 Ch. xvi. 9.

b Ps. lxvi. 18.

c Pr. xvi. 17; Ro. viii. 28.

"Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand."—*Quarles.*

12, 13. eyes . . righteous,[a] "the disciples of Christ were to find peace and calmness in the thought of the Omniscience of God. He knew all, and would requite all." **ears . . prayers,**[b] ready to answer. **face . . evil,** as when we say we "set our face against" a thing; or "*discountenance*" it. **will,** or can, if he will. **if . . good?**[c] goodness has a tendency to disarm animosity.

God's care over, and attention to, the righteous.—I. God is constantly watching over His friends: 1. His eyes are ever on them; 2. His ears are ever open to them. II. This care proceeds from an affectionate regard for them: 1. Watchfulness over a person naturally implies esteem for him or a desire to hold him fast because of some crime; 2. Those whom God watches over are "the righteous," therefore He does this from love to them.—*Mortimer.*

Efficacy of prayer.—The Rev. Frederick Robertson, says: "Once, I recollect when I was taken up with nine other boys at school to be unjustly punished, I prayed to escape the shame. The master, previously to flogging all the others, said to me, to the great bewilderment of the whole school, 'Little boy, I excuse you; I have particular reasons for it,' and, in fact, I was never flogged during the three years I was at that school."—*Clerical Library.*

a good conscience

d Ma. v. 12; Ja. i. 12.

e Is. viii. 13; He. xii. 28, 29.

f Ps. cxix. 46; Ac. iv. 8; xxiv. 14; xxvi. 22.

g 2 Co. i. 12.

"Of the Christian's faith and hope his revilers know nothing, but his good life and his reasons for it men can see and hear. And these shall gain the victory. But they must go hand in hand. The deeds must bear out the words."—*Lumby.*

14—17. but . . ye,[d] "but even if ye suffer . . . blessed are ye," as reproducing more closely the beatitude of Matt. v. 10. **terror,** their efforts to affright, as threats. **but . . hearts,**[e] *R. V.* "but sanctify in your hearts Christ as Lord." **ready,** prompt, not hesitating as men afraid or in doubt. **reason . . you,**[f] therefore take heed that you have a *reasonable* hope, not a fanciful expectation. **with . . fear,** towards God; be not boastful or presumptuous. **conscience,**[g] towards God and man, void of offence. **that . . evil,** maliciously, ignorantly. **evildoers,** a false charge. **that . . Christ,** *i.e.*, your whole course of life in obedience to Christ. **if . . so,** if it be His will that you suffer at all. **that . . doing,** bec. aft. present suffering comes the judgment of God.

The office of the understanding and the affections in religious service.—I. The heart is the grand organ of the Christian's spiritual service—"in your hearts." II. Yet the Christian religion stands on a firm basis of rational evidence. III. The Christian disciple ought to be prepared to give a rational defence of his faith to every inquirer. For the sake of—1. Himself; 2. Others. IV. The Christian apologist ought to be specially careful of the spirit with which he defends his holy religion. V. The grand rewards of the Christian lie in the future.—*N. Loraine.*

A good conscience.—A good conscience is a waking, speaking conscience; and the conscience that questions itself most, is of all sorts the best. That which is dumb, therefore, or asleep, and is not active and frequent in self-inquiries, is not "a good conscience." Will you not answer unto conscience but when it begins to speak? and turn to business or company that you may not hear it? Know that it and you must answer unto God. That conscience alone is good which speaks much with itself and much with God.—*Leighton.*

the spirits in prison

h 2 Co. v. 21.
i Jude 6.
j 2 Pe. iii. 9.
k Ma. xxiv. 38.
l He. xi. 7.

"The building of the ark was the test of Noah's faith, the ark itself the means of his preservation. In the patriarch's sufferings St. Peter has found an apt parallel to the life of these Asian Christians: the same godless surroundings; the same opposition and mock-

18—20. for . . sins,[h] see on 1 Pe. ii. 21. **that . . God,** penitent, believing, rejoicing. **being . . Spirit,** the carefully balanced contrast between the two clauses shows, that we have here an antithesis, between the "flesh" and the human "spirit" of the man Christ Jesus. By the "flesh" He was subject to the law of death, but in the very act of dying, His "spirit" was quickened, even prior to the resurrection of His body, into a fresh energy and activity. What was the sphere and what the result of that activity, the next verse informs us.—*Plumptre.* **by which,** for "by which" we ought to read "in which." It was not by the instrumentality of the Holy Spirit, but in His human spirit as distinct from the flesh, that He who had preached to men living in the flesh on earth now went and preached to the spirits that had an existence separate from the flesh.—*Plumptre.* **spirits . . prison,**[i] the "spirits in prison" cannot well mean anything but disembodied souls, under a greater or less degree of condemnation, waiting for their final sentence, and undergoing meanwhile a punishment retributive or corrective. **when . . waited,**[j] for 120 yrs.[k] **while . . water,**[l] the water is regarded as the medium of saving, inasmuch as it bore up the ark.—*Alford.*

God's love for sinners.—I. The burden of the unrighteous world was laid upon the righteous Son of God, and this because of God's love for sinners. II. Herein was the love of God manifested in us. 1. Sinful men were the

material chosen for the display of the Divine love, and God sent His only begotten Son into the world that we might live through Him; 2. It was of God's ordinance and the Son's obedience that redemption was thus purchased.—*Exp. B.*

On entering the ark.—On the morning when the ark-door was opened, you might have seen in the sky a pair of eagles, a pair of sparrows, a pair of vultures, a pair of ravens, a pair of humming-birds, a pair of all kinds of birds that ever cut the azure, that ever floated on wing, or whispered their song to the evening gales. In they came. But, if you had watched down on the earth, you would have seen come creeping along a pair of snails, a pair of snakes, and a pair of worms. There ran along a pair of mice; there came a pair of lizards; and in there flew a pair of locusts. There were pairs of creeping creatures, as well as pairs of flying creatures. Do you see what I mean by that? There are some of you that can fly so high in knowledge that I should never be able to scan your great and extensive wisdom; and others of you so ignorant that you can hardly read your Bibles. Never mind: the eagle must come down to the door, and you must go up to it. There is only one entrance for you all; and, as God saved the birds that flew, so He saved the reptiles that crawled. Are you a poor, ignorant, crawling creature, that never was noticed,—without intellect, without repute, without fame, without honor? Come along, crawling one! God will not exclude you.—*Spurgeon.*

ery; the same need for steadfast faith. With no faith-built ark in which to ride safe, the sinners perished in the mighty waters which to Noah were the pathway of deliverance."—*Lumby.*

21, 22. the like figure,[a] etc., *R. V.* "which (water) also after a true likeness doth now save you, even baptism."[b] **not . . flesh,**[c] that application of water is not the true baptism, but only a symbol of it. **but . . God,** that which is of the essence of the saving power of baptism is the confession and the profession which precedes it. If that comes from a conscience that really renounces sin and believes on Christ, then baptism "saves us," but not otherwise. **by . . Christ,**[d] baptism derives it power to save from the Resurrection of Christ. It brings us into union with the life of Him who "was dead and is alive for evermore." **who . . God,**[e] if there was a real Ascension into Heaven, there was also a real descent into Hades. St. Peter seems to echo the words of St. Paul, "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?"—*Camb. B.* **angels . . him,**[f] "authorities" and "powers" are used as comprehensive terms including the whole hierarchy of heaven, Cherubim, Seraphim, and the like.

The demand of a good conscience.—I. A description of the means of salvation—how we are saved—baptism. II. The anticipation of an objection—"not the putting away of the filth of the flesh," the outward part of baptism. What God requires especially is a new heart in man. III. How baptism saves us—"the answer of a good conscience." IV. The ground of this salvation—"the resurrection of Jesus Christ."—*R. Sibbes.*

Necessity of regeneration.—Regeneration is absolutely necessary to qualify you for heaven. None go to heaven but they that are made meet for it (Col. i. 12). As it was with Solomon's temple (1 Kings vi. 7), so it is with the temple above. It is "built of stone, made ready before it is brought thither," namely, of "lively stones" (1 Pet. ii. 5), "wrought for the selfsame thing" (2 Cor. v. 5); for they cannot be laid in that glorious building just as they came out of the quarry of depraved nature. Jewels of gold are not meet for swine, and far less jewels of glory for unrenewed sinners. Beggars in their rags are not meet for king's houses, nor sinners to "enter into the King's palace," without the "raiment of needlework" (Ps. xliv. 14, 15). What wise man would bring fishes out of the water to feed on his meadows? Or send his oxen to feed in the sea? Even as little are the unregenerated meet for heaven, or is heaven meet for them.—*Boston.*

the baptism of the Spirit

a 1 Pe. iii. 20.

b Ma. xxviii. 19; Ro. viii. 1; Mk. xvi. 16; Ro. x. 10.

c Ro. ii. 28, 29.

d 1 Co. xv. 17.

e Ro. viii. 34; Col. iii. 1.

f Ep. i. 21; Ph. ii. 9, 10.

"And baptism mixed with faith is saving now. Those Old Testament deliverances were figures only of the true, and were but for temporal rescue. Christ's ordinance is that to which they testified before His coming, and is coupled with the promise of His presence even unto the end of the world."—*Lumby.*

CHAPTER THE FOURTH.

1, 2. arm . . mind, be resolved rather to suffer than sin. **for . . sin,**[g] "St. Peter affirms as a general law of the spiritual life that the very act of suffering in the mind of Christ and for Him so strengthens the powers of will and faith that the sufferer is *ipso facto* delivered from the life in which sin is dominant."—*Camb. B.* **that,** the end of his resolve. **rest . . time,**

ceasing from sin

g He. xii. 1—3; Ro. vi. 2—12; Ga. ii. 20; v. 24; 1 Jo. iii. 6.

the time past suffices. **to . . men,** the "lusts" or "desires" of men are pointedly contrasted with "the will of God," the wild restless cravings with the calm and fixed purpose.—*Camb. B.* **but . . God,**[a] as the supreme law of life.

The incarnation.—I. Christ suffered in human nature. His sufferings in the flesh were—1. Great—corporeal, social, mediatorial; 2. Ignominious—poverty, obloquy, persecution, crucifixion. II. He suffered thus for men. III. He did this with a spirit which men should cultivate; 1. Profoundly religious; 2. Self-denyingly philanthropic. IV. The possession of such a spirit by us is the power to deliver us from moral evil.—*Thomas.*

Sin and suffering.—The ermine chooses to die rather than defile her beautiful skin. There is more evil in a drop of sin than in the sea of affliction; affliction is but like a rent in a coat: sin, a prick at the heart. In affliction, there is some good; in this lion, there is some honey to be found. St. Augustine saith, "Affliction is God's flail to thresh off our husks; not to consume, but refine." There is no good in sin: it is the spirit and quintessence of evil. Sin is worse than hell: for the pains of hell only are a burden to the creature; but sin is a burden to God.—*T. Watson.*

[a] 2 Co. v. 15.

"How shall he that is dead to sin live any longer therein? Live therein he cannot. Of that old man within him he will have no resurrection, for the love of evil is slain by the greater love of Christ."—*Lumby.*

past and present

3—6. time . . suffice,[b] "the language is that of grave irony. Enough time, and more than enough, had been already given to the world. Was it not well to give some time now to God?" **to . . Gentiles,** maxims and customs of idolatrous heathen. **banquetings,** orgies, voluptuous feasts. **and . . idolatries,** prob. ref. to sinful rites of heathen. **strange . . them,** "it is not hard, even from our own experience, to picture to ourselves the surprise of the heathen when he found his friend refusing an invitation to a banquet, shrinking from contact with the prostitutes of Greek cities, or when there, passing the wine-cup untasted."—*Camb. B.* **the . . riot,** "the same slough of profligacy."—*Alford.* **who . . dead,**[c] both of their evil doings and words. **for . . cause,** for this reason, to this end. **dead,** those who have died and passed into the future world. **might . . flesh,** *i.e.*, not indeed escape the universal judgment on human sin, wh. is physical death. —*Alford.* **but . . spirit,** upheld by the power of God, might enjoy the blessings of the higher spiritual life.

Morning headaches.—A gentleman, on entering a stage coach, rubbing his head, with a yawn, said, "My head aches dreadfully, I was very drunk last night." A person affecting surprise, replied, "Drunk! sir. What! do you get drunk?" "Yes," said he, "and so does every one at times, I believe. I have no doubt but you do." "No, sir," he replied, "I do not." "What! never?" "No, never: and amongst other reasons I have for it, one is, I never find, being sober, that I have too much sense, and I am loath to lose what little I have."

[b] Ep. ii. 2; Tit. iii. 3.

[c] Ac. xvii. 31; Ro. xiv. 10, 12; Jude 14, 15; Ja. v. 9.

"Suffering does not mean that God is not full of love; rather it is a token that, in His great love, He is training us, opening our eyes to our wrong-doings that we may cast them off."—*Exp. B.*

the office of charity

7, 8. end . . hand,[d] "the end of all that they had known and lived in, the end of one great æon, or dispensation, was indeed nigh at hand. The old order was changing and giving place to the new." **sober,**[e] thoughtful, calmly observant, and expectant. **watch,**[f] for the Lord's coming, in the habit of—**prayer,**[g] that you may be ready at that day. **and . . things,**[h] as needful to exhibit the Christian life fully. **fervent,** intense, burning, practical. **for . . sins,**[i] true love overlooks, bears with, forgives many offences.

Seriousness in religion.—The principal obstructions to religious seriousness are—I. The inability of many to understand anything but what appeals to their senses. II. Thoughtlessness with regard to the future. III. Worldly business of all kinds and especially over-anxiety in that business. IV. The innocent pleasures and pursuits of the world even. V. The flesh—sensuality. VI. The disuse of religious exercises. VII. Levity in conversation upon religious subjects. VIII. The common idea that religion leads to gloom and melancholy. IX. Apostasy from the truth when difficulties arise concerning religion.—*Paley.*

The power of love.—When a scar cannot be taken away, the next office is to hide it. Love is never so blind as when it is to spy faults. It is like the painter, who being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtue upon the house-top. It is an

[d] 1 Jo. ii. 18; Ro. xiii. 12.

[e] Ph. iv. 5; He. x. 25.

[f] 2 Pe. iii. 8–11; Lu. xxi. 34.

[g] 1 Th. v. 17.

[h] 1 Pe. i. 22; Col. iii. 14.

[i] Pr. x. 12; Ja. v. 20; Ma. xviii. 21, 22; Ga. vi. 1; Ep. iv. 32.

"Origen, being seized by persecutors, and allowed his choice

imitation of the charities of heaven, which, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness over it, to conceal it in that condition; but as soon as our spirits are refreshed, and nature returns to its morning vigor, God then bids the sun rise and the day shine upon us, both to advance and to show that activity. It is the ennobling office of the understanding to correct the fallacious and mistaken reports of sense, and to assure us that the staff in the water is straight, though our eye would tell us it is crooked. So it is the excellency of friendship to rectify, or at least to qualify, the malignity of those surmises that would misrepresent a friend, and traduce him in our thoughts. . . . A friend will be sure to act the part of an advocate, before he will assume that of a judge.—*South.*

between punishment and bowing to idols, in an hour of weakness chose the latter. He afterwards repented, and said that he found the cause of his fall in his neglect of morning prayer on that fatal day."

9, 10. hospitality,[a] "the Christian traveller coming to a strange city was in a position of no little difficulty. The houses of heathen friends, if he had any, were likely to bring trials of one kind or another." **as . . man,** no man without some gift. **gift,**[b] *χάρισμα*, a gift of the Spirit. **stewards,**[c] who administer the property of a master. **manifold,** hence diversities of gifts. **grace,** ea. gift an evidence of the favor of God, whose grace shows itself in manifold ways.

Hospitality.—I. A common love due to fellow-creatures. The entertainment of strangers is especially urged upon believers. II. A special love due to fellow-believers. III. A duty to be practised without grudging. Entertaining Christ's poor must be viewed as done to Himself.—*T. Robinson.*

Hospitality.—I was beginning to make my meal upon the food we had with us, when in came nine people, each bearing a dish. A large tray was raised on the rim of a corn-sieve, placed on the ground, in the centre of which was placed a tureen of soup, with pieces of bread around it. The stranger, my servant, and a person who seemed to be the head man of the village sat round the tray, dipping their wooden spoons or fingers into each dish as it was placed in succession before them. Of the nine dishes, I observed three were soups. I asked why this was, and who was to pay for the repast? and was informed it was the custom of the people strictly enjoined by their religion, that as soon as a stranger appears, each peasant should bring his dish, he himself remaining to partake of it after the stranger—a sort of picnic, of which the stranger partakes without contributing. The hospitality extends to everything he requires: his horse is fed, and wood is brought for his fire, each inhabitant feeling honored by offering something. This custom accounts for the frequent recurrence of the same dish, as no one knows what his neighbor will contribute. Towards a Turkish guest this practice is perfectly disinterested, but from an European they may have possibly been led to expect some kind of return, although to offer payment would be an insult. The whole of the contributors afterwards sat down and ate in another part of the room.—*Fellows.*

hospitality

a Ro. xii. 13; He. xiii. 3.

b 1 Ti. vi. 17, 18.

c Ma. xxv. 21.

"The house of Simon the tanner, where Peter was entertained many days; the friends who at Antioch received Paul and Barnabas and kept them for a whole year, the petition of Lydia 'Come into my house, and abide there,' and Jason's reception of Paul and Silas at Thessalonica are but illustrations of what must have been the general custom."—*Lumby.*

11. as . . God,[d] according to Scripture. **minister,** serve, in any office in the Ch. **as . . giveth,**[e] "men were to set about that work also as stewards of a gift. The strength to work for others was not their own, but was supplied by God." **that . . glorified,**[f] "this is pointed out as the end to be aimed at in the use of all gifts whether of speech or action." **through . . Christ,** whose spirit animates, whose example instructs you. **praise,** through all the Ch. **dominion,** through all the world. **for . . ever,** "to the ages of the ages."—*Alford.*

God's glory the theme of every preacher, and the object of all believers.—God is to be glorified by—I. Mouth. Every speech of man should be to His glory. We may glorify Him in—1. Praise; 2. Prayer; 3. Daily conversation. II. Deeds. Every action should tend to this object: 1. Our religious exercises; 2. Our worldly business; 3. Our domestic life, all should be for Him and to His glory.—*Dalison.*

Talents.—Every man hath received some gift; no man all gifts; and this, rightly considered, would keep all in a more even temper; as, in nature, nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from pining and discontent, even him that hath the lowest rank in most respects: yet something he hath received, that is not only a good to himself, but, rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them to see some deficiencies in themselves, and some gifts in far meaner persons

speaking as the oracles of God

d 1 Co. iv. 1, 2; Is. viii. 20; Ep. iv. 29.

e Ro. xii. 6—8; 2 Co. ix. 1, 7, 8.

f 1 Co. x. 31.

"What we have is not our own; it is received: and humility would teach us to believe that God has bestowed on us the powers which we are best fitted, by place and opportunities, to use

in His service." —*Lumby.*

which they want. . . . Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.—*Leighton.*

trials inevitable

12, 13. strange, "as before, he dwells on the leading character of suffering. It tries faith, and the faith which endures is stronger and purer for the process." **the . . trial**[a] (ref. to smelting, or assaying of metals); His strong word implies extreme suffering. **which . . you,**[b] inevitable. **as . . you,** as if it were ill-fortune, chance, and not of purpose. **rejoice,**[c] the words of the beatitude of Matt. v. 12 come back upon the Apostle's mind, and are reproduced as from his own personal experience. When he had first heard them, he may well have counted them a strange thing. Now he has tried and proved their truth.—*Camb. B.* **that . . joy,**[d] he who thus learns the blessing of trial thanks the Lord for his troublous days. He has a double joy, rejoicing in this life, sorrowful yet alway rejoicing; and is assured that at the revelation of Christ's glory his joy shall be still more abundant.—*Lumby.*

a 1 Pe. i. 6, 7; Ps. lxvi. 10.

b Jo. xv. 20.

c Ro. v. 3; Ja. i. 2; Ac. v. 41.

d Ro. viii. 17; 2 Co. i. 7; Col. i. 24; 2 Ti. ii. 12; Ja. i. 12; 1 Pe. v. 10.

Christian suffering, a matter of joy.—I. The sufferings of Christians are neither strange in themselves, nor so to be reckoned by them: 1. The nature of their principles accounts for opposition from worldly men; 2. The genius of their dispensation renders probable a greater share of outward ills to them than to the Old Testament saints; 3. The partial renewal of their character calls for a corrective discipline. II. All their sufferings are intended to test them. These sufferings—1. Detect the presence of sin; 2. Make manifest the sincerity of our profession; 3. Purify and improve our Christian virtues. III. Christians ought to rejoice notwithstanding, and even because of, their sufferings: 1. They increase our spirituality; 2. They furnish ground for the comfortable assurance of a gracious state; 3. They enhance our future glory.—*Anon.*

"Judge not the good or evil of things by their agreeableness or disagreeableness to your fleshly taste or carnal interest, but by the relation they have to the supreme good."—*S. Shaw.*

A noble reply.—When the cruel Bonner told John Ardly of the pain connected with burning, and how hard it must be to endure it, with a view of leading the martyr to recant, he replied, "If I had as many lives as there are hairs on my head, I would lose them all in the fire, before I would lose Christ."—This reminds one of the equally noble reply of Luther. Some friend, apprehensive of his safety, advised him not to go to the Diet at Worms, saying that the devil was there. "I would go," replied Luther, "even if there are as many devils in Worms as there are tiles on the roofs of the houses."

"Patience—Of whose soft grace, I have her sovereign aid, And rest myself content."—*Shakespeare.*

suffering as a Christian

14—16. if . . ye, it is a sign ye resemble Him whom they despised. **for . . you,**[e] "what is emphasized is the fact that the outward reviling to which the disciples were exposed brought glory and not dishonor." **on their . . glorified,** *R. V.* omits. **as,** etc.,[f] on wh. accs. men deservedly suffer at the hands of their fellows. **Christian,** for being faithful to Christ. **ashamed,** crime, not punishment, a disgrace. **but . . behalf,**[g] many of the best MSS. give, however, "in this name," *i.e.*, either the name of Christ, for whom they suffered, or that of Christian, which was the occasion of their suffering. —*Camb. B.*

e 2 Co. iii. 18.

f 1 Pe ii. 20.

g Ac. v. 41.

Suffering for the truth's sake.—I. That we cannot be servants of Christ without suffering. II. That suffering thus for Christ is a source of happiness. It is a happiness—1. To suffer for a noble cause; 2. As it ensures the triumph of our cause; 3. Because of the consolations of a glorious hope; 4. Since it will have a glorious revenge on the very theatre of its taking place.—*De Pressensé.*

"This is the Spirit of God of which St. Peter here speaks. It rests like the cloud of glory above the cherubim, and bestows all spiritual power and blessing. The Spirit of glory rests upon them. A power is imparted to them whereby they accept their pains gladly, and therein glorify God, and the same Spirit fills

Christian zeal and integrity.—Many years ago a Norwegian farmer was, at the age of twenty-five, in the habit of making excursions from his father's dwelling, for the purpose of distributing religious tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labors were perfectly astonishing; not less than 50,000 peasants dated the period of their conversion to sound and vital Christianity at the time when they first became known to that remarkable individual. To the sufferings which he had undergone it is most distressing to advert; he endured eleven several imprisonments; one of which lasted for a period of ten years. There is a passage towards the close of his journal, dated in the year 1814, from which it appears that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt: he might have escaped, could he have prevailed on himself to petition the king, saying he was unable to pay the amount; but such was his love of truth, that no consideration under heaven could induce him to declare

a falsehood; and, in consequence, he suffered himself to be reduced to the lowest degree of poverty: he allowed everything which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false.

them with a sense of future glory."—*Lumby.*

17—19. **for . . come,**[a] errors, and laxity of conduct, having crept into the Ch. **judgment,** He saw in the persecutions and sufferings that fell on the Church, beginning "from the house of God," the opening of that judgment. It was not necessarily a work of condemnation. But it was a time which, like the final judgment, was one of separation.—*Plumptre.* **and,** etc.,[b] if saints whom God loves so well suffer so much in this world, what will be the punishment of sinners hereafter? **if . . saved,**[c] he being weak, and his trials great. "Scarcely" does not imply doubt of the issue, but refers to the difficulty to be overcome. **where . . appear?** what his condition and lot? **to . . God,** we can only suffer, as Christians, as He wills. **souls,**[d] "He who made the soul is also He who hateth nothing that He hath made." **to . . doing,** in no other sense can the safekeeping of God be reasonably expected. **as . . Creator,** faithful to the purposes of grace and salvation for wh. He created us.

The soul's refuge.—In these words we may consider five gradual circumstances.—I. The sufferance of the saints—"they that suffer." II. The integrity of this sufferance—"according to the will of God." They only suffer according to His will who suffer—1. Innocently; 2. Patiently. III. The comfort of this integrity—"commit the keeping of their souls to Him:" 1. They who thus commit their souls; 2. What it is they commit; 3. To whom they commit them. IV. The boldness of this comfort—"as unto a faithful Creator:" 1. His greatness—a Creator; 2. His goodness—faithful. V. A caution of this boldness—"in well-doing."—*T. Adams.*

Resignation to the will of God.—"What occasions that melancholy look?" said a gentleman to one of his young favorites one morning. He turned away his face, to hide a tear that was ready to start from his eyes. His brother answered for him—"Mother is very angry with him," said he, "because he would not say his prayers last night; and he cried all day, because a sparrow died, of which he was very fond." The little mourner turned hastily round, and looking at me, exclaimed, "I could not say *Thy will be done*, because of my poor bird." The gentleman took him by the hand, and pointing to his school-fellows, "Mark the observation," said he, "from the youngest present, only six years old; for it explains the nature of prayer, of which perhaps some of you are ignorant. Many persons repeat words, who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God what you could not truly say from your heart; but you may beg of Him to give you submission to His will."

the righteous scarcely saved

a Jo. xvi. 2; 1 Th. ii. 14—16.

b Is. x. 12; Ez. ix. 6; 1 Co. xi. 32.

c Ma. vii. 14; 1 Ti. vi. 12.

d Ps. xxxi. 5; 2 Ti. i. 12.

"The Apostle links a holy life most closely with this trust in God. In well-doing commit your souls unto Him. No otherwise can His guardianship and aid be hoped for. But the Lord knoweth the way of the righteous, and with Him to know is to watch over and help. Nor should men sorrow when they suffer according to God's will. Rather it is cause for gladness."—*Lumby.*

"Still raise for good the supplicated voice,
But leave to heaven the measure and the choice."—*Johnson.*

CHAPTER THE FIFTH.

the shepherd and the flock

1—4. **who . . elder,**[e] "the Apostle, with a profound humility, puts himself, as a *fellow-elder*, on a level with the elders to whom he writes, with duties to be fulfilled in the same spirit, subject to the same conditions."—*Plumptre.* **also . . revealed,**[f] some think this a ref. to the transfig.; but prob. the Apos. meant a partaker by faith of the coming glory. **feed,** tend. "The verb includes in one word the various offices of the shepherd; the leading, feeding, heeding."[g] **flock,** "*My* sheep, *My* lambs."[h] (Peter would remem. those words of Christ.) **lucre,**[i] "the words are interesting as showing that even in the troubled times in which St. Peter wrote there was enough wealth in the Church to make the position of a Bishop-presbyter a lucrative one."—*Plumptre.* **ready . . mind,**[j] fr. love to the Master and His flock. **as . . lords,**[k] lording it. **God's,**[l] He, therefore, the only Lord. Do not usurp the true Lord's place. **but . . flock,**[m] in all holy living. **when . . appear,**[n] to receive account, and inspect work of under shepherds. **a . . away,** *Gk.*, the amaranthine crown of glory.

The faithful shepherd.—I. The function of faithful shepherds—feeding and overlooking Christ's flock—a sacred employment, and answerable to their Divine calling. II. Their life—a pattern of all virtue, and answerable to their employment which is sacred. III. Their reward—a crown of glory—exceedingly great, eminent, and excellent.—*D. Featley.*

e Ac. xiv. 23; Ac. i. 8.
f Ac. xiii. 36; Ro. viii. 17, 18; 2 Ti. iv. 8.
g Alford. "Pasce mente, pasce ore, pasce opere, pasce animi oratione, verbi exhortatione, exempli exhibitione."—*Bernard.*
h Jo. xxi. 16.
i 1 Ti. iii. 2, 3.
j 1 Co. ix. 17.
k Ma. xx. 25, 26; 2 Co. i. 24; 3 Jo. 9.
l De. xxxii. 9.
m 1 Ti. iv. 12; Tit. ii. 7.
n He. xiii. 20; Ez. xxxiv. 23.

"'Elders' was the name given at first to the whole body of Christian teachers. No doubt they were chosen at the beginning from the older members of the community."—*Lumby.*

Ministers and teachers, as shepherds.—1. Christian ministers, as shepherds, have devolving upon them the care of Christ's flock. 2. Christian ministers, as shepherds, must feed their flocks—(1) In the pastures of the Divine word; (2) In the pastures of the Divine ordinances; 3. As shepherds, they are to watch over their flocks; to warn, to admonish, to reprove, to rebuke; 4. As shepherds, they are to regard especially the weak and the afflicted of the flock; 5. As shepherds, they are to give an account of their flocks.—*Burns.*

5. younger,[a] members of the Ch. **elder,**[b] elders. **all . . another,**[c] in cheerful, helpful service. **be . . humility,** gird on humility. Perh. an all. to Christ girding Himself, bef. washing the disc. feet. **for . . humble,**[d] notes, Ja. iv. 6.

be clothed with humility

a Le. xix. 32.

b Ep. vi. 1, 5; Ro. xiii. 1; He. xiii. 17.

c Ro. xii. 10; Ep. v. 21; Ph. ii. 3.

d Ja. iv. 6; Pr. xvi. 5; Is. lvii. 15; lxvi. 2; Ps. xxv. 9.

"Think not thy own shadow longer than that of others, nor delight to take the altitude of thyself."—*Sir T. Browne.*

Humility.—I. Wherein consists the grace of Christian humility. It is directly opposed to pride, and consists in: 1. A due sense of our dependence; 2. A proper estimate of our relative importance; 3. A low estimate of our knowledge; 4. A correct estimate of our moral condition. II. The enforcement of its cultivation by various considerations: 1. It is necessary to a reception of Christianity; 2. It is an essential part of religion; 3. God has peculiarly honored it; 4. It is enforced by our Lord's conduct; 5. It is an undying grace.—*S. Summers.*

The Dairyman's Daughter.—Some years ago, a vessel, which was blessed with a pious chaplain, and was bound to a distant part of the world, happened to be detained by contrary winds over a Sabbath at the Isle of Wight. The chaplain improved the opportunity to preach to the inhabitants. His text was, "Be clothed with humility." Among his hearers was a thoughtless girl, who had come to show her fine dress, rather than to be instructed. The sermon was the means of her conversion. Her name was Elizabeth Wallbridge, the celebrated *Dairyman's Daughter*, whose interesting history, by the Rev. Leigh Richmond, has been printed in various languages, and widely circulated, to the spiritual benefit of thousands. What a reward was this for a single sermon preached "out of season"!

6, 7. the . . God,[e] the hand that corrects, guides, rules. **in . . time,** not the time that *you,* but that *He* will fix. **care,**[f] anxiety. **careth,**[g] tenderly regardeth you. "Our anxiety is to be swallowed up in our trust in the loving Providence of the Father."

casting care upon God

e Ja. iv. 10.

f Ps. lv. 22; xxxvii. 5; Ph. iv. 6.

g Ma. vi. 25, 32; Ps. ciii. 13, 14.

Humility to God, and its results.—I. Our part—humbling ourselves to God: 1. This humbling of ourselves is a Christian exercise; 2. In what this humility consists; 3. Its extent—it includes both body and soul. II. God's part—exalting us in due time—exalting us above ourselves.—*Farindon. Submission to the Divine will.*—We must submit to—I. God's law—He requires of us a life of penitence and faith in His Son; II. His instructions—we must receive what He declares to us in His Word, without making captious objections to it; III. His providence—be energetic and persevering in all you do; but when you have done all, leave the event quietly in His hands. Submit to Him in—1. Dangers, 2. Sorrows, 3. Happiness.—*J. Abbott. The Father's care and the child's trustfulness.*—Here a command rests on a reason. Let us consider—I. The ground on which the command rests—"for He careth for you." The evidences of this have been written in two books: 1. The world; 2. The Bible. II. The command which rests on this ground—"casting all your care upon Him."—*W. Arnot.*

"Care is not a burden that will fall off by chance; or unloose itself without effort of our own. No; the active hand of faith must lay it on the shoulders of the strong Son of God."—*W. M. Statham.*

The love of God inexhaustible.—Suppose a meadow in which a million of daisies open their bosoms all at one time to the sun. On one of them, while it was yet a bud, a little stone has fallen. At once crushed and overshadowed, it still struggles bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone, a mighty rock to the tiny flower, squats on its breast, and will not admit a single sunbeam. At length the flower-stalk, having gathered strength by its constant exertion, acquired force enough to over-balance the weight, and tossed the intruder off. Up sprang the daisy with a bound; and in an instant another floweret was added to the vast multitude which in that meadow drank their fill of sunlight. The sun in heaven was not incommoded by the additional demand. The new-comer received into its open cup as many sunbeams as it would have received although no other power had grown in all the meadow—in all the earth. Thus the sun, finite though it be, helps us to understand the absolute infinitude of its Maker. When an immortal being, long crushed and turned away by a load of sin, at length through the power

"We are willing to bring to God a little here and there of our sorrow and our feebleness, but would fain still carry a part of the load ourselves."—*Lumby.*

of a new spiritual life throws off the burden, and opens with a bound to receive a heavenly Father's long-offered but rejected love, the Giver is not impoverished by the new demand upon His kindness. Although a thousand millions should arise and go to the Father, each would receive as much of that Father's love as if he alone of all fallen creatures had come back reconciled to God.—*W. Arnot.*

"To carry care to bed is to sleep with a pack on your back."—*Haliburton.*

8, 9. sober, thoughtfully, self-possessed. **vigilant,**[a] alert, watchful. **your . . devil,** crafty and powerful. **as . . lion,** with vast strength, inexhaustible appetite. **walketh,**[b] with cat-like silence. **seeking,**[c] not merely waiting his opportunity. **devour,** make his own by their sin. **resist,**[d] manfully, to the death. **faith,**[e] your best weapon, and source of strength. **knowing . . afflictions,** "the Apostle appeals to the thought of sympathy with other sufferers as a ground of steadfastness." **are . . world,**[f] "those to whom he wrote were not isolated in their afflictions. Far and near there were comrades fighting the same battle."

the activity of Satan

[a] 1 Pe. iv. 7; Lu. xxi. 34—36.

[b] Job i. 7.

[c] Lu. xxii. 31—34.

[d] Ja. iv. 7.

[e] Ep. vi. 11.

[f] 2 Ti. iii. 12.

Watchfulness against the great enemy.—I. Consider the account here given of the great enemy with whom we have to contend. The devil is our adversary; he is—1. Mighty; 2. Crafty and insidious; 3. Fiercely malicious; 4. Restlessly and indefatigably active. II. Enforce the exhortation to watchfulness, as the only means of preserving us from the temptations and assaults of Satan. Be watchful to—1. Keep the mind in a proper frame; 2. Walk within the limits of God's commands; 3. Retain with firmness, and dexterously use the armor of God; 4. Observe the seasons, circumstances, and instruments used by your enemy.—*J. Thornton.*

The devil's work in the world.—"Nine o'clock, all's well," once chanted the pacing watchman; but when he said, "All's well," the devil must have laughed in sardonic scorn. The red fires of his work were burning all over the crowded city. "Ten o'clock, and all's well;" and pious people said their prayers, and laid down to sleep; and here—and in this city alone—here two thousand dramshops stood open. Gay lights made them cheerful; and the devil laughed again, as he saw the sons of ministers and deacons, class-leaders, stewards, sons of very good people in the country, turning in. Well he knew for what they were in training. "Eleven o'clock, and all's well;" and yet theatres, crowded with young men and women, boys and girls, lurid with the air of sin, redolent of blasphemy, the air thick with moral pollution, were in full blast; concert cellars gathered their motley crews; dance-houses rung with wassail cheer. The tempted, turned away from honest labor, sought in vain, crouched beside the wall, and an eager, hungry look was in their eyes. The devil must have laughed as he heard the drowsy watchman cry, "All's well," and saw good people sound asleep. "Twelve o'clock, and all's well." Once a year some churches hold a watch-night, and with solemn song and prayer live the old year out and the new year in. It is an event prepared for, talked of, got ready for, and remembered as an epoch. Now go out. Midnight! Hear the billiard balls as they are smitten; hark to the rattle of dice; hear the oaths and curses of men around their card table! The gambling hells keep watch-night seven times each week! Midnight! Yet through half-opened blinds streams the light of the house of the strange woman. Her doors are open, and from them there is a direct and short path to the shade of hell. On through the small hours, hot-footed, he keeps his way. Along his path is theft, and arson, and violence, ghastly murder, or outraged virtue; the wandering, homeless wretch takes his plunge into eternity, to escape the starvation or retribution of time.—*Christian Advocate.*

"When Christ is named 'the Lion of the tribe of Judah' (Rev. v. 5) we may probably see the suggested thought that in the conflict which His followers have to wage they have with them One who is stronger than their adversary."—*Plumptre.*

"Just as it is a support to brave men to find brave brethren at their side in the conflict, animated by the same spirit, marching forward to the same victory, so is it in the Christian struggle."—*Exp. B.*

"Sin is like a stone which is cast into the water, and multiplies itself by infinite circles."—*Basil.*

10, 11. but . . grace, the source of all gracious dispositions and gifts. **who . . glory,** to behold and participate in the glory and bliss of heaven. **by . . Jesus,** the Way, the Truth, the Life. **a while,** long enough for the purpose. **perfect,**[g] leaving no defect. **stablish,** confirm you in heart and mind. **strengthen,**[h] for what remains of trial and duty. **to . . ever,** see on 1 Pe. iv. 11.

the God of all Grace

[g] He. xiii. 20, 21; 2 Co. iv. 17.

[h] Zec. x. 12; Ps. cxxxviii. 8.

The believer indebted entirely to grace for present and eternal blessings.—We have in our text four things:—I. A character—"the God of all grace:" 1. Salvation, in its appointment, execution, and application, is of grace only; 2. Since it is so, we cannot be surprised that God has taken His character from this grace. II. An operation—"called us to eternal glory." Glory is—1. Brilliancy—splendor—light; 2. Excellency: (1) Natural, (2) Intellectual,

"When the Romans immortalized any of their emperors, they brought one to swear that they saw him go

to heaven out of the fire; intimating that the fiery trial had passed on him. It is thus that the Church has become immortal."

(3) Moral, (4) Spiritual, (5) Divine; 3. Blessedness. III. A concession—"after that ye have suffered a while." IV. A prayer—"make you perfect." Here there is—1. Progression; 2. Confirmation; 3. Divine agency.—*R. C. Dillon.*

The fruitfulness of the Church.—In comparing Mt. Zion with the Hill of Bashan, David intends especially to point out that fruitfulness which reigns in the Church of God; for there spring up beneath the dew of heaven such flowers and plants as are otherwise not to be found on earth. For where else blooms the rose of real love to God after the inner man? Where else flourishes the sunflower of genuine, childlike, and believing prayer? Where else the lily of an undissembled longing after heaven, and the floweret of humility, and that of childlike simplicity, and that of patience? Where else shall we meet, in the wide garden of mankind, with flowers like these, which have originally sprung from Paradise? And how many things beside grow upon the heights of Zion! There medicinal herbs against every disease perfume the air; there grows the balm of Gilead, which brings eternal health; there flourish shrubs of life, which yield a never-failing vitality; nor is the plant wanting there which is an antidote to death. Enviable people who have obtained an inheritance upon such a soil!—*Krummacher.*

conclusion

12—14. Silvanus,[a] or Silas. **suppose,** reckon. **testifying,**[b] giving this my testimony. **that . . grace,** that this wh. I have written to you is the veritable revelation of God's grace. **Church that is,** *note,* these words in itals. not in orig. *R. V.* "she th. is in Babylon." **Babylon,** Alford would take "Babylon" literally, referring it to the well-known city on the Euphrates; and believing th. Peter is writing fr. th. city, would understand by "she th. is in Babylon," Peter's wife. **so . . son,** perh. Mk. the Evang., perh. the *actual son* of Pet. **greet . . charity,**[c] "the tense of the Greek verb implies that it was to be done, not as a normal practice of the Church, but as a single act, probably when the Epistle had been read publicly, in token of the unity of feeling among all members of the Church."—*Camb. B.*

The Gospel of the grace of God.—I. The economy of the Gospel is, throughout its constitution and influences, a grand display of Divine grace: 1. The announcements of the Gospel, as to the method by which blessings are meritoriously secured: 2. The influence, by which blessings are actually imparted; 3. The nature of these blessings themselves; 4. The extent to which these blessings are to be diffused. II. The economy of the Gospel, as such, impresses important demands upon all to whom it is proclaimed: 1. It should be cordially believed; 2. It must be steadfastly adhered to; 3. It must be zealously diffused.—*J. Parsons.*

The Church at Babylon.—The rendering of this verse in our Authorized Version probably results from the old ecclesiastical figment that Peter was founder and bishop of the Roman Church, and that he here says Babylon mystically for Rome. But for the influence of this idea, it is improbable that our translators would have supplemented the verse by introducing the word *Church.* Neander renders it "Syneclecte, who is at Babylon, greets you, and so does my son Marcus." By Syneclecte he understands Peter's wife, whom he here mentions by name. That he was married we learn from Ma. viii. 14. That his wife accompanied him on his journeys is implied in Paul's language, 1 Co. ix. 5, "Have I not a right to take a believing wife (*ἀδελφὴν γυναῖκα*) with me on my journeys, like . . . Cephas?" Neander quotes *Clem. Alex. Strom.* to the effect that Peter, seeing his wife led by to martyrdom, called to her by name, and said, "O remember the Lord." I can hardly think, however, that Neander is right in his idea that Syneclecte is a proper name. Probably the word should be translated. Its equivalent would be some such phrase as "your sister in the faith." The verse would then read, "Your sister in the faith, who is at Babylon, salutes you, and so does my son Marcus." This, of course, would leave Neander's view of the passage untouched, that it is his wife and son, then with him at Babylon, who send greetings, and not the Church.—*Baptist Mag. Peace.*—Well might the heathen, wonderstruck, exclaim, "See how these Christians love one another!" And the Apostle's own words mark the all-embracing character of the love: *all that are in Christ.* They are all brethren, children of the common Father, inheritors of the same promises, pilgrims on the same journey, sustained by the same hope, servants of the same Lord, and strengthened, guided, and enlightened by the one Spirit, who is promised to abide with Christ's Church forever.—*Lumby.*

a Ac. xv. 22; 1 Th. i. 1; 2 Th. i. 1; 2 Co. i. 19.

b 1 Co. xv. 1.

c Ro. xvi. 16.

"As we may say of a rock—nothing more quiet, because it is never stirred; and yet nothing more unquiet, because it is ever assaulted;—so we may say of the Church,—nothing more peaceable, because it is established upon a rock; and yet nothing more unpeaceable, because that rock is in the midst of seas, winds, enemies, persecutions."—*Reynolds.*

"Peace of mind is the state which I prefer to joy; because, while joy has its origin from the contemplation of the benefits conferred upon ourselves, peace has its source in the contemplation of our God and His goodness." — *C. Simeon.*

THE SECOND EPISTLE GENERAL OF ST. PETER.

Introduction.

I. **Author,** PETER (see Intro. to 1st Ep.). The Second Ep. was not so promptly accepted by the Early Ch. as was the First Ep., and in later years doubts of its authenticity have found place am. scholars. But as the riper judgment of the Early Ch. finally gave it a place in the Canon, so the later doubts respecting it seem to yield under the careful study wh. has been directed to it. II. **Time,** uncertain; but prob. ab. 68 A.D. when P. was aged and expecting death. "This infer. is fr. gen. spirit of ch. i. 14" (*Alford*). III. **Place,** ROME, so say the majority; but some assign it to *Judœa*. IV. **Design:** 1. To strengthen Christians in their faith and practice; 2. Warn them ag. error; 3. And exhort them to prepare for coming of Christ. V. **Peculiarity;** besides scattered resemblances betw. it and the Ep. of Jude, a long passage (2 Pe. ii. 1—19; *cf.* Jude 3—16) occurs, couched in terms so similar as to preclude all idea of entire independence; . . . either one saw and used the text of the other, or both drew fr. a com. document or a com. source of Apostolic teaching (*Alford*). "What the facts before us suggest is as follows. The First Epistle had been written and sent off by Silvanus. Soon afterwards other tidings come, which are more alarming and speak of other dangers. He hears of teachers like those described in the Pastoral Epistles, 'departing from the faith, giving heed to seducing spirits and doctrines of devils, having their conscience seared as with a redhot iron.' The Epistle of St. Jude is placed in his hands as giving a description of these teachers. It is not an improbable supposition that it may have been sent to him by James, the brother of the Lord. He must write once more to the Asiatic Churches, warning them against this new form of evil. It would not be enough merely to pass on the letter of St. Jude. His own name was better known, and would carry greater weight with it" (*Camb. B.*).

Synopsis.

(*According to Pinnock.*)

1. Introduction.....i. 1–3
2. Exhortation to piety.....4–21
3. Warning ag. false teachers.....ii. 1–9
4. False teachers descr.....10–22
5. Warning ag. scoffers.....iii. 1–9
6. The end of the world.....10
7. Preparation for it.....11–16
8. Summary.....17, 18

CHAPTER THE FIRST.

salutation

1, 2. Simon,[a] *lit.* "Symeon," wh. is Heb. **faith,** this may be either the *truth* believed[b] (*Alford*), or the *disposition* to believe;[c] but prob. the former. **through . . Christ,**[d] thro. the righteous impartiality, wh. has given *you* like faith w. *us.* "Us" is prob. the Jewish Christians. **grace,** etc., see on 1 Pe. i. 2.

Faith precious.—Notice—I. It is saving in its nature. II. It introduces us to a participation of Gospel blessings. III. It is the means of receiving and retaining the life of God in the soul of man. IV. It renders the actions of a believer pleasing to God. V. It is the life and soul of Christian magnanimity. VI. It is the root of all the passive graces. VII. It is the only cause of Gospel obedience.—*G. Whitfield.*

Faith.—Faith is a grace wrought in the soul of a sinner by the Holy Spirit, whereby being emptied of all opinionative thoughts of his own righteousness, strength, and fulness, he is enabled to look to Christ, to betake himself to Him as his only Saviour, to receive Him, to rest and rely upon Him for the remission of his sins: for a righteousness to justify him in the sight of God; for strength to enable him to perform duty, to follow after holiness, and to encounter spiritual enemies; and for eternal life, when his work of faith and labor of love is ended, and when he comes to finish with joy his course. This is the Scripture notion of saving faith; and it has God for its fundamental and principal object, as He is a God of truth reconciled to sinners; but it has Christ for its immediate object, for it is only by His mediation that a sinner can come to God.—*Taylor.*

a Ac. xv. 14.
b Ac. xv. 7.
c Ep. ii. 8.
d Ro. iii. 22.

"The Aramaic form of Simon seems to favor the view that this Epistle was addressed to Jewish Christians."—*Mombert.*

"As a man looking at a dial cannot see the shadow move, yet after a while he perceives that it has moved; so it is in the use of the means of grace."

precious promises

3, 4. according as, seeing that; forasmuch as. **things,** in way of fact, doctrine, promise. **life,** higher life. **godliness,** character. **knowledge,** medium of attainment to life and godliness. **him,** God the author of life and goodness. **called,**[e] "the calling of God is the temporal fulfilment of the eternal act of election."—*Fronmüller.* **glory,** *R.V.* "by his own glory and virtue." The former indicates His natural, the latter His moral, attributes."—*Bengel.* **whereby,** *i.e.*, by His Divine power. **are . . us,** who believe. **that . . these,**[f] *i.e.*, by their fulfilment. **ye . . nature,**[g] of holy qualities; godlike dispositions. **escaped,** a blessed deliverance. **corruption,** wh. involved ruin of soul and body. **lust,** sinful desire.

Divine assimilation.—The text suggests—I. That the Divine nature is the source and standard of all perfection: 1. God is an eternal, infinite, and self-existent Being; 2. He is both remote from and independent of His works; 3. He is absolutely perfect. II. That man can partake of that nature. We become partakers of it when we—1. Receive Divine ideas; 2. Are made holy; 3. Have eternal life; 4. Are made happy in God.—*Briggs.*

Do we heed God's promises?—A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition and remarked that her son was in Australia and doing well. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each one of them to be a draft for ten pounds. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within reach of all, and we may appropriate the blessing which such a knowledge brings.—*D. L. Moody.* *Exceeding great and precious promises.*—"Have you ever seen, or perhaps made one of, a party of people who are going to explore some dark, deep cavern—the Mammoth Cave of Kentucky, or the Catacombs of Rome? They all stand out in the sunlight, and the attendants, who know the journey they are going to make, pass round among them and put into the hands of each a lighted candle. How useless it seems! how pale and colorless the little flame appears in the gorgeous flood of sunlight! But the procession moves along; one after another enters the dark

e Ro. viii. 29, 30.
f 2 Co. vii. 1.
g Ep. iv. 24.

"The work, though great, becomes not impossible; the dangers and difficulties, though abundant, are not insurmountable. For it is not on us that the victory depends. There is a free gift of Divine power for all our needs, everything to foster the spiritual life and to guide into the way of holiness. Wisdom will be given that we may understand God's will and choose aright, strength to persevere in the midst of trial, boldness to make confession of the Lord before men, and watchfulness lest we, as did the teachers of error, wax overconfident. All things are granted; all

things may be be ours."—*Exp. Bib.*

Christian growth

a He. vi. 11; 1 Ti. vi. 11, 12.
b The verb meant originally to provide expenses for a chorus, hence it gets the meaning of furnishing forth."—*Alford.*
c Ph. i. 9—11.
d 1 Co. ix. 25—27.
e Ja. i. 4; Ro. ii. 7.
f He. xii. 28.
g 1 Jo. iv. 21; Jo. xiii. 35.

"This chain of virtues the Apostle begins with faith, because it is the root from which they must all spring; and ends with love, because it is the point to which they all tend."—*Slade.*

"Faith finds all the graces with work. As the rich tradesman gives out his wool, some to this man and some to that, who all spin and work off the stock he gives them out, so that when he ceaseth to trade, they must also, because they have no stock but what he affords them: thus faith gives out to every grace what they act upon. If faith trades not neither can they."

"Faith affirms many things respecting which the senses are silent, but nothing that they deny. It is superior, but never opposed to their testimony."—*Pascal.*

knowledge and ignorance

h Jo. xv. 8, 16.

cavern's mouth; one after another loses the splendor of daylight; in the hands of one after another the feeble candlelight comes out bright in the darkness; and by and by they are all walking in the dark, holding fast their candles as if they were their very life—totally dependent now upon what seemed so useless half an hour ago. That seems to me a picture of the way in which God's promises of consolation, which we attach very little meaning to at first, come out into beauty and value as we pass on into our lives."—*Anon.*

5—7. **and besides,** etc., *R. V.* "yea, and for this very cause adding on your part all diligence,[a] in your faith supply [b] virtue; and in your virtue knowledge," and so on. The Authorized Version exhorts to add one virtue to another; but the true reading exhorts to develop one virtue in the exercise of another: each new grace springing out of and perfecting the other.—*Vincent.* **virtue,** courage, energy. **knowledge,**[c] power to discern betw. good and evil. **temperance,**[d] self-control. **patience,**[e] power to wait and endure. **godliness,**[f] ref. to temper and conduct. **brotherly kindness,** Christians should be kind, generous, courteous. **charity,**[g] love without dissimulation.

Faith.—I. What is this faith? 1. Trust or belief; 2. Trust in God; 3. Originating from God. II. Why has it this priority assigned in the Christian system? Because of—1. Man's past history; 2. His relations to God; 3. God's great goodness; 4. Man's present besetting sin. III. How, from the necessity of its nature, it becomes a root of spiritual growth and practical development. Faith must grow and be strengthened by exercise: 1. From its own nature and the nature of the human mind; 2. From the character and structure of Scripture; 3. From the character of God Himself; 4. From the office and nature of the Holy Ghost.—*Williams.*

Faith, the first grace.—The language of Quesnel upon *v.* 3 is:—"La Foi est la première grace, et la source de toutes les autres" (Faith is the first grace, and the root of all the others). This was extracted in the celebrated Bull Unigenitus (so called from the opening word of its first sentence) condemnatory of his work and doctrines, and for the refusal to receive which so many thousands of the Jansenists suffered deprivation, imprisonment, or exile, or were denied the ordinary communion, and burial at death. How the Pontiff, claiming as he does to be the successor of the Apostle Peter, could place Quesnel under the ban, and yet leave untouched the Apostle, whose chair he himself assumes to fill, seems to us a mystery. Less even than an expositor's inference, the comment thus condemned appears to be, in this case, but a mere paraphrase of the text. *Faith an operative principle.*—Without obedience our knowledge is but ignorance, our wisdom folly, and our belief no better—nay, it is worse—than infidelity. The more we know of our Maker's will, if we do it not we shall be beaten with the more stripes. Orthodox opinions, unaccompanied with a good life, like blossoms without fruit, by promising fairly, but aggravate the disappointment. A Christian stands not on the same level with other men: his advantages are more eminent; what he does amiss is more criminal. God has provided for him the highest mansions in the kingdom of glory, and is desirous to place him nearest to Himself in heaven; but if he resist the means of grace, and reject the offer of salvation, his punishment will be as dreadful as his hopes are glorious. All the doctrines of our most holy faith are according to godliness—all the capital articles of it enforcing most strongly a virtuous and a holy life. We, who profess to be Christians, who call ourselves after the blessed name of our adorable Redeemer, have all the great reasons to walk holily which are common to others, and we have unspeakably more, and unspeakably greater. Oh! let us not suffer them to be lost upon us; let them not witness against us at the great day of account! Let our lives be answerable to those vast and accumulated obligations! And if our own solemn promises—if the precepts, or the doctrines, or the love of our Redeemer—if the example of His life, the propitiation of His death, the sanctification of His spirit—if His promise of rewards which are unspeakable, and His threatenings of unutterable punishments, will not move us to repentance and amendment of life, His justice will triumph over us, who might have been monuments of His mercy!—*Ogden.*

8, 9. **if these things be in you,** "the Greek verb expresses the idea of permanent property or possession, as in Matt. xix. 21; 1 Cor. xiii. 3." **abound,** individually increasing. **barren,** idle. **unfruitful,**[h] they will

manifest themselves in good works. **in the knowledge,** rather "unto" or "towards," the Greek preposition pointing to "the knowledge . . ." not as the region in which their activity is to work, but as the goal to which all that activity should be tending. **but he,** etc., *R. V.* "for he . . . is blind,"[a] near-sighted.[b] We are to press on from height to height of Christian excellence, *for*, if we do not so press, we sink back into a want of power to perceive even the elementary truths of the kingdom of God."—*Camb. B.* **hath . . sins,** he has forgotten—nay, St. Peter's words are stronger and very striking—λήθην λαβών—he has taken hold upon forgetfulness, made a deliberate choice of that course which obliterates all remembrance of God's initial gift of grace to cleanse him from his old sins.—*Lumby.*

The seed and its fruit.—I. The seed—"these things": 1. The seed chosen—"these things"; 2. The measure of choosing—not one or two, but "all these things." II. The ground—"in you." Holy seed requires holy ground. To make the heart holy, it is: 1. Fallowed—broken up by the Word; 2. Stirred up continually; 3. Laid out by faith. III. The sowing—"*be* in you." The seed is good, the sower is God. There are ministerial deputies among men—Paul plants, Apollos waters. IV. The growing—"and abound:" 1. These things must be in us before they can abound; 2. It is not enough to have them, but to have them in abundance.—*Adams.*

Knowledge.—Knowledge is the mother of obedience, and obedience is the nurse of knowledge. The more you practise what you know, the more shall you know what to practise. And yet put not off yourselves with every kind of knowledge,—labor for a soul-humbling knowledge. Endeavor to possess for thine own the good of every threatening, command, promise. Let your knowledge be influential into heart and life. Not informing only, but reforming; not as the light of torches, which scatter no influence where they shine; but as the light of the sun, which makes the earth and plants green and growing. He who is rich in knowledge must be plentiful in holiness.—*Jenkins.*

10—12. rather, seeing such may be result of carelessness. **diligence,**[c] be earnest. **make . . sure,**[d] the "calling and election" of which St. Peter speaks were thought of by him as Divine acts. He was not hindered, however, by any speculative difficulties from admitting that it was in man's power to frustrate both.—*Plumptre.* **fall,** more literally, "ye shall never stumble," stumbling being a step short of falling. **entrance,**[e] better, "the entrance shall be richly bestowed or supplied." **into . . Christ,** in both its regions of grace and glory. **wherefore,** desiring these things for you. **remembrance**[f] **. . know,** teachers work to revive the memory of things known, as well as to impart new truths. **in the present truth,** "in the truth which is present with you."

Happiness in death.—Consider—I. The state to which the Christian looks forward. It is—1. An everlasting kingdom. Everything here is transitory and perishable. 2. The everlasting kingdom of Christ our Lord and Saviour. It is Christ's—(1) By claim; (2) As the reward of His obedience and sufferings; (3) By possession. II. The mode of his admission: 1. An entrance—death. 2. An entrance administered—administered by God. The time—the place—the manner or means of death—all are fixed by Him. 3. An entrance ministered abundantly—administered with peace and joy. III. The condition on which the privilege of a peaceful entrance depends, and which is obviously here implied. This condition is that we live in the strenuous cultivation of practical and progressive religion.—*Jay.*

Making surety doubly sure.—You have heard of the senator relating to his son the account of the book containing the names of illustrious members of the Commonwealth. Then said the son, "Tell me if my name is there." "And that," said the father, "is a secret known only to the council, and it cannot be divulged." Then he desired to know for what achievements the names were inscribed in that book. So the father told him; and related to him the achievements and noble deeds by which they had eternized their names. "Such," said he, "are written, and none but such are written, in the book." "And will my name be there?" said the son. "I cannot tell thee," said the father; "if thy deeds are like theirs, thou shalt be written in the book; if not, thou shalt not be written." And then the son consulted with himself, and he found that his whole deeds were playing, and singing, and drinking, and amusing himself; and he found this was not noble, nor temperate, nor valiant. And as he could not read, as yet, his name, he de-

[a] 1 Jo. ii. 9; Ro. vi. 2—4.

[b] "Lacks discernment altogether of his own state as a member of Christ and inheritor of heaven."—*Alford.*

"With duty rightly done, there comes illumination over the path of life: men understand more of God's dealings, and hence bring their lives into closer harmony with His will."—*Lumby.*

abundant entrance

[c] 1 Jo. ii. 5, 6; 1 Jo. iii. 18, 19.

[d] Ro. viii. 16; 2 Co. i. 12; 1 Th. i. 2—4; He. vi. 11; 1 Pe. i. 2—5.

[e] 2 Ti. iv. 6—8.

[f] Ro. xv. 14, 15; Ph. iii. 1; 1 Jo. ii. 21; 2 Pe. iii. 17.

"The true way to banish evil is to multiply good, leaving neither room nor time for bad things to spread themselves."—*Lumby.*

"In a fearful storm at sea, when it seemed every moment that the ship would sink, a pious sailor cried out, 'Blessed be God, all is right!' and began to sing. Thus amidst the storms of life, on the dark ocean of death, and amidst the terrors of the judgment-day, the Christian may exult-

ingly exclaim, 'Blessed be God, all is right!'"—

termined to "make his calling and election sure." And thus, "by patient continuance in well-doing, the end is crowned with glory, honor, immortality, and eternal life."—*Paxton Hood,*

putting in remembrance

a Jo. xxi. 18 *ff.*

"In the word 'swiftly' he no doubt alludes, not only to the old age in which the end would naturally come, but also to some sharp stroke by which his departure would be brought to pass."—*Lumby.*

"He will soon be removed. To this he looks forward without alarm. His concern is for them, not for himself. He regards his death as the stripping off of a dress: when its use is past it is parted with without regret."—*Lumby.*

13—15. I . . tabernacle, the body comp. to a tent; the soul to the occupant. **stir,** the memory of old things, times, experiences, mercies,—often most stirring. **knowing,** better, "knowing that swift will be the putting off of my tabernacle." He speaks not so much of the nearness of his death, as of the suddenness with which it would come upon him. **even . . me,**[a] better, "shewed me," pointing to some time definitely present to his mind. The only record of any such intimation in the Gospels is that in John xxi. 18, 19, and, assuming the genuineness of this Epistle, it is obvious that it supplies an interesting testimony to the truth of that narrative.—*Camb. B.* **moreover,** in addition to this present stirring up. **endeavour,** *R. V.* "give diligence." In the intention thus expressed we may fairly see a confirmation of the tradition which speaks of St. Mark's acting as the "interpreter" or amanuensis of St. Peter, in writing his Gospel, recording, at the request of the Apostle's disciples, what they had heard orally from him.—*Camb. B.*

Man's earthly mode of being.—Here is—I. A felt duty connected with this mode of being,—"I think it meet," etc. Here are implied three things:—1. A paramount necessity for the Christian ever to feel these things; 2. A sad tendency in him to forget them; 3. An obligation on one Christian to excite others by them. II. A destined change that awaits it—"knowing that," etc.: 1. The nature of this change; 2. Nearness; 3. The assurance the Apostle had of it. III. A glorious cause that must outlive it (*v.* 15). Three things are here implied: 1. The necessity of Christianity to posterity; 2. The felt interest of the good in posterity; 3. The capacity of men to help posterity.—*Thomas.*

Uses of recapitulation.—I wish to send a despatch to Mobile. I hand it to the operator, and ask, "How much?" "Four dollars." "Will that make it sure?" "Not absolutely; we can repeat it for two dollars additional, and make it so." The words are, "Not good for any amount." Click, click,—the despatch is gone. The operator in New York, whence I despatch, asks his friend in Mobile to repeat or send back the message. Back it comes, reading as I wrote it, "Not good for any amount;" all right. I pay my six dollars. If it had not been repeated, it might have read, "Note good for any amount," and the change of the one little letter would have made me infinite trouble. By recalling and repeating I know it is all right. Recall and repeat with your pupil, and know that he knows that all is right.—*J. H. Vincent.*

the transfiguration

b Ac. lii. 12, 13, 16, 19—21; Ep. i. 20—22; 2 Th. i. 7—10.

c Ma. xvii. 1—13; Mk. ix. 2 *ff.*; Lu. ix. 28 *ff.*

"But Christ comes to His people through all the days; and they are conscious of His coming, and inspired thereby and enabled for their works."

"The Apostle looked back upon the Transfiguration in his old age, as having stamped on his mind ineffaceably the conviction that the glory on which he had then looked was the pledge and earnest of that

16—18. for . . fables, as heathen mythologies, Jewish cabalistic stories, etc. **power,** conferred upon Him in His glorification. **coming,** as Judge, in that power. **but . . majesty,**[b] as at transfiguration and ascension. **when,** etc., all. to transfiguration; see the Gospel hist.[c]

Internal marks of credibility in the New Testament.—I. The books we receive this history from have the names of particular persons. II. They are written in a language and in a style suitable to the character of the persons whose names they bear. III. In them there are many characters of time inserted (Lu. i. 5; ii. 1, 2; iii. 1, 2; Ma. ii. 1, etc.). IV. The great design of this history, and of the first preaching of the Gospel, has nothing in it that should tempt men to forgery and invention. V. We have here a very natural representation of things, with all the appearances of probability. VI. The history itself is impartial—many things appear disadvantageous to Christ—the writers themselves mention their own misdeeds—disorders among early Christians are related. VII. The narrative is full of simplicity. VIII. In it there are many facts set down, that, if untrue, could have been easily confuted. IX. Honesty and integrity are shown by the persons first engaged in publishing the Gospel. For Christ's sake they encounter the world. X. These persons appear also to be free from enthusiasm—they were not governed by impulse. XI. The Epistles agree remarkably with the Gospels, and the various writers all agree among themselves.—*Lardner.*

Convincing power of the truth.—Athenagoras, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was determined to write against it. However, upon an intimate inquiry into the facts on which it was supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of

its evidence, and turned his designed invective into an elaborate apology, which is still in existence.

19–21. we . . prophecy,[a] better, "we have more sure (than the voice in the mount) the prophetic word" (prophecies of the Old Test.). The long line of O. T. prophecies, fulfilled in so many particulars in the life of Christ, furnish a stronger evidence than one single event in the life of Peter. **well,** wisely. **heed,**[b] to practical and doctrinal meaning. **light,**[c] kindled in heaven: light of truth. **in . . place,** all. to the world: darkness of sin, error, ignorance. **until . . dawn,**[d] until the great eternal day of full manifestation shall break at last. **and . . hearts,** meaning seems to be, that, thus taking heed, Christ—the Day Star—shall rise in yr. hearts; and this light shall be as the precursor of the final manifestation. **first,** especially. **is . . interpretation,**[e] *i.e.*, springs out of human interpretation,—is a prophecy made by one knowing what he means when he utters it.—*Alford.* **not . . man.**[f] **but . . Ghost,**[g] better, "but being borne on by the Holy Ghost, men spake from God." The words assert in the fullest sense the inspiration of all true prophets. Their work did not originate in their own will. They felt impelled by a Spirit mightier than their own.—*Camb. B.*

The prophecies relating to the Messiah fulfilled in Christ.—I. The prophets themselves in reference to Christ: 1. Every one of them had in his day a good name and character at stake; 2. Still they were not afraid, nor slow, to venture their names upon mysterious oracles; 3. This is the more remarkable, since they did not themselves fully understand what they prophesied; 4. The reason for this is, that they were rendered confident by God. II. Christ Himself in reference to the prophets and their prophecies: 1. His birth; 2. His betrayal; 3. His condemnation and crucifixion; 4. His miracles; 5. His various sufferings; 6. His ministry—its nature and success.—*Philip.*

Light enough to get home.—Mr. Hughes tells a characteristic anecdote of starting one winter's night with his friend Charles Kingsley, to walk down to Chelsea, and of their being caught in a dense fog before they had reached Hyde Park Corner. "Both of us," Mr. Hughes adds, "knew the way well, but we lost it half a dozen times, and Kingsley's spirit seemed to rise as the fog thickened! 'Isn't this like life?' he said, after one of our blunders, 'a deep yellow fog all round, with a dim light here and there shining through. You grope your way on from one lamp to another, and you go up wrong streets and back again. But you get home at last—there's always light enough for that.'"—*New Testament Anecdotes.*

CHAPTER THE SECOND.

1–3. but, etc., the section of the Epistle which now opens contains so many parallelisms with the Epistle of St. Jude that we can scarcely avoid the conclusion that one was derived from the other, or both from a common source.—*Camb. B.* **there . . prophets,**[h] as Balaam, etc. **people,** Israel. **there . . teachers,**[i] teachers of falsehood. **damnable heresies,** heresies of destruction; *i.e.*, whose end is destruction. **denying . . them,** the "denial" may refer either to a formal rejection of Christ as the son of God, or to the practical denial of base and ungodly lives. "The word for Lord, literally, a master as contrasted with a slave (1 Tim. vi. 1, 2)." **their . . ways,**[j] licentiousness. **covetousness,**[k] their ruling passion. **with . . words,** fictitious tales. **make . . you,** cheat, deceive you; as when a priest sells an indulgence, etc. **whose,** etc., the meaning is that, though God is patient, yet their punishment is certain.

False apostles.—False apostles are—I. Self-constituted—not called of God—they assume a false position—have no authority. II. Counterfeits of the true—look at the points of resemblance and of difference. III. Deceitful workers—they deceive the people—accomplish no real good—promote error. IV. Actuated by false motives—the hope of gain or honor—partisanship—a disposition to mischief—a spirit of delusion.—*Lyth.*

A world of evil.—Would that in this poor world we could have the gold without the dross! The story is this—To a saint who was praying, the evil spirit showed himself radiant with royal robes, and crowned with a jewelled diadem, and said, "I am Christ—I am descending on the earth—and I desired first to manifest myself to thee." The saint kept silent and looked, and then

hereafter to be revealed."—*Camb. B.*

sure word of prophecy

a "We can scarcely fail to note the identity of thought with that expressed in the Apostle's speech in Acts ii. 16–21."

b Ps. cxix. 105.
c 2 Co. iv. 6.
d 1 Co. xiii. 12.
e Jo. xvi. 13.
f 1 Pe. i. 11.
g 2 Ti. iii. 16; 2 S. xxiii. 2.

"No prophecy of Scripture is of self-interpretation; but is explained by its fulfilment."—*Horsley.*

"From the time that at my mother's feet, or on my father's knee, I first learned to lisp verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents, in instilling into my mind an early love of the Scriptures."—*Daniel Webster.*

false teachers

h 1 K. xxii. 11, 12; Je. v. 30, 31.

i Ma., xxiv. 11; Ac. xx. 30; 1 Ti. iv. 1; 1 Jo. iv. 1; 1 Co. xi. 19.

j 2 Co. xi. 3, 13–15; Tit. i. 16.

k Ro. xvi. 18; 1 Ti. vi. 5; Tit. i. 11; 2 Co. ii. 17.

v. 3. "In this single sentence there is a clear prediction of the iniquitous practices of these great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed

price, so that if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation."—*Macknight.*

said, "I will not believe that Christ is come, save in that state and form in which He suffered, save with the marks of the wounds of the Cross." And the false apparition vanished. The application is this: Christ comes not in pride of intellect, or reputation for ability. These are the glittering robes in which Satan is now arraying. Many spirits are abroad, more are issuing from the pit; the credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them with the saint in silence—and ask them for the print of the nails.—*Howson.*

the flood

a Jude 6; Re. xx. 10.
b Acc. to *Homer*—*Il.* viii. 13—and *Hesiod*—*Theogon*, 119—a place far underground. Other Gks. speak of T. as in the air, at the end of the earth, beyond Mauritania—hence the epithet "airy Tartarus." See *Macknight.*

c Ge. vii.

"If He did not spare those who stood higher and enjoyed greater dignity, much less will He spare the less."—*Fronmüller.*

"We may rest assured by the way in which these things are spoken of, though but dimly, by Christ and His Apostles, that they formed a portion of Jewish religious teaching and constituted part of the faith of St. Peter and his contemporaries, though there is but little mention of the fallen angels in the Old Testament."—*Lumby.*

cities of the plain

d Jude 7; Ge. xix. 24, 25.

e Ge. xix. 16.

f Ps. cxix. 136; Ez. ix. 4.

"Punishment is the recoil of crime; and the strength of the back-stroke is in proportion to the original blow."—*From the French.*

4, 5. if . . sinned,[a] the nature of the sin is not specified. We may think either of a rebellion of angels headed by Satan, such as Milton has represented in *Paradise Lost*, or of the degradation of their spiritual nature by sensual lust, as in Gen. vi. 2. Looking to the more definite language of Jude, *vv.* 6—8, where the guilt of the angels is placed on a level with that of Sodom, it seems probable that the Apostle had the latter in his thoughts.—*Camb. B.* **hell,** *Gk.*, Tartarus.[b] Nowhere else in N. T. **and . . darkness,** fig. denoting great horror and misery. **to . . judgment,** of the last day. **the . . person,**[c] "Noah, the eighth person," is, according to a common idiom, equivalent to "Noah and seven others." **preacher,** *Gk.*, crier, herald. **flood,** for hist. see O. T.

Satan, a spirit fallen and miserable.—I. The nature of Satan—a fallen spirit. II. His character—extremely wicked—represented by darkness—men naturally feel repugnance to darkness. III. His condition—miserable in the extreme—this is signified by his being in darkness—light alone is the symbol of joy. Reflections:—(1) The universal execration of which Satan is worthy; (2) The transforming power of sin.—*McKae.*

A parable.—A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home and make me a chain of such a length." He went home; it occupied him several months, and he had no wages all the time he was making it. Then he brought it to the monarch, and he said, "Go, make it twice as long." He brought it up again, and the monarch said, "Go, make it longer still." Each time he brought it there was nothing but the command to make it longer still. And when he brought it up at last, the monarch said, "Take it and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making the chain. Here is a meditation for you, ye servants of the devil. Your master, the devil, is telling you to make a chain. Some have been fifty years in welding the links of the chain; and he says, "Go, make it still longer." Next Sabbath morning you will open that shop of yours, and put another link on; next Sabbath you will be drunk, and put on another link; next Monday you will do a dishonest action; and so you will keep on making fresh links to this chain; and when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take him and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." Here is a subject for your meditation. I do not think it will be sweet; but if God makes it profitable, it will do you good. You must have strong medicines sometimes, when the disease is bad. God apply it to your hearts.

6—8. and . . ashes,[d] see on Ge. xix. 24, 25. **making . . ungodly,** showing forth the fate of all such. **just,** righteous. **Lot,** see O. T. hist.[e] **vexed,**[f] etc.; more accurately, "vexed with the mode of life of the lawless ones in lasciviousness." **for . . them,** but that living with such people was his great mistake. **vexed,** *lit.* "tortured."

Distress of the pious at the wickedness of the godless.—The pious are distressed at the sins of the godless because—I. These sins sully the glory of God; II. They show the tyranny of Satan over men; III. They conduce to the condemnation of the godless.—*Fronmüller.*

The Christian in the world.—As the mother pearl-fish lives in the sea without receiving a drop of salt water; and as, towards the Chelidonian Islands, springs of fresh water may be found in the midst of the sea; and as the fire-fly passes through the flame without burning its wing: so a vigorous and resolute soul may live in the world without being infected with any of its humors, may discover sweet springs of piety amidst its salt waters, and fly among the flames of earthly concupiscence without burning the wings of the holy desires of a devout life.—*Francis de Sales.*

9, 10. knoweth,[a] ref. to both power and mode. **temptation,**[b] trial, persecution, etc. **unjust**[c] **. . punished,** *R. V.* "to keep the unrighteous under punishment unto the day of judgment." This implies punishment before the day of j. **walk . . flesh,**[d] "the Apostle seems to have in view the darker forms of impurity which were common throughout the Roman Empire." **government,**[e] laws and rulers. **presumptuous,** daring. **they . . dignities,** better, "they do not tremble as they revile glories." The last word, the context seems to show, is used with special reference to angels. This passage, with the parallel in Jude, *vv.* 8, 9, suggests the inference that the undue "worshipping of angels" in the Judaizing Gnosticism had been met by its more extreme opponents with coarse mockery as to all angels whether good or evil, and that the Apostle rebukes this license of speech as well as that which paid no respect to human authority.—*Camb. B.*

The wicked reserved to the day of judgment.—From this we may see—I. That there is a day of judgment. God has appointed a day for the judging of the whole world. II. That His blows on the sinful heart are meant to be remedial; and those who disregard His chastisements to the last will go away, self-condemned, self-destroyed, despisers of Divine love, to a doom prepared, not for them, but for the devil and his angels.—*Exp. Bib.*

Certainty of coming judgment.—You can muzzle your fear, and you can silence your conscience, and you can go on making money by ways which God abhors, and which every honest man ought to abhor, and you can, in the meantime, have comparative peace; but there is a great difference between staving off judgment now, and staving off revelation and judgment then.—*H. W. Beecher.*

deliverance from temptation

a Ps. xxxiv. 19; 1 Co. x. 13.
b Re. iii. 10.
c Jude xiv. 15.
d He. xiii. 4; Jude 8, 10.
e 3 Jo. ix. 10; 1 Pe. ii. 2, 13, 14, 17.

"The unrighteous—yes, over them too God keeps ward. They cannot hide themselves from Him, and through their conscience He makes life a continuous chastisement. Yet in this constant anguish we trace God's mercy: He sends it that men may turn in time."—*Lumby.*

11, 12. railing,[f] reviling, injurious. **Lord,** the true sequence of thought is obviously that if good angels refrain from a railing judgment (not "accusation") against evil ones, how much more should men refrain from light or railing words in regard to either. **these,** men, much inferior in power and knowledge to angels. **as . . beasts,** *R. V.* "as creatures without reason, born mere animals to be taken and destroyed."[g] **speak . . not,** the evil speech of a culpable ignorance. **shall . . corruption,** *lit.* "they shall be corrupted in and by their corruption."

the modesty of angels

f Jude 9.

g 2 Ti. ii. 26.

Seducers and heretics compared to brute beasts.—They are like to brute beasts, because—I. Their minds run violently after sensual objects, and they know no measure in using those same objects. II. They feel secure like beasts—they mock God's warnings. III. They will be destroyed, and perish like brute beasts—they will perish in their own corruptions, bringing death on themselves.—*Burkitt.*

Ignorance rebuked.—An aged clergyman was travelling in a stage coach, and finding himself in the company of two or three young men, who were inclined to amuse one another by frivolous conversation, he endeavored to compose himself to sleep. He was aroused by one of his companions, who wished for his decision on the point on which they were disputing. One of them said that "he would rather believe the Koran than the Bible;" and it was submitted to the clergyman to say, to which of these books he thought the greater credit due. He complained of having been awakened from his sleep to settle their disputes, but however said he was happy to be able to receive some information respecting the Koran, and inquired of the person who said he would rather believe the Koran than the Bible, what sort of book it was, whether it was divided into chapters and verses, like our Bible, etc. The young man could not inform him; the minister inquired a little further, and found that he had never seen the Koran, and had never read the Bible. "Now," said he, "gentlemen, is it fair, that I should be awakened from my sleep to decide a question thus raised by a man who knows nothing of either of the books of which he speaks? Surely it is not too much to ask men to *read* what they condemn; and if you will take my advice, you will immediately apply yourselves to the prayerful study of the Word of God, which is able to make you wise unto salvation."

"The glory of man in creation is his reason. It is bestowed that he may freely, and not by constraint, consent unto the will of God, and also may by it discipline the body and hinder it from becoming his master. For the soul tabernacling in the fleshthere is ever this peril, and by it these false teachers in the Asian Churches had been ensnared. Thus they were degraded, and were frustrating the end for which the light of reason was given. They were become like the horse and mule, which have no understanding."—*Lumby.*

13, 14. The *R. V.*, punctuating differently, reads, "shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing; men th. count . . . daytime, spots and blemishes, revelling in their love-feasts while they feast with you." **reward,** wages, retribution. **daytime,** "luxury shows itself chiefly in banquets which belong to night, and to carry the same luxury into the morning meal might well be noted as indicating excess."

the reward of unrighteousness

spots[a] **. . blemishes,** Peter must have had in his thought the epithets which he applied to Christ: "a lamb without blemish and without spot" (1 Pet. i. 19).—*Lumby.* **sporting,** luxuriating. **deceivings,** deceits. "The MSS. both here and in the parallel passage of Jude (*v.* 12) vary between *ἀπάταις* (= *deceits*) and *ἀγάπαις* (= *feasts of love*). The latter gives, on the whole, a preferable meaning."—*Plumptre.* **while . . you,**[b] at your love-feasts. **having . . adultery,**[c] or full of an adulteress. **cannot . . sin,**[d] their desires insatiable. **beguiling**[e] **. . . souls,** but only the unstable. **exercised,**[f] well versed in. **cursed children,**[g] children or heirs of the curse.

The reward of wickedness.—Consider—I. The fate of bad men. II. The fate of their bad doctrine. Both bad teaching and bad teachers shall be rewarded according to their deserts.—*Parker. Evildoers.*—I. Their sins—sporting with their own deceivings—adultery both in heart and deed—tempting the weak in mind—covetousness. II. Their condition: 1. They are a disgrace to their station—spots and blemishes; 2. They are unable to discontinue their wickedness: 3. They are accursed before God. III. Their fate—they shall receive the reward of unrighteousness. This fate will be—1. Terrible; 2. Eternal; 3. Perfectly just.—*Dalison.*

The pleasures of sin.—The Persian king gave Themistocles a goodly pension, assigning Magnesia, with the revenue of fifty talents, for his bread, Lampsacus for his wine, and Myos for his meat; but all the while he fed high and drand deep, he was infinitely afflicted, and everything went cross to his undertaking, and he could not bring his ends about to betray his country; and at last he mingled poison with his wine and drank it off, having first entreated his friends to steal for him a private grave in his own country. Such are the pleasures of the most pompous and flattering of sins: their meat and drink are good and pleasant at first, and it is plenteous and criminal, but its employment is base; it is so against a man's interest and against what is and ought to be dearest to him, that he cannot persuade his better parts to consent, but must fight against them and all their arguments.—*Bp. Taylor.*

15, 16. Balaam the son of Bosor, the form Bosor, instead of Beor, may represent the mode of pronouncing the guttural letter which prevailed in Galilee. On this supposition, St. Peter's use of the form presents a coincidence with his betraying himself by his Galilean dialect in Matt. xxvi. 73. —*Camb. B.* **who . . unrighteousness,** see O. T. notes.[h] **the . . ass,** *Gk.*, the dumb beast of burden. A good enough teacher for one who had disregarded higher voices. **forbade,** better, "checked," the actual rebuke having come from the angel. Peter assumes the truth of the narrative of Num. xxii. (22—23), nor is there indeed any ground for thinking that it was at that time questioned by any reader. **madness,** in rebelling against the will of God.

The way of Balaam.—I. In the action of the angel of the Lord towards Balaam, we may see how the resistances of God to evil thicken around us in our sinful paths. II. His blindness to the angel is a picture of the blindness to the course of Providence, which evil-doers not unfrequently display. III. His rage fitly typifies the wrath that we feel at the opposition we encounter in an evil way.—*Roberts.*

A strange rebuke.—A rich drunkard kept two monkeys for his sport. One day he looked into his dining-room, where he and his guests had left some wine, and the two had mounted the table, and were helping themselves generously to the wine—jabbering and gesturing, as they had seen their master and his guests. In a little time they exhibited all the appearance of drunken men. First they were merry, and jumped about, but they soon got to fighting on the floor, and tearing out one another's hair. The drunkard stood in amazement. "What!" said he, "is this a picture of myself? Do the brutes rebuke me?" It so affected his mind, that he resolved he would never drink another drop. And from that day he was never known to be any other than a sober and a happy man.

17—19. these, *i.e.*, these false teachers. **wells . . water,**[i] disappointing to thirsty souls: pretending to be what they are not, sources of refreshing supplies. **clouds . . tempest,**[j] more accurately, "mists driven about by a whirlwind." **to . . ever,** *R. V.* omits "for ever"; punishment suited to their sin. Filled with their own ways. **when . . vanity,**[k] pompous boasting: empty promises. **they . . flesh,** better, "they entice in the lusts of flesh" (describing the state of the tempters) by (acts of) "lascivious-

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a Jude 12.

b 1 Co. xi. 20, 21.

c Ma. v. 28.

d Je. xiii. 23.

e Fr. δέλεαρ, a bait to allure, as a fisherman to catch fish. The word was a fig. likely to occur to one who had been a fisherman. Ma. xvii. 27.

f Ma. xv. 19.

g Ro. i. 28.

"The *Agapae* were a kind of social club-feast, at first, perhaps, connected in time and place with the Lord's Supper. They survived for three or four hundred years, till the disorders connected with them led to their discontinuance." —*Camb. B.*

Balaam

h Nu. xxii. 5—7, etc.; Jos. xiii. 22; Jude 11.

"These teachers of licence in the name of freedom moved among the Christian Churches as though they were true brethren. They used Christian phrases in their 'feigned words,' yet were ready to lead their followers in a way as dissolute as that which the son of of Beor snggested to the Midianites (Num. xxxi. 16)." —*Lumby.*

It is an ancient proverb, "The feet of the avenging deities are shod with wool."

wells without water

i Jude 12, 13.

j Ep. iv. 14.

k Jude 16.

ness." **those . . error,**[a] *Gk.*, those that were *scarcely escaping*, etc. **liberty,** "we have here the characteristic feature of the teaching which St. Peter condemns. It offered its followers freedom from the restraints which the council of Jerusalem had imposed alike on participation in idolatrous feasts and on sins of impurity."—*Camb. B.* **for . . bondage,**[b] whether the slave-holder be a man or a vice.

Tempters.—The text reveals to us concerning these emissaries of Satan—I. The instrumentality they employ. This is—1. A promise; 2. A promise of liberty—freedom to riot uncontrolled in worldly pleasures. II. The characters they sustain: 1. Their character is most degraded; 2. Their promises are most preposterous. III. The conquest they achieve. This conquest shows—1. The falsehood of the tempter in his promise; 2. The ultimate wretchedness of the victim—brought into bondage the most real—the most criminal—the most lasting.—*Thomas.*

The slavery of sin.—It is somewhere fabled in ancient literature, that a certain stag and horse were at variance. They battled for some time fiercely with each other; at length the strength of the horse failed him, and he sought the help of a man. The man complies, gets on his back, and chases the stag to death. So far the noble steed overcame the difficulty of his position, and gained his point; but the very means he adopted placed him in a far worse position afterwards. With a bit in his mouth, and a saddle on his back, he continued to the end of his days the slave of the man whose assistance he obtained. It is thus with those who seek to overcome a difficulty, or avoid a danger, by recourse to immoral expedients. For a moment they seem to succeed; but the immorality they called in to serve them for the hour, becomes their master and tyrant, using them as the man did the horse in the fable—the victims of the bit, the saddle, and the spur.—*Thomas.*

20. they, the false teachers. **through . . Christ,** the false teachers had not been all along hypocrites and pretenders. They had once in the fullest sense of the words "known Christ" as their Lord and Saviour. There is, perhaps, no single passage in the whole extent of New Testament teaching more crucial than this in its bearing on the Calvinistic dogma of the indefectibility of grace. The fullest clearness of spiritual vision had not protected these heresiarchs from the temptations of their sensuous nature.—*Plumptre.* **latter . . beginning,**[c] literally, "the last state has become worse than the first."[d] The last words are a citation from our Lord's teaching.

A great gain, a great loss, and a great curse.—I. A great gain—an escape from the pollutions of the world: 1. This world is a scene of moral corruption; 2. To escape this corruption is of the greatest importance to man; 3. This escape is effected through the knowledge of Christ. II. A great loss: 1. Good men, being moral agents, can fall; 2. They are surrounded in this world by many influences tempting them to apostasy; 3. They are warned in the Bible against the danger of falling. III. A great curse. His latter end is worse because: 1. He is the subject of greater guilt; 2. He has the elements of greater distress; 3. He is in a condition of greater hopelessness.—*Thomas.*

The last state worse than the first.—A society of infidels were in the practice of meeting together on Sabbath mornings, to ridicule religion, and to encourage each other in all manner of wickedness. At length they proceeded so far, as to meet, by previous agreement, to burn their Bibles! They had lately initiated a young man into their awful mysteries, who had been brought up under great religious advantages, and seemed to promise well; but on that occasion he proceeded the length of his companions, threw his Bible into the flames, and promised with them never to go into a place of religious worship again. He was soon afterwards taken ill. He was visited by a serious man, who found him in the agonies of a distressed mind. He spoke to him of his past ways. The poor creature said, "It all did well enough while in health, and while I could keep off the thoughts of death;" but when the Redeemer was mentioned to him, he hastily exclaimed, "What's the use of talking to me about mercy?" When urged to look to Christ, he said, "I tell you it's of no use now; 'tis too late, 'tis too late. Once I could pray, but now I can't." He shortly afterwards expired, uttering the most dreadful imprecations against some of his companions in iniquity who came to see him, and now and then saying, "My Bible! oh, the Bible!"

21, 22. better, their sin less, punishment lighter. **commandment,**

a Lu. viii. 13.
b Jo. viii. 34; Ro. vi. 16.

"In Bible language wells and fountains are constantly used as emblematic of happiness. To those who had been accustomed to language of this sort St. Peter's words convey a picture of utter disappointment. Where men had a right to expect that they would find brightness and refreshment, where they were promised an oasis in the world's desert, there proved to be only a delusive mirage."—*Lumby.*

"True Christian freedom, the freedom of St. Paul, calls for constant watchfulness, earnest anxiety at every step, for life is full of treacherous roads."

fate of backsliders

c He. vi. 4—8; x. 26, 27.

d Ma. xii. 45.

"To take service under Christ means to bear the cross, and to bear it patiently. Jesus puts His servants to the proof, and not all who have set their hands to the plough continue steadfast in their work till the harvest comes."—*Exp. Bib.*

When Nicephorus Phocas had built a strong wall about his palace for his own security, in the night-time, he heard a voice crying to him, "O emperor! though thou build thy wall as high as the clouds, yet, if sin be within, it will overthrow all."

"not holy commandments, but holy commandment, telling us thus that the Divine law is all comprehended in the right ordering of the heart."—*Lumby.* **delivered unto them,** "the word *delivered* implies the oral teaching of the elements of faith and life which was imparted to all converts prior to their baptism."—*Plumptre.* **but . . proverb,**[a] the saying is fulfilled and ill. by them. **dog . . vomit,** they are like a dog that eats what it has disgorged. **sow . . mire,** revelling in that fr. wh. it had been cleansed.

[a] Pr. xxvi. 11.

"The dogs of the East are the pariahs of the animal world, while everything pertaining to swine was detestable in the eyes of the Israelite. But all the loathing which attached to these outcasts of the brute creation did not suffice to portray the defilement of these teachers of lies and their apostate lives."—*Lumby.*

A proverb.—Good proverbs are commended to us for—1. Their antiquity—the sayings of our ancestors are revered amongst us; 2. Their brevity,—being concise, they are the more portable for the memory; 3. Their significancy—comprehending much matter in few words; 4. Experience—they have been tried by sages, and by them are commended; 5. Their truth—false proverbs are Satan's logic—true proverbs are faithful guides.—*Adams.*

The backslider's fate.—The Greek poet tells us of Hecuba not daring for shame so much as to lift up her eyes, or look Polymnestor in the face, because she had been a queen, but was then a poor captive. Common captives can easily lift up their eyes and cry to those who are in prosperity for relief and help, whereas others who have lived at ease can with more ease starve than beg. They who have made a fair show, or an outward flourish in the faith, and afterwards fall back, are worse than those who never made any show at all. It is sad for any one to live openly in sin; but for such as have made an open profession to godliness to apostatize, and fall back to sin, this is matter of saddest lamentation.—*Caryl. Liberty in law.*—The Divine law is the law of true freedom, supplying a principle, but leaving the particular actions to develop according to the circumstances of each man's life. One of our own own poets extols a life so ordered by Divine law as the truest, grandest freedom:—

> "Obedience is greater than freedom. What's free?
> The vexed straw on the wind, the tossed foam on the sea;
> The great ocean itself, as it rolls and it swells,
> In the bonds of a boundless obedience dwells."—*Exp. Bib.*

CHAPTER THE THIRD.

uses of recapitulation

1, 2. A new section of the Epistle opens. The "false teachers" recede from view, and the thoughts of the Apostle turn to the mockers who made merry at the delay of the coming of the Lord, to which Christians had so confidently looked forward as nigh at hand. In the stress laid on this being the "*second* Epistle" we have a fact which compels us to choose between identity of authorship for both Epistles, or a deliberate imposture as regards the second.—*Camb. B.* **pure,** sincere, wh. he assumes them to be. **remembrance,** see on i. 12, 13—15. **that . . mindful,** that ye should remember. **prophets,**[b] those of O. T., ref. to in i. 19. **and . . Saviour,**[c] *read* "and the commandment of the Lord and Saviour given by yr. Apostles."

[b] 1 Pe. i. 10.

[c] Jude 17.

"Those who do not accept God's judgments here soon go on to deny the coming of judgment hereafter. It could hardly be otherwise. The wish is father to the thought as truly in matters of faith as of practice."—*Lumby.*

The general conflagration (on the whole section, *vv.* 1—14).—I. The certainty of the coming of Christ: 1. That great event is denied by many; 2. The alleged ground of their denial is declared; 3. While scoffers believe not this, we should regard His coming with far different feelings. II. The manner of this coming: 1. Sudden in its arrival; 2. Exceedingly solemn in its attendant circumstances; 3. Most blissful in its subsequent results. III. The practical effects which should be produced by the contemplation of it: 1. A saving interest in Christ; 2. Conformity to Him.—*Anon.*

Last Day.—"How many a time since St. Peter spoke has the Lord proclaimed by partial judgments the certainty of that which shall come at the last. The day of the Lord is attested when empires fall, when hordes of barbarians break in upon the civilized world that has grown careless of God, when convulsions rage like those which preceded the Reformation and which shook Europe at the French Revolution, and we may add to these the troubles which harass our own land to-day. All these things preach the same doctrine; all proclaim that verily there is a God that judgeth the earth. Not yet is the voice of prophecy silent. Oh, that men would but remember how long and how surely it has been speaking!"

scoffers in the last days

3, 4. last days, Gospel dispensation. **scoffers,**[d] reviling, speaking lightly

[d] Jude 18; 1

of the truth. **walking . . lusts,** only the bad scoff at what is good. **where is the promise?**[a] "the question indicates the comparatively late date of the Epistle. St. James had spoken (probably A. D. 50) of the Judge as standing at the door; St. Paul had written twice as if he expected to be living on the earth when the Judge should come; and yet He came not. Men began to think that the coming was a delusion."—*Camb. B.* **fathers,** the first believers.

Christ's coming.—I. How Peter answers five questions relating to the last day. 1. Whether we are yet to wait confidently for the last day; 2. When and at what time it will come; 3. Why Jesus has not come for so long a time; 4. How and in what manner the last day will come; What Christ will perform on that day. II. How thoroughly he instructs us as to the manner of our preparing for it. 1. In holy conversation and godliness; 2. To wait patiently for, and hasten to it; 3. To give all diligence that we may be found blameless by Christ.—*Herberger.*

The power of God a source of joy.—During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, and at the same time surprised, at the calmness and apparent joy of an old lady, whom they all knew. At length one of them, addressing the old lady, said, "Mother, are you not afraid?" "No," she replied, "I rejoice to know that *I have a God that can shake the world.*"

Ti. iv. 1; *cf.* 2 Ti. iii. 1; 1 Jo. ii. 18.

a Is. v. 19; Lu. xii. 45, 46.

"The dying benediction of a sage to his disciples was: "I pray for you, that the fear of Heaven may be as strong upon you as the fear of man. You avoid sin before the face of the latter; avoid it before the face of the All-seeing."

5—7. willingly,[b] wilful closing of eyes to fact; "a guilty ignorance."—*Luther.* **the earth . . in the water,**[c] more accurately, "the earth formed out of water and by means of water." The earth was brought out of chaos into its present *kosmos*, by the water being gathered into one place and the dry land appearing (Gen. i. 9). It was kept together by the separation of the waters above the firmament from those that were below the firmament (Gen. i. 6). The Apostle speaks naturally from the standpoint of the physical science of his time."—*Camb. B.* **whereby,** "whereby" prob. refers to the two regions in which the element of water was stored up. In the deluge, as described in Gen. vii. 11, the "fountains of the great deep were broken up, and the windows of heaven were opened," and so the waters above and those below the firmament were both instruments in the work of judgment.—*Camb. B.* **perished,**[d] notwithstanding its firm appearance. **but . . now,** equally subject to the will of God. **by . . store,** upheld for a season by the Almighty fiat. **reserved . . fire,**[e] as the former was reserved unto water. **against . . men,** whose destruction is sure, complete, final.

wilful ignorance

b Pr. xiv. 6; Jo. iii. 19, 20.

c Ge. i. 6; He. xi. 3.

d Ge. vii. 11, 23.

e Ge. ix. 15; Ps. cii. 25, 26; Is. li. 6; 2 Th. i. 8; Re. xx. 11, 15.

"God employed as means of overthrow the very powers which at first He ordained for blessing."—*Lumby.*

"God has stored the earth within with fire. This may well remind us that He who used the treasures of waters in the Deluge for His ministers may in like manner hereafter employ this treasury of fire."—*Lumby.*

The Apostle's word concerning the expectation of the last day.—I. The certainty of its coming. II. The manner in which it will come. III. The preparation for it.—*Stier.* *The day of judgment.*—I. The terms by which the day of judgment is here designated—"the day of perdition of ungodly men." Let us consider—1. Why it is so called; 2. That it will so prove. II. The considerations which such a view of the judgment should suggest to our minds. It should lead us: 1. to inquire into our own real character; 2. To realize in our minds the terrors of that day; 3. To improve to the uttermost the advantages we now enjoy.—*Simeon.*

Destruction of the universe.—Chemistry says, water will burn. Geology says that we live upon a cooled crust, and that the central parts of the earth are liquid fire. Let now one of those forces for the upheaval of continents, which geologists have at their command when they need them, break up the bed of the Pacific ocean, and let down the ocean of water upon the ocean of fire, and how long would it be before the old chaos would be upon us? Or, if we take the dynamic theory of heat, Tyndall tells us, that simply to stop the earth in its orbit would generate heat enough to dissipate the whole of it into vapor. I suppose that is science—as much so, certainly, as the speculations of geologists. Add to this what is now known of the decomposing and rending power of all-pervasive, imponderable agents of which we can have no conception. Why, Faraday says, that in a single drop of water there is latent electricity enough for an ordinary flash of lightning. Add this, I say, and we shall see that science joins with the Bible in labelling this earth, "reserved unto fire."—*Pres. Hopkins.*

8, 9. be . . ignorant, "let not this one thing be hidden from you." **that . . day,** God is above all human limits of time. "A day" (probably with special reference to the day of judgment) may be pregnant with results

the long-suffering of God

for the spiritual history of mankind or of an individual soul as great as those of a millennium. The delay of a millennium may be but as a day in the evolution of the great purposes of God (cp. Ps. xc. 4).—*Plumptre.* **as . . slackness,**[a] attributing delay to forgetfulness or impotency. **but . . us-ward,**[b] this the true cause of seeming delay. **willing,**[c] or wishing. **perish,** does not mean simple annihilation, but the state which is the opposite of salvation. **come to,** go forward to, seize the opportunity of.

Long-forbearance of God towards sinners.—God waits long for sinners to repent :—I. At all the different stages of life through which they pass. II. That He may mark the effect of the various and powerful means He employs with them to bring them to repentance. III. While they are engaged in the laying out and accomplishment of various and numerous designs. Application :—(1) God is very gracious ; (2) Unrepentant sinners are very ungrateful in refusing repentance ; (3) They should be urged most impressively to this duty ; (4) Their doom, if they still continue impenitent, will be exceedingly aggravated.—*Green.*

The everlasting God.—Man's lamp is daily filled and trimmed, emblem of his own mind, that by rest and sleep refills its waste. But whoever gave fuel to the sun, or trimmed the mighty flame that, of its own inexhaustible vitality, burns, and flashes, and rushes in infinite floods, and beats, without wave or sound, upon the shores of countless worlds ? The sun needs no trimming. Man's lamp and man alike need continual trimming and filling. God's lamp and God pour forth forever untrimmed and unfilled. He neither slumbers nor sleeps that watches over Israel. He is the God of ages, and yet is not old. He is venerable in eternal youth. From the nature of His very being, upspringing in continual floods, His Spirit goes forth from age to age, " the same yesterday, and to-day, and forever."—*H. W. Beecher.*

10. but . . night,[d] *R. V.* omits " in the night," see on 1 Th. v. 3. **great noise,**[e] to the Gk. suggests the " whizzing " or " rushing " sound of an arrow hurtling through the air.—*Camb. B.* **elements,** heavenly bodies. **shall . . heat,** *Gk.*, being burned up shall be destroyed. **works,** both " of art and nature."—*Bengel.*

The figure of the thief in the night.—Consider the fearful solemnity of the thought that the Judge of the world may come at any moment. I. At any moment for the world, seeing He is already on the way. II. At any moment for thee, as thou knowest not at least thy last hour.—*Lange.*

Elements of destruction.—What this change is to be we dare not even to conjecture ; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that suspending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away ; thus treading, as it were, on the cemeteries, and dwelling in the mausoleums, of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.—*N. British R.*

11, 12. things, *lit.* " seeing therefore that all these things are being dissolved." **dissolved,** even the things associated with sin shall be destroyed. **what . . godliness,**[f] *R. V.* " holy living and godliness." **looking,** confidently expecting. **hasting unto,**[g] *R. V.* " earnestly desiring." **wherein,** etc., more accurately, " on account of which," viz., " the day of God," the destruction of the present order being for the sake of that which is to usher in a new and better state.—*Camb. B.*

The day of God.—I. The solemn event we should anticipate—" the day of God." The day of—1. His glory ; 2. His power ; 3. His wrath. II. The practical influence it should produce. It should—1. Interest our minds ; 2. Influence our conduct. III. The important reflections it should suggest—1. The awful nature and effects of sin ; 2. The emptiness and vanity of the world ; 3. The necessity of seeking an interest in Christ.—*Anon.*

The coming of the day of God.—Methinks I see the angels overmatched with strange astonishment, at our reluctances to be gone, and our averseness to desert our dotages and prisons. It might in reason be expected from us, that no exercise of our patience should be so sore and pinching as this, that we

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a Hab. ii. 3 ; Lu. xviii. 7, 8 ; Is. xxx. 18.

b 1 Pe. iii. 20.

c Ez. xxxiii. 11 ; Ro. ii. 4 ; 1 Ti. ii. 4.

" We can only in this life see a small portion of man's existence, and, therefore, can form no judgment of the whole." — *Humboldt.*

" One day of His deluge swept a whole generation out of the world, while His day of Pentecost remains potent in the history of His grace for all the ages which are yet to come." —*Lumby.*

the sudden coming of Christ

d Ma. xxiv. 42, 43 ; Re. iii. 3 ; xvi. 15.

e Ma. xxiv. 35 ; Re. xxi. 1.

" There is no disappointment to those who wait upon the purposes of God. 'Though it tarry, wait for it,' even though the waiting may last beyond this life."—*Exp. Bib.*

the dissolution of all things

f 1 Jo. ii. 17.

g 1 Co. i. 7 ; Tit. ii. 13.

" '*With a great noise.*' The term is applied to many sounds of terror : to the hurtling of weapons as they fly through the air ; to the sound of a lash as it is brought down for the blow ; to the rushing of

must stay from heaven so long ; and shall we after all raise such a false report about the land of promise, by our averseness to be gone thereto, as to insinuate into the thoughts of others that either the trifles of this mortal life, or the pains and terrors of our passage to the land of rest, are much beyond the recompenses and reparations that we shall meet with there ?—*Sylvester.*

13, 14. nevertheless, whatever scoffers say : however firm the earth, etc., may appear. **we,** believing what is written. **promise,**[a] verified by the gift of Christ. **look . . earth,** a new and sinless sphere of being. **righteousness,**[b] unalloyed. **seeing . . things,** with the confidence of strong faith in God. **diligent,** better, " be earnest " in spiritual exercises, and use of all right means. **of him,** *R. V.* omits. **peace,**[c] *among* yourselves, *with* God. **without . . blameless,**[d] meet for the inheritance.

Wonders in man's future history.—The wonders in man's future—I. Are transcendently great—material and spiritual. II. Are anticipated by some—" ye look for such things." They are expected—1. For very good reasons ; 2. With very different feelings—indifference—dread—joy. III. Demand personal preparedness—1. Reconciliation with God ; 2. Sanctification. IV. Demand Christian earnestness. Think of—1. The greatness of your work ; 2. The brevity of your probationary period.—*F. F. Fuller.*

Ignorance of the future.—None, indeed, can open the " seven-sealed book," or look forward over the dim and shadowy field stretching out illimitably before him. The astronomer discourses on the rate at which a sunbeam travels, and explains how the flashing lightning may be dispersed, and its terrible swoop evaded. He even indicates those spheres where storms never gather and thunders never roll ; but he cannot solve the anxious problems of our future, nor help us by his great wisdom to avoid its manifold evils, because they come unforewarned. Nor will the lives of those gone before avail us, seeing no two lives are marked by the same vicissitudes, or checkered by the same light and shade, the same joy and sorrow. In the eloquent words of a foreign divine, " We can become familiar with a landscape ; we know where to find the waterfall, and the shady ledge where the violets grow in spring and the sassafras gives forth its odors ; but we can never become familiar with our life-landscape ; we can never tell where we shall come upon the shady dell, or where the fountains will gush and the birds sing. That is with God." And His name be praised that it is so ! for a definite prescience thereof would, in most instances, cloud the whole course of life, poison every stream of enjoyment, and render existence a curse of no ordinary magnitude. —*Davies.* Here the sojourners and pilgrims abide for the time amid many foes and countless perils ; there they will be delivered even from their own frailties. As their home is new-created, so they shall become new creatures. So their thought, their prayer, their struggle, is ever, *Sursum corda ;* and day by day they are bound less to earth and realize more of heaven.—*Lumby.*

" The distant landscape draws not nigh
For all our gazing, but the soul
That upward looks may still descry
Nearer each day the brightening goal."

15, 16. salvation,[e] the end and aim of his long-suffering. **Paul,**[f] whom perh. the deceivers had abused or misrepresented. **wisdom,** aptitude for teaching. **hath . . you,** as in 1 Th. iv. 13—v. 11. **in . . epistles,** the gen. teaching of all ; as well as special of some. **in . . understood,**[g] no more than ignorant and carnal man may expect in the writings of Divine wisdom and holiness. **unlearned,** in Divine things : do not see the relations of things. **unstable,** have no fixed views or principles. It seems likely that the Apostle finds in the " unlearned and unstable " the party of license in the Apostolic Church, who claimed to be following St. Paul's assertion of his freedom, by eating things sacrificed to idols and indulging in sins of impurity. —*Plumptre.* **wrest,** distort. **as . . Scriptures,** " few passages are more important than this in its bearing on the growth of the canon of the New Testament. It shows (1) that the distinctive term of honor used of the books of the Old Testament was applied without reserve to St. Paul's writings ; (2) that probably other books now found in the canon were also so recognized."—*Plumptre.*

Scripture difficulties vindicated.—The objection to the truth and authority of the Scriptures which is founded upon the occurrence in them of " things

waters ; to the hissing of serpents."—*Lumby.*

new heavens and earth

a Is. lxv. 17 ; Re. xxi. 1.

b Re. xxi. 27 ; xxii. 14, 15.

c Ro. v. 1.

d 1 Th. iii. 13 ; v. 13, 23 ; 1 Co. i. 8.

" The promises of God are apprehended by faith ; hope cannot reach them, love cannot understand them ; they surpass our longings and desires ; they may be obtained, but cannot be estimated."—*Augustine.*

" The whole earth, which carried in its lap the body of the Lord, will be a Paradise." —*Anselm.*

things hard to be understood

e 2 Pe. i. 10, 11 ; Ro. ii. 4.

f Ga. ii. 11 ; Ps. cxli. 5.

g 1 Co. ii. 13.

" Those who approach the study of Christian truth as a cold intellectual exercise in the comprehension of which heart and soul bear no part, will go away empty."

"The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."—*Flavel.*

hard to be understood" is found ultimately to resolve itself into these two simple questions—I. Are the Scriptures sufficiently clear upon all the fundamentals of religion to every willing and ordinary capacity? II. Amongst the various difficulties with which revelation is acknowledged to abound, are there any which, when correctly explained, would lead a dispassionate mind away from God?—*Benson.*

Bible difficulties.—An old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a *bone*. Why should I choke over the bone when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bone may afford me nourishment."

grow in grace

a Ep. iv. 14; 1 Co. xv. 58.
b 1 Pe. ii. 2.
c Col. i. 9, 10; Ho. vi. 3.

17, 18. beware, for error is subtle and the heart deceitful. **stedfastness,**[a] to wh. you have at present attained. **grow,**[b] a duty as well as privilege. **grace,** graciousness of disposition, favor of God. **knowledge,**[c] experimental and practical. **to him . . ever,** the word "glory" in the Greek has the article, which makes it include all the glory which men were wont, in their doxologies, to ascribe to God.—*Plumptre.*

Grow in grace.—I. The scope of the Apostle's exhortation—he means by grace every Christ-like quality. II. How we are to grow in grace—by watchfulness, self-denial, dependence on God, and prayer. III. When we are to grow in grace—now. IV. The reasons for this—our present and eternal well-being depends upon it. V. The end of obeying this exhortation.—*Stevens.*

Definition of holiness.—At one of the ragged schools in Ireland, a clergyman asked the question, "What is holiness?" A poor Irish convert, in dirty, tattered rags, jumped up, and said, "Please your Reverence, it's to be *clean inside.*" *Practical holiness.*—The shining love of John, the burning zeal of Paul, were a splendid comment on their words, and have made the way of God known better than all the arguments of the schoolmen. The shining holiness and far-reaching fervor of Swartz and Eliot, and Zinzendorff and Brainerd, made known to entire communities the great salvation. The generosity of Henry Thornton led some one to remark, "It is not more Boyle and Bampton Lectures that are wanted to convert the world: it wants a thousand Henry Thorntons."

"If a thing reflects no light, it is black; if it reflects part of the rays, it is blue or indigo or red; but, if it reflects them all, it is white. If we are like Christ, we shall seek, not to absorb, but to reflect upon others the light which falls upon us from heaven: and thus we shall become pure and spotless; for this is the meaning of the 'white robes,' which the saints wear in glory."—*Beecher.*

THE FIRST EPISTLE GENERAL OF ST. JOHN.

Introduction.

I. **Author,** JOHN (see Intro. to Gosp. acc. to Jo.). Universally admitted fr. earliest ages (*Irenæus, Clem. of Alex., Tertul., Orig.*, etc.). Internal evidence conclusive. II. **For whom written,** uncertain, but prob. for Christians in gen.; but some (*Grotius*) say the Parthians; others to Chs. of Asia, or Christians of Judæa. III. **Time,** uncertain. IV. **Place,** uncertain. Ephesus (*Irenæus, Eusebius*); Judæa (*Macknight*); Patmos (*Grotius*). V. **Design.** 1. Exhortation to holiness and watchfulness; 2. Warning ag. erroneous doctrs. and evil practices. VI. **Peculiarity.** 1. Contains a fam. and much controverted passage (ch. v. 7, 8, *q. v.*); 2. It is rather a treatise than an Ep. (*Michaelis*), having no inscription, salutation, or benediction.

Synopsis.

(*According to Pinnock.*)

1. Christian doct. and practice.....i. 1–7
2. Sin and propitiation.....8—ii. 2
3. True faith and love.....3–17
4. Jesus is Christ.....18–29
5. Christian duty and privilege.....iii.
6. Antichrist.....iv. 1–15
7. Brotherly love.....16–21
8. Faith and its fruit.....v. 1–5
9. Christ is the Son of God.....6–12
10. Summary.....13–21

CHAPTER THE FIRST.

"That the first four verses are introductory is generally admitted. They are analogous to the first eighteen verses of the Gospel and to the first three verses of the Revelation. Like the Prologue to the Gospel, this Introduction tells us that what the Apostle purposes to write about is *the Word who is the Life.*"

the Word of life

1, 2. that . . was,[a] *i.e.*, Christ, the living Word. **beginning,**[b] *i.e.*, from all eternity. The similarity to the opening of the Gospel is manifest: but the thought is somewhat different. There the point is that the Word existed before the creation; here that the Word existed before the Incarnation. In using the neuter St. John takes the most comprehensive expression to cover the attributes, words, and works of the Word and the Life manifested in the flesh.—*Camb. B.* **heard,**[c] fr. Jo. the Bap., and fr. Christ Himself. **seen,**[d] person and work of Christ. **the . . life,** "'the Word' means the Son of God, in whom had been hidden from eternity all that God had to say to man, and who was the living expression of the Nature and Will of God." **life,**[e] of Christ the incarnate Word. **manifested,**[f] in all its beauty, love, and power. **which . . Father,**[g] the eternal God, fr. the beginning.

The firm foundation of our faith.—It rests upon: I. The apostolical annunciation of the witnesses of Him who is—1. The Beginner; 2. The Fulfiller; and 3. The Object of our faith. II. Its joyful contents, which could not have entered spontaneously into any man's heart. III. The testimony of the Holy Ghost in those who receive the word of faith from the lips of the aforesaid witnesses.—*Heubner.*

God in Christ.—How can you see life, but by seeing some one live it? You cannot see a man's life unless you see him live such and such a life, or hear of his living such and such a life, and so knowing what his life, manners, character, are. And so no one could have seen God's life, or known what life God lived, and what character God's life was, had it not been for the incarnation of our Lord Jesus Christ, who was made flesh and dwelt among us, that by seeing Him the Son, we might see the Father, whose likeness He was, and is, and ever will be.—*C. Kingsley.*

[a] Lu. i. 35.
[b] Pr. viii. 23; Jo. i. 1.
[c] Jo. i. 14.
[d] 2 Pe. i. 16; Lu. xxiv. 39; Jo. xx. 27.
[e] Jo. i. 4; xi. 25; xiv. 6; xvii. 3.
[f] Jo. i. 5.
[g] 1 Jo. v. 11, 12, 20; 1 Ti. iii. 16.

"The Apostle here multiplies words, and thus makes the matter great and important. We have, says he, looked and gazed upon with the utmost care and diligence; we have not been deceived, but are sure that it was not an illusion."—*Luther.*

the message

3, 4. that . . heard,[h] and know to be true. **declare . . you,** being commissioned by *Him.* **ye . . us,**[i] be united to us in Christian bonds on the basis of a common faith, **and . . Christ,**[j] the word translated "fellowship" generally denotes the fellowship of persons with persons in one and the same object, always common to all and sometimes whole to each.—*Canon Evans.* This is St. John's conception of the Church: each member of it possesses the Son, and through Him the Father; and this common possession gives communion with all other members as well as with the Divine Persons. **that . . full,**[k] *R. V.* "that our joy may be fulfilled," the Gosp. being a message of good news and glad tidings.

The Word of life.—The following profound thoughts struggle for expression in these four opening verses. There is a Being who has existed with God the Father from all eternity: He is the Father's Son: He is also the expression of the Father's Nature and Will. He has been manifested in space and time: and of that manifestation I and others have had personal knowledge: by the united evidence of our senses we have been convinced of its reality. In revealing to us the Divine nature He becomes to us life, eternal life. With the declaration of all this in our hands as the Gospel, we come to you in this Epistle, that you may unite with us in our great possession, and that our joy in the Lord may be made complete.—*Camb. B.*

Christian joy.—Joy is of the soul, or the soul's character; it is the wealth of the soul's own being when it is filled with the spirit of Jesus, which is the spirit of eternal love. Every soul is made to be a well-spring of eternal blessedness, and will be if only it permits the waters of the eternal love to rise within. It can have right thoughts and true, and be set in everlasting harmony with itself. It can love, and so, without going about to find what shall bless it, it has all the material of blessing in itself; resources in its own immortal nature, as a creature dwelling in the light of God, which cannot fail, or be exhausted.—*H. Bushnell.*

[h] Ac. iv. 20.
[i] Jo. xvii. 21.
[j] 2 Pe. i. 4; He. xii. 10; Jo. xvi. 27; 1 Co. i. 30; Ep. ii. 18; 2 Co. xiii. 14.
[k] Jo. xv. 11; xvi. 24.

"Can you tell why the needle trembles to the pole? Why the buds feel their way to the spring? Why flowers turn to the sunlight? They are made for it, and souls are so made for Christ."—*Dr. J. Ker.*

"I thought of Jesus until every stone in the walls of my cell shone like a ruby."—*Rutherford.*

5. "This section (i. 5—ii. 11) is largely directed against the Gnostic doctrine that to the man of enlightenment all conduct is morally indifferent. Against every form of this doctrine, which sapped the very foundations of Christian Ethics, the Apostle never wearies of inveighing." **message,** Christ's message, wh. the Aposs. were to repeat. **light,**[a] a fig. express.= the most perfect immaculate purity and truth. **darkness,** impurity or deceit.

God is light.—This is the theme of the first main division of the Epistle (i. 5—ii. 28), as "God is Love" of the second. No one tells us so much about the Nature of God as St. John: other writers tell us what God *does*, and what attributes He *possesses;* St. John tells us what He *is*. There are three statements in the Bible which stand alone as revelations of the Nature of God, and they are all in the writings of St. John: "God is spirit" (John iv. 24); "God is light," and "God is love" (1 John iv. 8). We are not told that God is *the* Spirit, or *the* Light, or *the* Love: nor (in all probability) that He is *a* Spirit, or *a* light. But "God is spirit, is light, is love": spirit, light, love are His very Nature. They are not mere attributes, like mercy and justice: they are Himself. They are probably the nearest approach to a definition of God that the human mind could frame or comprehend: and in the history of thought and religion they are unique. The more we consider them, the more they satisfy us. The simplest intellect can understand their meaning; the subtlest cannot exhaust it.—*Camb. B.*

God is light.—Suppose the case of a cripple, who had spent his life in a room where the sun was never seen. He has heard of its existence, he believes in it, and, indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city. At first he is delighted, dazzled; but after he has had time to reflect, he finds darkness spread amid the lights, and he asks, "Is this the sun?" He is taken out under the starry sky, and is enraptured; but, on reflection, finds that night covers the earth, and again asks, "Is this the sun?" He is carried out some bright day at noontide, and no sooner does his eye open on the sky than all question is at an end. There is but one sun. His eye is content; it has seen its highest object, and feels that there is nothing brighter. So with the soul: it enjoys all lights, yet, amid those of art and nature, is still inquiring for something greater. But when it is led by the reconciling Christ into the presence of the Father, and He lifts up upon it the light of His countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul which once discerns and knows him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.—*Arthur.* Upon earth, behind all life is light; in the spiritual world, behind all light is life. The schoolmen well said that there is a fourfold darkness—of nature, of ignorance, of misery, of sin. The symbol of light applied to God must designate perfect goodness and beauty, combined with blissful consciousness of it, and transparent luminous clearness of wisdom.—*Exp. Bib.*

6, 7. fellowship, communion.[b] **and . . darkness,** live in any known sin. **do . . truth,**[c] "a life in moral darkness can no more have communion with God, than a life in a coal-pit can have communion with the sun. Some Gnostics taught, not merely that to the illuminated all conduct was alike, but that to reach the highest form of illumination men must experience every kind of action, however abominable, in order to work themselves free from the powers that rule the world." **if . . light,**[d] live a holy life, walk with God. **we . . another,** Christians with ea. other. **and . . sin,**[e] this passage shows that the gratuitous pardon of sins is given us not once only, but that it is a benefit perpetually residing in the Church, and daily offered to the faithful.—*Calvin.*

Fellowship with Christ.—We have fellowship with Christ in—I. His love. What He loves we love. II. His desires. He desires the glory of God—the company of saints—the expulsion of sin—that His Father's name be loved. III. His sufferings. IV. His labors. V. His joys. VI. His glory.—*Spurgeon.*

How God deals with sins.—A woman came to a minister one day carrying a bundle of wet sand. "Do you see what this is, sir?" said she. "Yes," was the reply; "it is wet sand." "But do you know what it means?" "I do not know exactly what you mean by it, woman; what is it?" "Ah, sir," she said, "that's me; and the multitude of my sins cannot be numbered." And then she exclaimed, "O wretched creature that I am! how can such a

a Ja. i. 17; Ro. xi. 23; Jo. viii. 12.

"The God who created these fair heavens with the same facility as yon green sapling; He who hath bestowed on man a life of toil, of transient joys and fleeting pains, that he might not forget the higher worth of his enduring soul, and might feel that immortality waited for him beyond the grave. He, He is one only God."—*Klopstock.*

"*Fellowship* is said of men as individuals, *society* of them collectively; we should be careful not to hold *fellowship* with any one of bad character, or to join the society of those who profess bad principles."—*G. Crabb.*

Divine fellowship

b "Comm. with God is the very innermost essence of all true Christian life."—*Luther.*
c 1 Jo. ii. 4, 9; 2 Co. vi. 14; Ep. v. 8—11.
d Jo. xii. 36.
e 1 Co. vi. 11; Ep. i. 7; Re. i. 5; He. ix. 13, 14.

"The poison of sin is like the poison of a serpent, which is radically the same in all of the same species."—*Charnock.*

"This is to be ignorant; to

wretch as I ever be saved?" "Where did you get the sand?" asked the minister. "At the Beacon." "Go back, then, to the Beacon. Take a spade with you; dig, dig and raise a great mound; shovel it up as high as ever you can, then leave it there. Take your stand by the sea-shore, and watch the effect of the waves upon the heap of sand. "Ah, sir," she exclaimed, "I see what you mean—the blood, the blood, the blood of Christ, it would wash it all away.—*Dict. of Anec.*

know many things without Christ. If thou knowest Christ well, thou knowest enough though thou know no more."—*St. Chrysostom.*

8, 9. if . . sin,[a] "say" need not mean more than "say in our hearts." **deceive ourselves,** not merely we are mistaken, but we "lead *ourselves* astray." **truth,** the true doctr. relating to sin. **confess,**[b] "obviously confession to Him who is 'faithful and righteous,' and to those 'selves' whom we should otherwise 'lead astray,' is all that is meant. The passage has nothing to do with the question of confession to our fellow-men." **faithful,** to His Word. **just,** to His Son, who died to take away sin. **forgive,**[c] freely, fully, forever. **sins,** all of them. **cleanse,** by His Spirit applying the blood of Christ.

we are not without sin

a 1 K. viii. 46; Job xxv. 4; Pr. xx. 9; Ec. vii. 20; Ja. iii. 2.

b Le. xxvi. 40—42; Job xxxiii. 27, 28; Ps. li. 2; xxxii. 5; Pr. xxviii. 13.

c Ro. iii. 23—26.

Denial and confession of sin, with their respective consequences.—I. The denial of sin—"if we say," etc.—1. Some claim an absolute exemption from sin; 2. Some say they have no sin, by claiming a relative exemption from it. II. The consequence of this denial. For us to deny our sin is to deny—1. Indisputable facts; 2. The infallible testimony of the Word of God; 3. The moral propriety of the scheme of redemption. III. The confession of sin—"if we confess," etc. IV. The consequence of such confession—1. Forgiveness; 2. Sanctification.—*Clark.*

Confession.—The man who confesses his misdeeds and reproaches himself for them, sides and co-operates with God. God upbraids your sins; if you do the same, you act with God. That you are a man, 'tis God's work; that you are a sinner, 'tis your own. You must abhor in yourself your own production, that you may love in yourself the work of God.—*Augustine.* *Forgiveness of sins.*—A woman said to me one day, "I believe that Christ can forgive all my past sins, but I may do wrong again, what then? He won't go on forgiving me again and again. He must get angry some time." I told her, "You must try not to do wrong, and He will help you; but if you do, those sins are already provided for by the death of Christ." "What!" she said; "*all those I have not done yet?*" I said, "Yes; and not yours only, but the sins of all the people that are to be born into the world to the end of time, if they will only accept the salvation that God has prepared for them." The poor woman only looked in amazement. She could say nothing. The idea, with all it involved, was too great for her to grasp.—*Miss Rose Marris (Zenana Mission).*

"Grieve for nothing in this world so much as for your own sins; and in them for nothing so much as for offending the God of love, and that not only in committing evil, but also in omitting good."

10. we . . liar,[d] God's promise to forgive sin to the penitent would be a lie if there were no sin to be repented of. And more than this; God's whole scheme of salvation assumes that all men are sinful and need to be redeemed: therefore those who deny their sinfulness charge God with deliberately framing a vast libel on human nature.—*Camb. B.* **word,** the whole of wh. is based on the fact of the universal guilt and ruin of our race. **in us,** in our memory, heart, conscience, understanding.

d Ps. li. 3, 4; Ro. iii. 4.

"Every man has done some good; all have sometimes done wrong; none can boast of being perfectly correct."—*Theognis.*

Either God is a liar or we are altogether sinners.—This text is—I. A call to decision, as to whether we will believe God's Word in general or not. II. A call from sleep, as to whether we will continue to yield ourselves to the dream of self-deception or not. III. A call of the judgment, as to whether we will seek the grace of the forgiveness of our sins, or be lost forever.—*Friedrich.*

Just as the sinner does not note the lines of deformity settling day by day over his countenance, so neither does he discern the lineaments of moral repulsiveness daily deepening into his soul.

Ignorance of sin and Christ.—An old man in Wiltshire, in his hundred and first year, according to his own account, was visited by a minister of the Gospel. On telling his visitor that he prayed as well as he could, he was asked to state what he said in his prayers. Immediately, with much seeming earnestness and delight, he began, "Oh! my dear Father, You have been good to me all my life long; You have kept me from pain and from sin; You helped me to cut grass for fifty-eight summers without missing; You have helped me to bring up eleven children without the parish; all my masters have liked me; I have kept to my Church; You put beautiful sights before my eyes. Oh! come, dear Father, and take me away, if You please." On being told that he had not said a word about being a sinner, he exclaimed, "I am no sinner, not a bit of a sinner am I." His visitor remarked, that

"The evil of sin may be known from the atonement that was necessary to make satisfaction to the Divine justice, and the

punishment which it will be attended with—everlasting misery; which even infinite goodness has assigned it."—*Bp. Wilson.*

God said he was a sinner as well as other men. He impiously replied, "God says what He thinks, and I says what I thinks, that is all the difference." To the last he firmly maintained he was not a sinner. It was then said that he had not mentioned Christ in his prayer. "Christ," he exclaimed—"don't know what you mean." "You have heard of Christ?" "No." "Have you heard of Him who died to save sinners?" "No; and it's no odds to me, for I am no sinner."

CHAPTER THE SECOND.

the Advocate

a 1 Th. ii. 11.
b Ro. vi. 2.
c Ro. viii. 34; 1 Ti. ii. 5.
d He. vii. 25; ix. 24.
e 2 Co. v. 21.
f 1 Jo. iv. 10; Ro. iii. 25; 2 Co. v. 19; Jo. i. 29.

"When any name is proposed for canonization in the Roman Catholic Church, two advocates are appointed, one to oppose the motion, and one to defend it. The former, called *Advocatus Diaboli* (the Devil's Advocate), advances all he can rummage up against the person in question; the latter, called *Advocatus Dei* (God's advocate), says all he can in support of the proposal."

"An old legionary asked Augustus to assist him in a cause which was about to be tried. Augustus deputed one of his friends to speak for the veteran, who, however, repudiated the vicarious patron, saying, '*It was not by proxy* that I fought for you at Actium.' Augustus acknowledged the obligation, and pleaded the cause in person."—*Little, Hist. Lights.*

the knowledge of God

g Lu. vi. 46; Jo. xiv. 15, 23; xiii. 34; 1 Jo. iii. 18, 19.

"Love partakes so much of modesty, confi-

1, 2. my . . children,[a] this does not imply th. he is addressing persons of tender age; it is an express. of endearment. **things,** ref. to preceding *vv.* **that . . not,**[b] *i.e.*, "in order that ye may not sin." **Advocate,**[c] who will plead *for* us, while His Spirit pleads *in* us. "It means one who is *summoned to the side of* another, especially to serve as his helper, spokesman, or intercessor." **Jesus,** the Intercessor.[d] **righteous,**[e] His character gives force to His advocacy. **propitiation,**[f] sin-offering, see on Ro. iii. 25. **our sins,** not for others only. **but . . world,** infinite value of the redemption that is in Christ. It is evident that the whole passage—"the blood of Jesus cleanseth us," "to cleanse us from all unrighteousness," "Advocate," "propitiation"—points back to the Mosaic purifications by the blood of victims, and especially to the intercession of the high priest with the blood of the bullock and the goat on the Day of Atonement. That great type, St. John affirms, has been fulfilled in Jesus Christ. (Comp. Heb. ix. 24.)—*Camb. B.*

Our Advocate on high.—There are two things taught us by this passage—I. That the gracious provisions of the Christian dispensation do not encourage, but discourage sinning. We sin—1. Through ignorance—the Christian dispensation enlightens us; 2. Through carelessness—we are made serious by this dispensation; 3. Through moral deadness—it inspires us with life; 4. Through despair—it fills us with hope; 5. Through restlessness of spirit—it imparts power; 6. By the force of evil motives—it changes all these motives. II. That the sins of Christians should not lead them into despondency and despair. We are not left to plead our own cause. An Advocate is provided for us—Christ—anointed by God—devoted to salvation—and Himself without sin.—*Martin.*

Intercession.—An ancient historian records the history of two brothers, one of whom was a gallant hero, and had lost his arm in the defence of his native country; the other an infamous profligate, who for capital crimes was condemned to die. The hero appeared before the judge as an advocate for his brother; he spoke not, but only held up his arm. This act pleaded so powerfully, that the guilt was forgiven, on account of the services rendered by his brother. Sacred history also gives an account of the debt or guilt of one being charged to another. Onesimus was Philemon's bond-slave, but had stolen his master's goods, and deserted his service. In his wanderings, he met with Paul, and became a convert to the Gospel: being useful to the Apostle during his imprisonment at Rome, he took him under his protection, and endeavored to bring about a reconciliation between the master and slave. Accordingly, he wrote a letter to the rich citizen of Colosse, and sent it by the criminal himself, in which he insisted that the slave might be forgiven, and that, if he had been injured by him, or was in his debt, to charge it to his account (Phil. 18). Pardon and forgiveness were thus obtained, not from any merits in the recipients, but in consideration of the merits of others.—*Bib. Treas.*

3, 4. hereby, as by a sure token. **know,** and are certain of. **we . . him,** have an understanding of His nature, will, and relation. **keep,** obey, keep in mind as rule of life. **commandments,**[g] "St. John is again condemning that Gnostic doctrine which made excellence to consist in mere intellectual enlightenment. Divorced from holiness of life, says St. John, no enlightenment can be a knowledge of God." **truth . . him,** in saying he knows God while his life contradicts his word.

Saving knowledge.—The whole duty and work of a Christian is made up of two parts—I. Faith. To know God is life eternal, and to believe in the Gospel manifestation of Him is to know Him. II. Obedience. We may know that we know Christ by our obedience to His will. Deeds of obedience are an intelligible evidence, nay, the sole evidence possible, and, on the whole, a satisfactory evidence of the reality of our faith.—*Newman.*

Duty of obedience.—Implicit obedience is our first duty to God, and one for which nothing else will compensate. If a lad at school is bidden to cipher, and chooses to write a copy instead, the goodness of the writing will not save him from censure. We must obey, whether we see the reason or not; for God knows best. A guide through an unknown country must be followed without demur. A captain, in coming up the Humber or Southampton water, yields complete authority to the pilot. The farmer must obey God's natural laws of the seasons, if he would win a harvest; and we must all obey God's spiritual laws, if we would reap happiness here and hereafter.

5, 6. whoso . . word, in memory and life. **the . . perfected,**[a] "John is here speaking, as often in this Epistle, of an *ideal* state of things. No Christian's love to God is perfect: but the more perfect his knowledge, the more perfect his obedience and his love." **hereby,**[b] by perfection in knowledge and love. **abideth,**[c] dwelleth constantly. **ought,** in duty to God; and to prove his sincerity. **walk,** live. **walked,** on this earth in the person of His Son.

The imitation of Christ and its necessity in all believers.—I. What the saint's imitation of Christ supposes and comprises—1. That no man is, or may be pretend to be, a rule of life to himself; 2. That no mere man may be a rule to others; 3. The necessity of sanctification in all His followers; 4. The strictness of the Christian religion; 5. The imperfection of the best of men; 6. Christ's transcending holiness; 7. The necessity of obedience to Christ. II. In what particulars they are especially bound to imitate Him—1. The holiness of His life; 2. His obedience to His father's will: 3. His self-denial; 4. His activity and diligence in God's work; 5. His delight in God; 6. His inoffensiveness; 7. His humility and contentment.—*Flavel.*

Imitation of Christ.—It is reported in the Bohemian story that St. Wenceslaus, their king, one winter night, going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant, Redividus, who waited upon his master's piety and endeavored to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him. The servant did so, and either fancied a cure or found one; for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does our blessed Jesus; for, since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry, He commands us to mark His footsteps, to tread where His feet have stood, and not only invites us forward by the argument of his example, but He hath trodden down much of the difficulty, and made the way easier, and fit for our feet.—*Jeremy Taylor.*

7, 8. write . . you, in thus insisting upon a holy and obedient life. **beginning,**[d] the meaning of "beginning" must always depend upon the context. Here, probably, "from the beginning of your life as Christians," the second "from the beginning" should be omitted. **new commandment,**[e] love to the brotherhood. **true,** "the meaning seems to be, that the *newness of the commandment is* true, both in the case of Christ, who promulgated it afresh, and in the case of you, who received it afresh." **darkness,**[f] of old times of partial knowledge and imperfect legislation. **is past,** *R. V.* "is passing away." "The darkness is on the wane, the true light is shewing its power; *therefore* I bid you to walk as children of light." (Comp. 1 Thess. v. 5.) **light,**[g] Christ. **shineth,** in the world, through His own teaching, and their fruit in holy lives.

The light of the Gospel.—I. The darkness of the past. The darkness of—1. Heathenism; 2. Judaism; 3. A corrupt Christianity. II. The light of the present—1. The Bible; 2. Preaching of the Word; 3. Education; 4. The press. III. The glory to be revealed—1. Universal progress; 2. Universal brotherhood; 3. Universal prevalence of Christianity.—*Wythe.*

Love to one's neighbor.—All true love is one. The first commandment is very great, but the second is not little. They are upper and nether pools, and the same fountain fills them. He who is richest in the love of God has the greatest advantage for loving his neighbor—for loving his family, his household, his country, and the world. And that is the best and happiest state of things, the primal and truly natural, where, springing from under the throne of God with a bright and heaven-reflecting piety, love fills the

obedience and love

a Jo. xiv. 21.

b 1 Jo. iv. 11—13; 2 Ti. i. 12; He. vi. 11.

c Jo. xv. 4, 5.

"Remember rather, obedience is the mother of success, wedded to safety; so the wise assure us."—*Æschylus.*

"All God's biddings are enablings. A cripple might as well lean upon his shadow for support, as your heart depend upon sincere obedience for salvation."—*Berridge.*

"Wicked men obey for fear, but the good for love."—*Aristotle.*

the old and new commandment

d Le. xix. 2, 18.
e Jo. xiii. 34; 1 Jo. iii. 16.
f Ep. v. 8.
g Jo. viii. 12; 2 Ti. i. 10.

"Love showers benignity upon the world. In its presence all harsh passions are hushed and still. It is the author of all soft affections, and the expeller of all ungentle thoughts."—*Plato.*

"It is noted by one of the Fathers, that Christ's coat, indeed, had no seam; but the

dence, and fidelity, that it awakens these virtues in the bosoms of those who were previously strangers to them."—*Plutarch.*

Church's vesture was of divers colors; whereupon he saith, 'In the vestment there may be diversity, but no schism:' they be two things, unity and uniformity."—*Lord Bacon.*

upper pool, then, through the open flower-fringed channel of filial affection and the domestic charities flows softly till it again expands in neighborly kindness and unreserved philanthropy. Love is of God, and all true love is one. The piety which is not humane will soon grow superstitious and gloomy; in cases like Dominic and Philip II. we see that it may soon grow bloodthirsty and cruel; nor, on the other hand, will brotherly love long continue if the love of God is not shed abroad abundantly.—*Hamilton.*

brotherly love

a 1 Co. xiii. 2; 2 Pe. i. 7–9.

b 1 Jo. iii. 14.

c Ro. xiv. 13.

d Jo. xii. 35.

"Hatred is an active feeling of disgust, envy a passive; therefore, we need not wonder that envy passes so quickly into hatred."—*Goethe.*

9—11. he . . light, in Christ and His truth. **hateth,** hatred in all its stages fr. indifference to bitter animosity. **is . . now,**[a] living outside the influence of the true light. **he . . light,**[b] the great command of the Light is love. **stumbling,**[c] "he has in him nothing likely to ensnare *him*, or cause *him* to stumble" (cf. Jo. xi. 9, 10). **hateth . . darkness,**[d] "darkness in his house and the scene of his activity." **hath . . eyes,** to the glory of Christ, and the truth of the Gospel. Before proceeding further let us briefly sum up the Apostle's line of argument thus far. "God is light. Christ is that light revealed. The life of Christ was a life of obedience and a life of love. In order, therefore, to have fellowship through Him with God believers must obey and love. The state of things in which this is possible has already begun. Therefore I write to you a command which is both old and new; walk in the light by imitating the love of Christ."—*Camb. B.*

Light and darkness.—I. Light is purity—darkness is impurity. II. Light is love—darkness, hatred. III. Light is truth—darkness, falsehood. IV. Light is peace—darkness, discord, fear, and shame.—*Anon.*

Christian love.—When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart, and die. And Christian love is just piety with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God, when it never evinces love to its brother, is not piety, but a poor mildewed theology, a dogma with a worm in the heart.—*Hamilton.*

the purpose of the Epistle

e 1 Jo. i. 4.
f 1 Jo. v. 13; Ac. x. 43.
g 2 Pe. i. 12, 13.
h Jo. xiv. 7; Ma. xi. 27.

"Repetition is the mother of education. Like the fresco-painter, the teacher lays colors on the wet plaster which ever fade away, and which he must ever renew until they remain and brightly shine."—*Richter.*

"God's way of forgiving is thorough and hearty. And if thine be not so, thou hast no portion of His."—*Abp. Leighton.*

12, 13. children, his affectionate term for all to whom he is writing. **because . . forgiven,**[e] the forgiven soul has the greatest of all reasons for walking in light and love. Divine love begets human love. **for . . sake,**[f] His name = what He *is* and *has done* for us. **fathers,**[g] literally, or on acc. of age and standing in the Ch. **him . . beginning,** the eternal Word. **young men,** full of zeal, etc. **overcome,** a hint of their spiritual robustness. **wicked one,** the devil and his agents. **write,** *R. V.* "have written." In the first triplet "I write" refers to the immediate act of writing. In the second triplet the Ap. places himself in the position of the reader and says, "I have written."—*Vincent.* **little children,** all previously addressed now included. **because . . Father,**[h] as revealed by the Son.

Christians of different ages.—We have piety here as it appears in individuals at different periods of life; its characters in each class, and the common danger of all. I. Little children. Their piety is characterized by much affection. II. Young men—and women, too. Piety in manhood is—1. Strong and courageous; 2. Full of enterprise and achievement. III. Old men, or fathers in Christ. The characteristic of these is knowledge—knowledge of men and things, but especially of Divine things.—*Leifchild.*

Forgiven for His sake.—Dr. Rogers, of Albany, gives an account of the conversion of a moralist by a dream. The man thought he died, and, coming to the door of heaven, saw over it, "None can enter here but those who have led a strictly moral life." He felt perfectly able on that condition, but was stopped by one and another whom in some way he had wronged. He was in despair, till the words over the door gradually faded away, and in their place came, "The blood of Jesus Christ cleanseth from all sin." He awoke, and realized that without forgiveness through an Atonement there was no hope for man.—*Seeds and Sheaves.*

14. I . . fathers, *v.* 13, repetition makes importance. **strong,**[i] hence they had *overcome*, *v.* 13 (strong in the Lord and power of His might). **Word . . you,**[j] as ground of confidence, source of joy, rule of life. **ye . . one,** with strength of God, and use of the Spirit's sword, wh. is the Word of God.

i Ep. vi. 10, 11.
j Ps. cxix. 11; Jo. xv. 7, 8; Re. iii. 7, 8, 12.

"Always give

Working power.—I. What is the personal power in this age?—1. The phys-

ical—now nearly extinct; 2. That arising from birth, and blood, and place—patrician greatness—of this a little is still cherished; 3. The power of wealth—a strong power now; 4. The intellectual—a loftier power still; 5. The moral power—the highest of all. II. How may we possess this moral power, and by it lay hold of, and bless our age?—1. The heart itself must be its home; 2. There must be personal purity, and integrity in action; 3. The ascendant law of unselfish devotion to the good of beings must assert itself; also, be puissant in forms of self-denial.—*A. L. Stone.*

Who are truly strong.—Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence, strong feelings and strong command over them. Now, it is here we make a grand mistake; we mistake strong feeling for strong character. A man who bears all before him and before whose frown domestics tremble, and whose bursts of fury make the children of the household quake,—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is that is the weak man. It is his passions that are strong; he that is mastered by them is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him. And hence composure is very often the highest result of strength. Did we never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did we never see a man in anguish stand as if carved out of solid rock mastering himself, or one bearing a hopeless daily trial remain silent and never tell the world what cankered his home peace? That is strength. He who, with strong passions, remains chaste,—he who, keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgive,—these are strong men, the spiritual heroes.—*F. W. Robertson.*

that advice which you sincerely believe to be right."—*Cleobulus.*

"I understand piety to be such a Divine quickening of a man's soul, mind, intellect, and moral affections, that even his passions are sanctified and sweetened, so that all his powers are devoted to works of mercy as well as to the worship of God."—*H. W. Beecher.*

15—17. love . . world,[a] "with love of selfish desire, cherishing avarice or pride." In John iii. 16 he tells us that "God loved the world," and here he tells us that *we* must *not* do so. The world which the Father loves is the whole human race. The world which we are not to love is all that is alienated from Him, all that prevents men from loving Him in return. The world which God loves is His creature and His child: the world which we are not to love is His rival.—*Camb. B.* **things . . world,** not even the best things inordinately.[b] **if . . him,**[c] things so opposite in their nature cannot at the same time be objects of supreme regard. "Love of the Father" is man's love to God. **all . . world,**[d] "the spirit th. animates it, its tendencies and tone." **lust . . flesh,** etc., the lusts wh. have their seats in the "flesh" and in the "eyes." **lust . . eyes,** the desire of seeing unlawful sights for the sake of the sinful pleasure to be derived from the sight; idle and prurient curiosity. Familar as St. John's readers must have been with the foul and cruel exhibitions of the circus and amphitheatre, this statement would at once meet with their assent. **is not . . world,** ref. to origin. **and . . away,**[e] the object of such low regard will perish. **and . . thereof,**[f] the passion will pass away when the object of it passes.

Worldliness.—I. By the world is not meant the material earth—nor the men in the world—nor even worldly business, trade, or profession; but the lust of the flesh and eye, and the pride of life. II. The reasons for which the love of the world is forbidden: 1. It is incompatible with love to God; 2. The world itself is transitory, as also is its power of exciting desire; 3. Christian action and love alone are permanent.—*Robertson.*

Love of the world.—A boy was once placed in charge of a horse on the pasture. He tied the end of the halter round his own arm, and lay down on the grass to sleep. The horse started and ran off, and the boy's arm was torn from his body. Ah! if he had held it loosely in his hand, the animal might, indeed, have escaped, but he would have received no harm. It is thus that men foolishly bind, not their arms, but their very souls, to some possession of the earth, and, having made it fast, lie down to rest. When that possession falls away, as it often does, the man's heart is torn; if he had held it loosely he might indeed have lost his treasure, but he would have retained possession of himself.

"Many bad men become rich; many good men languish in misery; would a good man change his virtue for the treasures of the wicked? Certainly not; we can preserve our conscience in all its purity, but riches may quietly pass into different hands."—*Solon.*

18, 19. it . . time,[g] *R. V.* "last hour." Most scholars understand the Ap. to refer to the coming of Christ, as soon to be expected. Dr. Vincent in *Word Studies*, representing another view, says: "The phrase here does not refer to the end of the world, but to the period preceding a crisis in

the love of the world

a Ro. xii. 2; Ga. i. 4; vi. 14; Ja. iv. 4.

b Lu. xiv. 26.

c Ma. vi. 24.

d Ga. v. 24; Jos. vii. 20; Ps. cxix. 37; Ro. viii. 5.

e Ps. xxxix. 6; 1 Co. vii. 31.

f Lu. xvi. 22; Ja. iv. 14.

antichrist

g He. i. 2.

the advance of Christ's kingdom." **antichrist,**[a] see on 2 Th. ii. 3—7. **are . . antichrists,** systems or men who stand *against* Christ. **whereby . . time,** by the fact that these inferior antichrists had already appeared, the precursors of the great mystery of iniquity. **they,** who now are antichrists. **went . . us,** they are apostates. **but . . us,** in spirit and truth. **for . . us,**[b] admitting the proper Divinity and headship of Christ. **they . . us,**[c] as His disciples. **manifest,**[d] by their character and relation. **that . . us,** in anything beyond a mere formal union.

Last things.—Men are coming nearer to: I. Their last business day. II. Their last sinful amusement. A dissipated life soon stops. III. Their last Sabbath. IV. The last year of their life. V. The last moment of their life.—*Talmage.*

One fold and one shepherd.—One evening I went out with a shepherd to collect his sheep. After they had been gathered together, and were being driven off the moor, I observed that there were some among them who did not belong to his flock. I particularly noticed, also, that he paid no attention whatever to these wandering strangers, urged forward, though they were, by the barking dog, further and further from their rightful companions. At last, thinking I must have been mistaken in supposing they were not his, I pointed to one or two of them, and said, "Are those your sheep?" and he answered, "No." I said unto him, "Why, then, do you not separate them from the flock?" And he answered and said, "They will find out directly they are not of us; and then they will go away of themselves." And immediately I remembered the words of John, how he had said, "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—*Bib. Treas.*

20, 21. unction, anointing. **Holy One,**[e] the Lord Jesus. **ye . . things,** "the meaning is, 'It is you (and not these antichristian Gnostics who claim it) that are, in virtue of the anointing of the Spirit of truth, in the possession of the true knowledge.'" **because . . truth,**[f] in which case he had written in a dif. strain. **but . . it,** to stir you up to practise what you know. **lie,** such as the false sayings of antichrist. **truth,** wh. we have received fr. the Lord of Truth. The Apostle warns them against antichristian lies, not because they are ignorant, but (1) because they possess the truth, and (2) because every kind of lie is utterly alien to the truth they possess. "There is the modesty and the sound philosophy of an Apostle! Many of us think that we can put the truth *into* people by screaming it into their ears."—*Camb. B.*

The unction from the Holy One.—This unction is: I. A general gift, vouchsafed to all Christians. II. Not transient, but permanent. III. A guide into all truth. IV. A motive to the practice of all Christ's precepts. V. An assurance of Christian privileges—children of God—members of Christ—heirs of heaven. VI. A teacher in all things. VII. A preserver of fellowship with the Father and the Son. VIII. A power that makes Christians the temples of God.—*Mombert.*

Secret working of the Holy Spirit.—As oftentimes, when walking in a wood near sunset, though the sun himself be hid by the height and business of the trees around, yet we know that he is still above the horizon, from seeing his beams in the open glades before us, illuming a thousand leaves, the several brightnesses of which are so many evidences of his presence. Thus it is with the Holy Spirit. He works in secret; but His work is manifest in the lives of all true Christians. Lamps so heavenly must have been lit from on high. —*Hare.*

22, 23. he . . Christ?[g] "these Gnostic teachers, who profess to be in possession of the higher truth, are really possessed by one of the worst of lies." **that . . Father,** who has spoken plainly concerning the proper Divinity and Sonship of Christ. **Son,**[h] who by His life verified the Father's words. **whosoever . . Son,**[i] the words are aimed at the heresy of Cerinthus. He denied the miraculous conception of Jesus and taught th. after His baptism the Christ descended upon Him in the form of a dove; th. towards the end of His ministry, the Christ left him, and only the human Jesus suffered and rose fr. the dead.—*Vincent's Word Studies.* **the . . Father,** in his heart, life, etc., as his Father. (See Jo. i. 12.) **but . . also,**[j] this should not be in italics.

[a] Ma. xxiv. 5, 24; Ac. xx. 29, 30; 1 Ti. iv. 1; 2 Pe. ii. 1; 1 Jo. iv. 3; 2 Jo. 7.
[b] Ma. vii. 21—23; xxii. 11; Ro. ix. 6.
[c] Je. xxxii. 40; Jo. x. 28, 29; 1 Pe. i. 5.
[d] 1 Jo. iii. 9, 10.

"Of all villainy none is more capital than that of those who, when they deceive, do it under the cloak of pretended truth and righteousness."—*Cicero.*

"As the ark was made of many pieces of wood, and joined together in one; so the Church consisteth of many members knit together in one faith."—*Cawdray.*

the unction from the Holy One

[e] Jo. xvi. 13; 2 Co. i. 21; 1 Jo. iv. 13.
[f] 2 Pe. i. 12.

"Wisdom consists in distinguishing good from evil."—*Seneca.*

"Men of the greatest knowledge and ability, if they are not virtuous, are only the more disposed and able to do mischief than others."—*Socrates.*

"People frequently reject great truths, not so much for want of evidence as for want of an inclination to search for it."—*Gilpin.*

the denial of Christ

[g] 1 Jo. iv. 3; Jo. iv. 25, 26.
[h] Jo. v. 23.
[i] Jo. xv. 23.
[j] 2 Jo. 9.

"It is dangerous and terrible to believe something against

Denial of Christ.—He who denies Christ denies: I. The Son of God—this is here distinctly implied. II. The Father. The connection between the Son and the Father is very close. III. The Holy Ghost.—*N. Hardy.* *The fundamental doctrine of salvation that Jesus is the Christ.*—I. By this we learn to know false teachers. II. In it the true and living Christian shows himself. III. Out of it we pass to the inheritance of God.—*Braune.*

Picture of Antichrist.—In the frescoes of Signorelli we have "The Teaching of Antichrist"—no repulsive figure, but a grand personage in flowing robes, and with a noble countenance, which at a distance might easily be taken for the Saviour. To him the crowd are eagerly gathering and listening, and it is only when you draw close that you can discover in his harder and cynical expression, and from the evil spirit whispering in his ear, that it is not Christ.—*Augustus J. C. Hare.*

24, 25. that . . beginning,[a] *R. V.* "as for you, let that abide," that Gosp., that doctr. concerning the proper Deity of Christ. **ye . . Father,** in union and fellowship with both: and be their peculiar care. **this . . promise,** the great promise, including all others. **even . . life,**[b] wh. is only another view of continuing in the Father and the Son.

Eternal life God's promise to Christians.—I. The subject of this promise—"eternal life." Eternal with regard to: 1. The duration; 2. The happiness of being. II. Its giver—"He"—that is, God: 1. What actuated Him to give it? 2. Is this promise true? 3. Is He able to fulfil it? 4. Has He yet begun to fulfil it? III. Its owners—"us"—all believers.—*W. Jay.*

The attraction of immortality.—For many years previous to 1845, it had been known that the planet Uranus was subject to certain perturbations in its orbit, which could not be accounted for by the attraction of the sun and of the other planetary bodies. From the nature and amount of these perturbations, Le Verrier, a French mathematician, demonstrated the existence of an undiscovered planet; and so completely did he determine its place in the distant heavens, that, when Dr. Galle of the Berlin Observatory pointed his telescope to the place designated by Le Verrier he not only found the new planet, but found it within one degree of its computed location. Here, then, we have not only an unknown planet casting the spell of its attraction upon those that are known and seen, and producing thereby its visible effects; but, to the eye of reason, these mysterious effects became the infallible proofs of the existence and direction of another world hitherto undiscovered and unknown. So with the human soul, and its continued love for the dead.—*Mattison.*

26, 27. seduce,[c] *R. V.* "would lead you astray." **anointing,**[d] see on *v.* 20. **need . . you,** as though you were dependent on a human teacher alone: much less these deceivers. **and . . lie,** like the teachings of deceivers.

The anointing by Christ.—Consider this comparison of the ointment as the figure or symbol of the Holy Spirit: I. The value of the ointment. II. Its use in the anointing of kings, priests, and prophets. III. Its power of strengthening and stimulating the spirit of life. IV. Its influence on a life well-pleasing to God. V. Its far-spreading fragrance.—*Braune.*

The teaching of the Spirit.—None so blind and ignorant whose eyes His Spirit cannot open. The schoolmaster sometimes sends home the child and bids his father put him to another trade, because not able, with all his art, to make a scholar of him; but if the Spirit of God be the Master, thou shalt learn, though a very dunce.—*Gurnall.*

28, 29. little . . him,[e] Christ. **appear,**[f] as Judge. **confidence,** that He will recognize and welcome us. **ashamed,**[g] as those who have denied Him. **if . . righteous,** of wh. you can have no doubt. **every . . him,**[h] "the righteous one begetteth righteous sons."—*Bengel.*

Firm adherence to the faith.—I. The manner in the compellation—"little children." II. The matter in the exhortation—"abide in Him:"—1. There is a threefold abiding in Christ—in His Church—in His doctrine—and in Himself; 2. This abiding also implies a coming to Him—and a being and abiding in Him. III. The motive in the incitation, Here there is something—1. Supposed—the coming and appearance of Christ; 2. Implied—our appearance at that day before Him; 3. Expressed—the confidence of those who truly abide in Christ.—*N. Hardy.*

Union with Christ.—How fearful should we be of that which weakens our

the promise of eternal life

a Jo. xiv. 23; 1 Jo. i. 3.
b 1 Jo. v. 11; Jo. vi. 47; xi. 26; xvii. 3.

the uniform testimony, faith and doctrine of the universal holy Church, which has now thus held it unanimously in every place from the beginning these fifteen hundred years past. Many a man has a paternoster round his neck and a rogue in his heart."—*Luther.*

"We are led to the belief of a future state, not only by the weaknesses, by the hopes and fears of human nature, but by the noblest and best principles which belong to it, by the love of virtue, and by the abhorrence of vice and injustice."—*Adam Smith.*

the object of his writing

c Ma. xxiv. 24.
d Ac. x. 38; Jo. i. 16.

Among the Romans there were certain persons who attended the temples and fell into strange fits, in which they uttered what were termed predictions.

abide in Christ

e 1 Jo. iv. 16, 17.
f Is. xxv. 9.
g Ro. v. 5; Phi. ii. 15, 16; Is. xlv. 17.
h 1 Jo. v. 1; Jo. iii. 5; 1 Jo. iii. 7, 9, 10.

"If we would merit confi-

dence, we should combine integrity with ability."—*Cicero.*

"It is the chief penalty of the guilty that they are never absolved before the tribunal of their conscience."—*Seneca.*

union to Christ! There is nothing but sin that endangers the soul's preservation, because nothing but that endangers Christ's departure, and so puts us out of Christ's protection. The people of God, while troubles are upon them, are safe; but when they are within them, when sin sends away Christ, then begins their sorrow. Sin can never quite bereave a saint of his jewel, grace; but it may steal away the key of the cabinet, his assurance. He may not know where to find his grace when he stands most in need of it. Grieve not the Holy Spirit which unites Christ to the soul, and supplies the soul with Christ. The Spirit of Christ is a tender thing.—*Jenkin.*

CHAPTER THE THIRD.

sons of God

a Ep. i. 3—6.
b 1 Jo. iv. 9, 10; Jo. iii. 16; Ro. v. 8.
c Jo. i. 12; Re. xxi. 7.
d Jo. xv. 18, 19; xvi. 3.

"'Behold what manner of love!'—There is something touching in an old man like John thus suddenly changing the tone of calm reasoning and exhortation for one of ecstasy. The patriarch of the App. feels himself in the highest sense of the term once more a child, a child of God, like the meanest of believers."—*Van Oosterzee.*

1. behold . . manner,[a] wonderful both in *kind* and *degree.* **love . . us,**[b] *i.e.*, love itself: not simply gifts of love. This word "love" is the keyword of this whole division of the Ep. (iii. 1—v. 12). **that,** etc., in order that. **called . . God,**[c] called so, because He has made us so by adoption. *R. V.* rightly inserts after "children of God,"—"and such we are." God has allowed us to be *called* children, and we *are* children. **therefore . . not,** does not recognize this blessed truth concerning us. **because . . not,**[d] as the Son of God.

The privileges of the good.—These words teach us—I. That privileges of unspeakable worth now belong to the disciples of Christ. II. That notwithstanding this, they are, while on earth, subject to tribulation. III. That privileges of a higher order await them in a future state. IV. That these future privileges cannot be revealed fully to them while on earth. V. That all privileges, present and to come, flow from the love of the Father. VI. That every man that hath the hope of heaven, through the love of the Father, purifieth himself.—*S. Roberts.*

Sons of God.—When the Danish missionaries in India appointed some of their Indian converts to translate a catechism, in which it was mentioned as the privilege of Christians to become the sons of God, one of the translators, startled at so bold a saying as he thought it, said, "It is too much; let me rather render it, they shall be permitted to kiss His feet."

we shall be like Him

e Ga. iii. 26; Ro. viii. 15.
f Ro. viii. 18; 2 Co iv. 17; Col. iii. 4; Ps. xvi. 11.
g Phi. iii. 21.
h Ps. xvii. 15; 2 Co. iv. 6; 1 Co. xiii. 12.

"If one could but look awhile through the chinks of heaven's door, and see the beauty and bliss of Paradise; if he could but lay his ear to heaven, and hear the ravishing music of those seraphic spirits, and the anthems of praise which they sing; how would his soul be exhilarated and transported with joy!"—*Watson.*

2. appear, it did not once appear that we should be what we now are.[e] **what . . be,**[f] the future transcends the present, more than the present does the past. **know,** thus much we are sure of. **we . . him,**[g] holy, happy. **for . . is,**[h] a hint of the transforming power of fellowship with Christ.

The dignity and hope of the Christian.—I. The relation which the Christian sustains to God in this world—"now are we the sons of God." So are all men by creation and Providence. But Christians are so by—1. A new, spiritual birth; 2. A special act of adoption. II. The honor and happiness which he has in prospect—eternal glory in heaven—likeness to Christ.—*C. Whitehead.*

Ideas of heaven.—Heaven was, in Southey's view, the home of genius, where all the gifted spirits of our race hold exalted fellowship. He longed to see and converse with Shakespeare, Dante, and Chaucer. John Foster, a man whose character and thoughts were cast in a far different mould, felt in this world that he was under restraint; that the great secrets of the spiritual universe were hid from him; that death would break down the barrier, and would give his spirit free scope to plunge into the mysteries of truth. His sublime soul was like a courser panting to leap the barrier; like an eagle dragging at its chain, and longing to soar above the clouds. Leighton's desire was simply spiritual: it was a longing for purity, love, perfection, Christ, and God. He felt this was a dark world, because a sinful one; and he longed for a holy heaven more than they who watch for the morning, saying, "The utmost we poor mortals can attain to is to lie awake in the dark, and a great piece of art and patience is to while away the hours of night." He delighted in the old apophthegm, "The day which you fear as the death-day of time is the birth-day of eternity." His alacrity to depart resulted from his earnest desire to see and enjoy *perfection* in the perfect sense of it, which he could not do, and live.—*Stoughton.*

purity

i 2 Co. vi. 17, 18; vii. 1.

3. that . . hope, of being *with* and *like* Christ. **in him,** *R. V.* "set on Him," *i.e.*, "rested and grounded on God." **purifieth,**[i] in sense of using

all available means to that end. **even . . pure,** with Christ's purity as the standard of holiness, he will not be soon satisfied with himself.

The pattern of purity.—I. The workman—"every one that hath this hope in him." What this hope is you see in the verse before. II. The work—"purifieth himself." It is to be done by each one for himself. The pattern by which he must be directed—the purity of Christ.—*Sibbes.*

A vision.—It is said that John Wesley once, in the visions of the night, found himself, as he thought, at the gates of Hell. He knocked, and asked who were within. "Are there any Roman Catholics here?" "Yes," was the answer; "a great many." "Any Church of England men?" "Yes; a great many." "Any Presbyterians?" "Yes; a great many." "Any Wesleyans?" "Yes; agreat many." Disappointed and dismayed, especially at the last reply, he turned his steps upwards, and found himself at the gates of Paradise, and here he repeated the same questions. "Any Wesleyans here?". "No." "Any Presbyterians?" "No." "Any Church of England men?" "No." "Any Roman Catholics?" "No." "Whom have you, then, here?" he asked in astonishment. "We know nothing here," was the reply, "of any of those names you have mentioned. The only name of which we know anything here is Christian. We are all Christians here, and of these we have a great multitude, which no man can number, of all nations, and kindreds, and peoples, and tongues."—*N. T. Anec.*

"If earth, that is provided for mortality, and is possessed by the Maker's enemies, have so much pleasure in it, that worldlings think it worth the account of their heaven, what must heaven needs be, that is provided for God Himself and His friends! How can it be less in worth, than God is above His creatures, and God's friends better than His enemies?"—*Bp. Hall.*

4—6. whosoever, etc., *R. V.* "every one that doeth sin doeth also lawlessness; and sin is lawlessness." **manifested,** appeared in the flesh to work out our redemption. **take . . sins,**[a] or "bear sins." **and . . sin,** *lit.* "sin in Him does not exist." **whosoever . . him,**[b] as the source of spiritual life. **sinneth not,**[c] "does not persist in sin" (*Luther*); "does not allow sin to reign over him."—*Calvin.* **hath . . him,** in His character and office, as a holy Saviour. **neither . . him,**[d] by faith as *his* Saviour.

Sin is lawlessness.—I. In order to the rise of sin, two things are necessary. The agent must: 1. Know the law; 2. Be a free actor. II. Inseparable from sin is its guilt or desert. As all law supposes a lawgiver, so it supposes reward and punishment. III. The one direction to sinners, ever iterated and reiterated in the Scriptures, is to repent: 1. The nature of repentance; 2. Its effects—it tends to the cure of sin and the removal of guilt.—*C. Wills.*

Cleaving to Christ.—I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear, not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, in contact with a human spirit, keeps that spirit cleaving to the Lord so firmly, that no power on earth or in hell can wrench the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken, the dependent spirit instantly drops off.—*Arnot.*

sin

a Jo. i. 29; 2 Co. v. 21; Tit. ii. 14; He. iv. 15; 1 Pe. i. 19, 20.

b Jo. xv. 4.

c Ro. vi. 14, 17, 18; 1 Jo. v. 18; Ec. vii. 20; Ja. iii. 2.

d 1 Jo. ii. 3, 4; 3 Jo. 11.

"You might as well attempt to check an earthquake as to prevent the going-forth of the spirit of holiness from a soul washed with blood or a church refined by fire."—*G. Wells.*

7, 8. let . . you, on the subject of Christian morality. **doeth . . righteous,**[e] "good works of piety do not make a good pious man, but a good pious man does good pious works."—*Luther.* **doeth,** by preference: committeth. **is . . devil,**[f] of his fam., living under his influence. "The devil made no man, begat no man, created no man: but whoso imitates the devil, becomes a child of the devil, as if begotten of him."—*Augustine.* **for . . beginning,** and unceasingly. **destroy,**[g] make an end of. **works . . devil,** sins and their consequences.

righteousness

e Ja. ii. 18; Ro. ii. 13.

f Jo. viii. 44.

g Ge. iii. 15; He. ii. 14; 2 Ti. ii. 26.

Satan bound.—I. What are the works of the devil? 1. Sin; 2. Suffering; 3. Death. II. How does Christ destroy them? By—1. The clearness of His teaching; 2. The merit of His sacrifice; 3. The power of His grace.—*Wythe.*

John was the apostle of love.—he was gentle, but it is *his* Epistles in which there comes out most broadly, most sternly, the principle that all mankind are divided into two great classes—the one those that are of God; and the other, those that are of the world and the devil. That is *his* love. Whatever is not light is darkness. Whatever is not God is Satan. He has no idea of some on the one side and some on the other, and a great neutral-tinted mass in the centre that belong to neither. The contrast embraces all classes and conditions. Every man is one thing or the other—God's or Satan's!—*A. Maclaren.*

"It is neither difficult to praise nor to blame; it is an art familiar to the wicked; interest inspires them to be lavish of their praise; detraction is their pleasure."—*Theognis.*

children of God and of the devil

a 1 Jo. v. 18; Ja. i. 18; 1 Pe. i. 23.

b Ro. vii. 19.

c 1 Jo. ii. 29; iv. 7, 8.

"There is the embryo of heaven and hell in the very hearts of men on this side both; and, therefore, the difference must be vastly great, even here in this world between them."—*Howe.*

9, 10. doth . . sin,[a] see on *v.* 6. **for . . him,** the new principle of spiritual life implanted by God (Jo. v. 38). **and he,** etc.,[b] it is a moral impossibility for a child of God to sin. It is because of the imperfection of our sonship that sin is possible, and imperfection to be remedied and gradually reduced by the blood of Jesus (i. 7) and self-purification (iii. 3).—*Camb. B.* **in this . . devil,** they are thus disting. fr. ea. other. **whosoever,** etc.,[c] a holy life and a loving heart their chief features.

The sins of the regenerate.—I. The description of a Christian—"born of God"—like to Him. II. The privilege of his new birth: 1. Inactivity, 2. Inability, to sin. He "doth not," and "cannot," commit sin. III. The ground and reasons of those privileges: 1. The inward principle of his regeneration, which makes him inactive; 2. The efficient cause which makes him unable—"born of God." IV. The extent of these privileges—"whosoever," every regenerate man.—*S. Charnock.*

Sins avoided.—When Venice was in the hands of the Austrians, those alien tyrants swarmed in every quarter; but the Venetians hated them to the last degree and showed their enmity upon all occasions. When the Austrian officers sat down at any of the tables in the square of St. Mark, where the Venetians delight on summer evenings to eat their ices and drink their coffee, the company would immediately rise and retire, showing by their withdrawal that they abhorred their oppressors. After this fashion will every true Christian treat his inbred sins; he will not be happy under their power, nor tolerate their dominion, nor show them favor. If he cannot expel them, *he will not indulge them.—Spurgeon.*

mutual love

d 2 Jo. 5.

"If you wish to be loved, love."—*Seneca.*

"Love conquers all; and we must yield to love."—*Virgil.*

11. for this, etc.,[d] see on Jo. xiii. 34; xv. 12; 1 Jo. ii. 7—10.

The close connection between love of one another and religion.—Love of each other is—I. One of the grounds of true religion, and leads to it; II. A part of true religion, and belongs to it; III. A consequence of true religion.—*C. Harms.*

Love one another.—A touching incident is related by Jerome in his exposition of Galatians. In his extreme old age John was too weak to go into the Assembly, and had to be carried. Unable to deliver long discourses, he simply said: "Little children, love one another." When asked why he continually repeated this one exhortation, he replied, "Because this is the command of the Lord, and enough is done if this one command be obeyed." Assuredly so. For, as God Himself is love, love to Him and to the brethren is the essence and sum of religion and morality; the fulfilling of the law and the prophets, the bond of perfectness.—*P. Schaff.*

Cain and Abel

e Ge. iv. 4, 8.
f Jo. xv. 18, 19; 2 Ti. iii. 12.

"Envy is the hatred of another's felicity: in respect of superiors, because they are not equal to them; in respect of inferiors, lest he should be equal to them; in respect of equals, because they are equal to them. Through envy proceeded the fall of the world and death of Christ."—*Quarles.*

12, 13. was . . one, influenced by his evil suggestions. **and . . brother,**[e] result of yielding to Satanic influence. **because,** etc., see on Heb. xi. 4. **marvel,** etc.,[f] the Lord Himself, explained the reason.

Cain, a worthy child of the wicked one.—In these words we have a description of—I. A father—"that wicked one"—the devil. He is thus designated as being—1. Opposed to the Holy One; 2. The origin of all wickedness; 3. Himself perfectly wicked. II. His eldest son—Cain: 1. His extraction—"of that wicked one;" 2. His action. He slew his brother. This act was wicked, being contrary to reason—to nature—to God's dealings—to all religion.—*J. Lightfoot.*

The deeds of envy.—The infatuated Caligula slew his brother because he was a beautiful young man. Mutius, a citizen of Rome, was noted to be of such an envious and malevolent disposition, that Publius, one day, observing him to be very sad, said, "Either some great evil has happened to Mutius, or some great good to another." "Dionysius, the tyrant," says Plutarch, "out of envy punished Philoxenius the musician, because he could sing, and Plato the philosopher, because he could dispute, better than himself." Cambyses killed his brother Smerdis because he could draw a stronger bow than himself or any of his party.

brotherly love

g Jo. v. 24; Ep. ii. 1.
h Ga. v. 6.
i 1 Jo. iii. 23; ii. 9.
j Ma. v. 21, 22.
k Re. xxi. 8.

14, 15. know, certainly. **death,** moral death. **life,**[g] the new life which is in Christ, *lit.* "have passed over out of d. into l."—fr. one region or abode into another. **love,**[h] sincerely, practically. **brethren,**[i] in Christ, notwithstanding their imperfections, etc. **murderer,**[j] in wish, thought. **hath . . him,**[k] for love is essential to that life.

Love to the brethren.—The love here mentioned is—I. A peculiar and most appropriate kind of love: 1. There is a general love, which we owe to every

man; 2. There is a particular love, which Christians owe to their fellow-believers. II. Free from all dissimulation. III. Fixed and fervent, invariable in its operations, and disinterested and fearless on all occasions. This sort of love was shown by John towards Christ—by the early Galatian converts towards Paul—and by Onesiphorus to the same Apostle.—*Gilpin.*

Regeneration is never without some effect; if we have not the properties, we have not the nature. If the air be dark and pitchy, that a man cannot see his way, it is a sign the sun is not up to enlighten that hemisphere. A thick darkness cannot remain with the sun's rising. The works of darkness, with their power, cannot remain with a new creature state. The old rubbish cannot wholly remain with a new building. Look well, therefore, whether old principles, aims, customs, company, affections, are passed away, and whether new affections, principles, ends, be settled in the room.—*Charnock.*

16, 17. perceive, *R. V.* "hereby know we love, because." **love,**[a] in its great strength. **he,** Christ. **laid . . us,**[b] see on Jo. xv. 13. **we . . brethren,** as we live fr. Christ, we should love like Him. **whoso . . good,** more than absolute need requires. **and . . need,**[c] of necessaries of life. **and . . him,** withholds practical sympathy. **how . . him?**[d] how is it possible? Divine love *in* him had shown itself to his brother, as Divine love *to* him manifested itself.

The love of Christ, a pattern for us.—Let us consider the extent in which—I. God has manifested His love to us. His love appears in Creation and in Providence, but more especially in Redemption. Consider, concerning this last—1. What our situation was that rendered it necessary; 2. What is accomplished by it for us; 3. The love contained in it. II. We should exercise love to our brethren. Consider our duty towards—1. Mankind at large; 2. Our brethren of the Church in particular.—*C. Simeon.*

All ye are brethren.—An indigent boy once applied for alms at the house of an avaricious rector, and received a dry mouldy crust. The rector inquired of the boy if he could say the Lord's Prayer, and was answered in the negative. "Then," said the rector, "I will teach it you: 'Our Father,' etc." "Our Father," said the boy. "Is He *my* Father, as well as *yours?*" "Yes, certainly." "Then," replied the boy, "how could you think of giving your *poor brother* this mouldy crust of bread?"—*N. T. Anec.*

18, 19. love . . tongue, our love is not to be in speech alone, though our words are to be loving and kind. **but . . truth,**[e] practical. **hereby . . truth,**[f] by this cheerful, practical, self-denying love. **assure,** reply to inward doubts or questionings. *R. V.* "shall assure our heart before him, whereinsoever our heart condemn us; because God is greater," etc.

The happiness of them who are of the truth.—I. They may pacify their heart before God. II. They have a joyful confidence towards Him. III. They will receive from Him whatsoever they ask.—*Ziel.*

We know.—When we say that we have come to realize a doctrine we mean that, somehow, that doctrine has been wrought into the roots of our life. It has passed from a proposition accepted into an influence that actuates. For our religion is neither a dogma nor a theory. It has a spiritual power. It is a personal presence. It is a comforter of actual sorrows. It is a quickener to every noble work. It is not a stranger to be scrutinized, but a friend to be loved because it has first loved us. It is not a guest to be entertained, but a leader to be followed.—*F. D. Huntington.*

20, 21. heart, wh., after all, is imperfect. **condemn,** know anything against us. **greater,** in holiness and knowledge; more perfect as a judge of conduct. **and . . things,**[g] and perh. many things on acc. of wh. our self-condemnation might well be greater. **heart . . not,**[h] though it be enlightened by the Spirit, and under our own severe scrutiny. **then . . God,** who is the teacher of that heart.

The ethics of conscience.—The text suggests that—I. There is but one kind of mind in the universe; II. There is but one true code of ethics in the universe; III. Man's heart condemns or acquits him according to the law of eternal rectitude.—*Analyst. Man's judgment and God's judgment.*—Consider the character of—I. Conscience, as our moral judge in this life—not good, in all respects. In man, it is—1. A depraved; 2. An ignorant; 3. A partial; 4. A corrupt; 5. An unjust, judge. II. The Divine Judge: 1. All-wise; 2. Just; 3. Impartial; 4. He will not be bribed; 5. He will decide cases according to the Law and the Testimony.—*Sherwood.*

"He that 'hateth his brother' is influenced by a feeling which would lead him to commit murder, if it were fully acted out."—*Barnes.*

"Envy makes us see what will serve to accuse others, and not perceive what may justify them."—*Bp. T. Wilson.*

fruit of love

a Ep. v. 2.

b 1 Jo. iv. 9, 11.

c De. xv. 7; Lu. iii. 11.

d 1 Jo. iv. 20.

"Surely if the love of his brother were in him, the love of God had been in him. But he hath no true love to his brother that will only love him on terms that cost him little, and cannot give and suffer for his love."—*Baxter.*

love in sincerity

e Ro. xii. 9; 1 Pe. i. 22.

f Jo. xiii. 35; 2 Pe. i. 5—11.

"*Love.*—It is deep as the grave in which He lay; high as heaven to which He ascended; ancient as eternity; and lasting as the interests of your immortal souls."—*Waugh.*

the voice of the heart

g 1 Ch. xxviii. 9.

h Job xxvii. 6; He. x. 22.

"If our conscience condemn us justly, our case is sad; because God knows more of us than we do of ourselves, and can charge us with many sins that conscience is not

privy to."—*Gurnall.*

"If conscience be as a thousand witnesses, the all-seeing God is as a thousand consciences."—*Arrowsmith.*

The office of conscience.—How beautifully was its office set forth in the ring, which, according to an Eastern tale, a great magician presented to his prince! The gift was of inestimable value, not for the diamonds and rubies and pearls that gemmed it, but for a rare and mystic property in the metal. It sat easily enough in ordinary circumstances; but so soon as its wearer formed a bad thought or wish, designed or concocted a bad action, the ring became a monitor. Suddenly contracting, it pressed painfully on the finger, warning him of sin. The ring of that fable is just that conscience which is the voice of God within us, which is His law written on the fleshly tablets of the heart.—*Guthrie.*

prayer and love

a Ps. xxxvii. 4; cxlv. 18, 19; Jo. xv. 7; xvi. 23, 24; Ja. v. 16.

b Jo. xiv. 23; Ps. lxii. 7; Ro. viii. 16.

c Jo. xiv. 15—18.

"This indwelling spirit of God is to the child of God the spring and source of his spiritual life, the sure token of his sonship (Ro. viii. 14, 15; Ga. iv. 6), and of his union with God in Christ."—*Alford.*

"Christian love is love for Christ's sake. This furnishes a clue for its being called 'a new commandment.' The old commandment required benevolence, or love to our neighbor; but this is complacency in Christ's image or love of Christians as such."—*A. Fuller.*

22—24. and . . ask, such a heart will ask only for right things; and for those in ref. to God's will. **we . . him,** as Augustine says, "He who gave us love cannot close His ears against the groans and prayers of love." **because,** etc.,[a] and are the objects of His special favor. **and this,** etc., see on Jo. vi. 29. **believe . . name,** "to believe on His Name" means to believe all that His Name (here given with solemn fulness) signifies and implies; His Divinity, His Sonship, and His office as Mediator, Advocate, and Saviour. **and love,** etc., see on Jo. xiii. 34. **dwelleth,** etc.,[b] Christian obedience the fruit of union with God. **which . . us,**[c] as a sign of union and sonship.

The indwelling of the Spirit.—I. What the giving of the Spirit imports and signifies. In Scripture the Spirit is taken in two ways—essentially and personally. It is here taken in the latter. II. How it evidences the soul's interest in Christ: 1. The Spirit of God in believers is the very bond by which they are united to Christ; 2. The Scripture everywhere gives this indwelling as the great mark of our interest in Christ.—*J. Flavel.*

Prayer.—Among the forms of insect life there is a little creature known to the naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed upon, it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not: a real defence—it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him; and he knows when to ascend for a new supply.—*Hamilton. The indwelling of God.*—You go past the dwelling of your neighbor. The door is closed that is wont hospitably to be open. The windows are all shut. The curtains are down. There is no sound of pleasure in the yard. There is no coming or going of industrious feet. And you say, "The master is gone." Did you see him go? You did not. Have you searched the house? You have not. But there were certain tokens when he was present by which you judged that he was there. To-morrow you go past the same dwelling again, and the door stands open, the windows are no longer closed, the curtains are rolled up, there are merry sounds ringing in the house and in the yard, and there is smoke rising from the chimney. Now there is quite a different state of things; and you say, "Ah! the father has got home." Have you seen him? Why do you say that he has got home? Because there are so many things that indicate it. These effects are evidences to you that he is present. Now, the same thing is true of the chamber, the dwelling, of a man's soul. When God is present, certain things bear witness, and the witnessing of these things is evidence of God present with us, and is to be taken as a manifestation of that presence; not as the only one, but as a real one, a sufficient one, and one that by education may lead to still higher ones.—*Beecher.*

CHAPTER THE FOURTH.

try the spirits

d Ma. xxiv. 4, 5.

e Mk. iv. 24.

f Ac. xx. 30; 2 Pe. ii. 1; 2 Jo. 7.

1. spirit,[d] human spirit pretending to inspiration. **try,**[e] test, consider. **they . . God,** under Divine influence, **because,** etc.,[f] *i.e.*, persons pretending to be inspired to teach. About all such things there are two possibilities which must put us on our guard: (1) they may be unreal; either the delusions of fanatical enthusiasts, or the lies of deliberate impostors; (2) even if real, they need not be of God. Miraculous powers are no absolute guarantee of the possession of truth.—*Camb. B.*

The trial of the spirits.—I. Why is it necessary? Many false spirits have already gone out into the world; the spirit of Antichrist is already now in the world—in the Church, in the school, in the family, in private life, among both great and small. II. What is its end and aim? To ascertain whether the spirits are of God or not. III. What is its rule? The confession.—*Fronmüller.*

Try the spirits.—Reader, try the spirits. Error is often plausible, and the most ensnaring errors are those which are an obvious resemblance to truth. Even though the outside coating is not brass, but real gold, the leaden coin is none the less a counterfeit, and, like the devil's temptation, wrapped up in a Scripture saying. Many false doctrines come nowadays with a sacred or spiritual glamour around them—quoting texts and uttering Bible phrases. But the question is not, Who has got a text on his side? but, Who has got the Bible?—not, Who can produce certain sentences torn from their connection, and reft of that purport which that connection gives them? but looking at Scripture in its integrity—having regard to its general drift, as well as to the bearing of these special passages—Who is it that makes the fairest appeal to the statute book of heaven?—*Hamilton.*

2, 3. know . . God,[a] to be guiding the human spirit. **every,** etc., this agrees with what the Lord said to Peter (Ma. xvi. 17). **confesseth not,** etc. *R. V.* "confesseth not Jesus is not of God." **not of God,** is not under Divine control; or, the subject of Divine illumination. **and . . Antichrist,** see on 1 Jo. ii. 18—22, and refs.

Fanaticism.—I. What is the spirit of fanaticism? Religious madness. There is fanaticism in: 1. Belief; 2. Experiences; 3. Services; 4. Predictions and experiences. II. Some of its causes. It often arises from: 1. A badly balanced mind; 2. Ignorance of the Divine Word; 3. An ostentatious and vain spirit; 4. Neglect of the Divine means; 5. Yielding to the influences of Satanic suggestions. III. Its evils: 1. Mental degradation; 2. Moral prostration; 3. Antagonism to Scriptural godliness; 4. Ruin to the soul.—*Burns.*

The shifts and deceit of Antichrist.—These be the works of Antichrist which he shall bring to pass. This shall he work in all deceivableness of unrighteousness. He shall come with all kinds and shifts of deceit. He shall come with show of praying, with vizard of fasting, with companions of monks, friars, canons, and all kind and color of holiness. He shall seek to prevail by threatening and by flattering, by fair means and by foul. He shall excommunicate, and release from excommunication; he shall promise forgiveness of sins, and life everlasting. He shall make boast of the Fathers and ancient doctors; he shall make boast of the universal consent; he shall boast of general councils; he shall boast of Christ's Apostles, and of the Gospel of Christ, and of the Word of God. So shall he falsely and deceitfully work himself credit, and beguile the world, in abusing the holy name of God. No kind of deceitfulness or subtlety but he shall use it. So shall he make the people to seek upon him, and kings and emperors to fall down before him, and to say, "Who is like unto the beast? Who is so wise, so learned, so holy, so wealthy, so mighty, and so Catholic?" Without him no man is to be reckoned holy or learned. Without him no one may traffic, buy, or sell. Without him no one may read publicly in universities; no man may preach to the people; no man may be accounted a Christian; no man may hope to be saved without him, without his leave and liking. Such wonders, such miracles, shall he work; so shall he conquer and subdue the world.—*Jewell.*

4—6. and . . them,[b] successfully resisted the devices of false teachers. **he . . you,** the indwelling Spirit of truth. **he . . world,**[c] the spirit of error. John constantly teaches that the Christian's work in this state of probation is to conquer "the world." It is, in other words, to fight successfully against that view of life which ignores God, against that complex system of attractive moral evil and specious intellectual falsehood which is organized and marshalled by the great enemy of God, and which permeates and inspires non-Christianized society.—*Liddon.* **they . . world,** governed by its spirit, etc. **speak . . world,** ab. worldly things, or of Divine things fr. low standpoint. **and . . them,**[d] since they prophesy smooth things. **we . . God,** working *fr.* and *for* Him. **he . . us,** heareth so as to understand. **hereby,** by these tests, *i.e.*, (1) What the teachers say; (2) The kind of people to whom the testimony is acceptable.

"Complaisance, taking the word in its worse sense, signifies a habit of conforming to the sentiments of others, and lending oneself to do whatever may please without being restrained by a principle of integrity."—*Theophrastes.*

"A peasant can no more help believing in a traditional superstition than a horse can help trembling when he sees a camel."—*M. Evans,*

false and true spirits

a 1 Co. xii. 3; Ma. xi. 27; Jo. xvi. 13. 14; 1 Ti. iii. 16.

"A humble believer passes through the deep mysteries of the Word safely, without plunging into any dangerous mistakes; whereas the sons of pride, that take reason for their guide, are drowned in many damnable errors."—*Gurnall.*

"Fanaticism is the child of false zeal and of superstition, the father of intolerance and of persecution."—*J. Fletcher.*

"That can never be reasoned down which was not reasoned up."—*Fisher Ames.*

spirits of truth and error

b 1 Jo. v. 4; Ro. viii. 37.
c 1 Co. ii. 12; Jo. xii. 31; Ep. ii. 2; vi. 12.
d Jo. xv. 19; viii. 47; 1 Co. xiv. 37; Is. viii. 20.

"The falsehoods invented by envy and propagated by calumny may

have some force at first, but their effect will not last long."—*Theophrastes.*

"Princes have melted pearls into the wine wherewith they entertained monarchs; let us do the same. Let us make rich offerings to Jesus; let our duties be more faithfully discharged, our labors more willingly performed and let our zeal be more eminently fervent."—*Spurgeon.*

The supreme power dwelling in man.—Let us inquire in what sense: I. God dwells in the soul. Not in the mystic sense—not in the pantheistic sense—not in the fatalistic sense. God dwells in the soul: 1. By faith; 2. By His Word; 3. By the Spirit. II. This indwelling bears upon the life of the soul. The power is in us by which we may: 1. Gain in safety the world of our hopes; 2. Be stronger than the temptations of the world; 3. Gain moral and spiritual advancement in the world. Inference: The grandeur of being a Christian.—*H. J. Martyn.*

The spirit of the world.—The spirit of the world is forever altering—impalpable; forever eluding, in fresh forms, your attempts to seize it. In the days of Noah the spirit of the world was *violence.* In Elijah's day it was *idolatry.* In the day of Christ it was *power* concentrated and condensed in the government of Rome. In ours, perhaps, it is *the love of money.* It enters in different proportions into different bosoms; it is found in a different form in contiguous towns; in the fashionable watering-place, and in the commercial city; it is this thing at Athens and another in Corinth. This is the spirit of the world—a thing in my heart and yours; to be struggled against, not so much in the case of others, as in the silent battle done within our own souls.—*F. W. Robertson.*

mutual love

7, 8. beloved, etc.,[a] see 1 Pe. i. 22, 23. **let . . love,** "love one another" here, as in iii. 11, applies primarily to the mutual love of *Christians.* The love of Christians to unbelievers is not expressly excluded, but it is not definitely before the Apostle's mind. **love . . God,** He is its author and pattern. **and . . loveth,** "if God is the source of all love, then whatever love a man has in him comes from God; and this part of his moral nature is of Divine origin. Of '*every one* that loveth' is this true, whether he be heathen or Christian: there is no limitation. If a Socrates or a Marcus Aurelius loves his fellow-men, it is by the grace of God that he does so."—*Camb. B.* **and . . God,** as his Father. **he . . God,** if God *is* love, *i.e.*, if love is Himself, then to have no personal knowledge of love is to have no personal knowledge of God. **for . . love,**[b] it is not said that He is *power or wisdom*, though He be mighty and wise; but it is said that He is *love*, not that He is benevolent. Love is of the essence of the Deity.

Christian love.—The whole nature of religion, as it is interpreted to us in Christianity, is comprised in this one word—love. Let us employ this truth as a criterion of: I. Human character. Does any man live that does not violate this command of God, "Thou shalt love?" II. Conversion: 1. A man may come to relish religious exercises and yet not be a Christian; 2. Religious inspirations are not in themselves evidences of piety; 3. The power of right ideas does not make a Christian; 4. Great faith does not constitute a Christian; 5. Generosity and agreeability do not constitute piety; 6. Zeal for Christ does not always show true religion. No, love alone is the test of a true Christian.—*Beecher.*

The love of God.—The everlasting love was disclosed by our Lord's life and death. It showed that God forgives because He loves to forgive. He works by smiles, if possible, if not, by frowns. Pain is only a means of enforcing love.—*D. Livingstone.* God *is* love, not God became love. Above all creation, above every beginning and end, from everlasting to everlasting in Himself, God is love; Father, Son, and Holy Ghost is the one living and loving Jehovah. It is into this love that we are planted by the incarnation, death, and resurrection of Jesus,—*A. Saphir.* Christ did not die that God might love man; He died because God loved man. The atonement is not the cause, but the effect of the love of God.—*J. Brown.* *God is love.*—This single announcement of the beloved disciple, contradicted by so many appearances, yet carrying its own evidence; in the world around us met by many a no and many a murmur, and from the caverns of despair fetching up a fiendish laughter, and yet countersigned by Jehovah's handwriting on the ruined tablets of the heart, and in trumpet tones reverberated from the hills of immortality;—this shortest of sentences, and most summary of gospels, which a breath can utter, and which a signet ring can contain, is the truth which, shining bright at the Advent, will overspread the world in the millennium's mild lustre. It is a truth on which no man has mused too much, even although he has pondered it all his days; and to which no anthem can do justice, except that in which golden harps mingle, and in which the redeemed from among men are helped by the seraphim.—*J. Hamilton.*

[a] 1 Jo. v. 1; iii. 10, 11; Ga. v. 22; 1 Jo. iii. 14.

[b] Ex. xxxiv. 6, 7.

"Like as if a king should make a poor beggar-born his loving son and heir by adoption, he were greatly bound to love him, and to be thankful to him forever; even so much more we ought to love the Son of God, who has made us sons and heirs to His Father by His death and redemption."—*Cawdray.*

"A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation: but he is always generous in his love. Love cannot stay at home, a man cannot keep it to himself. Like light, it is constantly travelling. A man must spend it, must give it away."—*Dr. Macleod.*

God loved us

9, 10. in this, pre-eminently. **manifested,** made clear. **love,** in its ex-

tent and nature. **because,** etc,, see on Jo. iii. 16. **herein . . love,**[a] love in its full perfection is seen, not in man's love to God, but in His to man, which reached a climax in His sending His Son to save us from our sins. **not . . God,** as we ought to have done. **but . . us,** who were most unlovely. **and . . sins,**[b] see on Ro. iii. 25, 26.

The love of the Father.—The greatness of this love is seen when we look at: I. The condition of its objects—"us"—"the world." II. The intrinsic value of the gift bestowed. Its value is seen in; 1. Providence; 2. Redemption. III. The result it has secured—a life of faith for us.—*J. D. Burns.*

The love of God.—"You have not seen," says a great writer and profound thinker, "the greatest gift of all—the HEART of God, the love of His heart, the heart of His love. And will He in very deed show us that? Yes, unveil that cross, and see. It was His only mode of showing us His heart. It is Infinite Love laboring to reveal itself,—agonizing to utter the fulness of Infinite Love. Apart from that act, a boundless ocean of love would have remained forever shut up and concealed in the heart of God; but now it has found an ocean-channel. Beyond this He *cannot* go, Once and forever the proof has been given,—'God is love.'" *God is love.*—My God is a God who loves out of His own nature, and not on conditions. It is not needful that I should be beautiful in order that He shall love me. It is not needful that I should be patient in order that He shall love me. He loves me because of Himself. We are saved by grace. We are redeemed by goodness. Our salvation does not depend upon what we are, but upon what God is.—*Beecher.*

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;—
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

11, 12. God, so wise, holy, knowing us altogether. **us,** so sinful. **we . . another,**[c] "in the spiritual family also *noblesse oblige.* As children of God we must exhibit His nature, and we must follow His example, and we must love those whom He loves." **no . . time,**[d] hence we cannot love Him as He has loved us. **if . . another,** the most we can do to show our love to God. **and . . us,**[e] "our love to God is developed and perfected by our loving one another. We practise and strengthen our love of the Unseen by showing love to the seen."

Love, the essence of the Christian life.—The Christian life—I. Begins with love to God through Christ. II. Develops into love to our neighbor. III. Perfects itself in the perfection of this twofold love.—*J. Muller.*

Love to the brethren.—So peculiar is this blessing to the Gospel, that Christ appoints it for the badge and cognizance by which they should not only know one another, but even strangers should be able to know them from any other sect and sort of men in the world: "By this shall all men know that ye are my disciples, that ye love one another." A nobleman's servant is known as far as he can well be seen, by the coat on his back, whose man he is; so, saith Christ, shall all men know you, by your mutual love, that you retain to Me and My gospel.—*Gurnall. Brotherly love.*—Thomas Samson was a miner, and working hard for his bread. The captain of the mine said to him on one occasion, "Thomas, I've got an easier berth for you, where there is comparatively little to do, and where you can earn more money: will you accept it?" What do you think he said? "Captain, there's our poor brother Tregony. He has a sick body, and he is not able to work as hard as I am. I fear his toil will shorten his useful life. Will you let him have the berth?" The captain, pleased with his generosity, sent for Tregony, and gave him the berth, which he is now enjoying. Thomas was gratified and added, "I can work a little longer yet."—*Sunday Mag.*

13, 14. hereby,[f] etc., see on 1 Jo. iii. 24. **seen,** His mighty works. **testify,** bear witness. **that,** etc., see on Jo. iii. 17.

Christ, the Saviour of the world.—In treating of this text, we shall—I. Take notice of some things imported in this testimony:—1. The world needed a Saviour; 2. None of inferior dignity to the Son of God could be

a Ro. v. 8, 10.

b 2 Co. v. 10.

"All other mercies are as nothing in comparison of the love of God in giving His Son to be our Saviour; they are all swallowed up in this, as the light of candles when brought into the sunshine."—*Flavel.*

"To search for pleasure in love is the same thing as if a man should be solicitous to find water in the sea, or light in the body of the sun."—*J. Howe.*

"Were not the eye made to receive the rays of the sun, it could not behold the sun; if the peculiar power of God lay not in us, how could the godlike charm us?"—*Goethe.*

the lesson of God's love

c Jo. xv. 12, 13; 1 Jo. iii. 16; Ep. iv. 32; v. 2; Ma. xviii. 33.

d Jo. i. 18; xiv. 9; 1 Ti. vi. 16; Ex. xxxiii. 20.

e 1 Jo. ii. 5.

As, in the building of a house, brick and stone are held together by mortar; so the Church, Christ's spiritual building, is joined together by love.

dwelling in God

f Jo. xiv. 20.

"St. John had a twofold object

in his Gosp. and his Epp.—to prove the Divinity, and also the actual human nature and bodily suffering, of Jesus Christ—that he was God and man."—*Coleridge.*

"It is not wonderful that we should love God; the wonder is that He should love us. We see the strongest reasons why we should love Him, but no reason at all why He should love us."—*Rev. J. Lee.*

this Saviour; 3. Christ was sent from heaven to fill this office; 4. He was fully furnished for His work; 5. The salvation of lost sinners is very acceptable to God. II. Open out this character, "Saviour of the world," in which Christ was sent: 1. In what sense is He the world's Saviour; 2. What is the business committed to Him as such?—*T. Boston.*

The witness of the Spirit.—The soul as intimately and evidently perceives when it loves, delights, and rejoices in God, as when it loves and delights in anything on earth. And it can no more doubt whether it loves, delights, and rejoices, or not, than whether it exists or not. If, therefore, this be just reasoning, he that now loves God, that delights and rejoices in Him with a humble joy, a holy delight, and an obedient love, is a child of God. But I thus love, delight, and rejoice in God. Therefore I am a child of God. Then a Christian can in no wise doubt of his being a child of God. Of the former proposition, he has as full an assurance as he has that the Scriptures are of God; and of his thus loving God, he has an inward proof, which is nothing short of self-evidence. Thus the "testimony of our own spirit" is with the most intimate conviction manifested to our hearts, in such a manner as, beyond all reasonable doubt, to evince the reality of our sonship.—*J. Wesley.*

God is love

15, 16. confess, etc., see on *vv.* 2, 3, and on Ro. x. 9. **is . . God,** unreservedly. **God . . him,**[a] by that Spirit through whom the confession is made (*v.* 2). **known,** by experiencing its fruit. **believed . . us,** as we have seen it manifested in Christ. **God . . love,** see on *v.* 8. **he . . God,** see on *v.* 12.

True Christianity evidenced by love.—I. Its beginning is the knowledge of the love which God has to us. II. Its progress is our abiding in this love. III. Its full measure is the feeling that its hallowing power expels the fear of death and the judgment. IV. The test of all this is brotherly love.—*Genzken.*

The Divine love.—When God loves us His heart goes out toward us, and with His heart all that He can bestow. All the resources of His power, all the counsels of His wisdom, all the preciousness of His promises, all the gifts of His spirit, are at our disposal, if only our hearts are open to receive them in the day of His power. To know and believe the love God hath to us—here, in a single sentence, is the beginning of Christian life, the history of Christian experience, the fulness of Christian joy. That God should love me, and yet refuse me anything for my good, is as utterly impossible as that He should cease to be God. To suppose that Christ can have suffered for me, and yet while laying on me His cross deny me the needful grace to carry it after Him: sooner than think this, let me boldly say at once that He has died in vain.—*A. W. Thorold.*

[a] Is. lvii. 15; 2 Co. vi. 16; Ep. ii. 22.

"He that is not afraid of sinning has good need to be afraid of damning. Truth hates error, holiness abhorreth guilt, and grace cannot but detest sin. If we do not desire to be cautious to avoid offending our Lord, we may rest confident that we have no part in Him; for true love to Christ will rather die than wound Him."—*Spurgeon.*

love and fear

17, 18. herein, *i.e.*, by this knowledge and faith (*v.* 16). **is . . perfect,** by close union with God our love is made perfect, *in order that* we may have boldness in the day of judgment. **boldness,** confidence, based on the indwelling of God of love. **in . . judgment,** the day in wh. all professions of love will be tried. **because,** etc., loving, kind, compassionate. **fear,**[b] love moves towards others in the spirit of self-sacrifice: fear shrinks from others in the spirit of self-preservation. The two are to be understood quite generally; neither love of God nor fear of God is specially meant. In all relations whatever, perfect love excludes fear, and fear prevents love from being perfect.—*Camb. B.* **love,** bec. of the confidence it produces. **torment,** in its trembling anticipations. **feareth . . love,** the presence of a slavish fear being proof of absence of true love. The sinner must *begin* by fearing the God against whom he has sinned. Bengel gives the various stages thus: "Neither love nor fear; fear without love; both fear and love; love without fear."

Love casting out fear.—I. Fear even about minor things is not a pleasing emotion. II. There is one object which is particularly formidable—death. III. It is not, however, death itself that we fear, so much as the retribution for sin which follows it. IV. Even death and judgment, awful as they are, derive all their terrors from a greater fear: they are only expressions of the wrath of God. V. A clearer view of this fear is obtained, when we see it at the time of conviction of sin. VI. All this fear, however, is cast out by love—love towards God. Perfect love casts out fear because it is founded on—1. Just views of God; 2. A belief of God's love to us; 3. Perfect confidence between its subjects.—*J. W. Alexander.*

Christ's perfect love.—A good minister was once lying dangerously ill, and

[b] Ro. vii. 15; 2 Ti. i. 7; 1 Pe. i. 17; He. xii. 28, 29.

"Perfect love casteth out all base, servile fear; but there is one fear that exists in no heart but where love begets it—viz., fear to offend. Men are naturally wary and loth to offend those they love."—*Leighton.*

Edward I. of England, having received a wound from a poisoned dagger, his wife Eleanor sucked out the poison, ventur-

prayers were being offered up at his bedside by members of his congregation that the Lord would raise him up again. In doing so they made mention, among other things, of his tender watchfulness in feeding the lambs of the flock, and used the expression, "Lord, Thou knowest how he loves Thee." The sick man heard them, and said, "Ah, children, do not pray thus! When Mary and Martha went to Jesus, their message was not, 'Lord, he who loveth Thee is sick,' but 'he whom Thou lovest.' It is not my imperfect love to Him that gives me comfort, but His perfect love to me. 'There is no fear in love; but perfect love casteth out fear.'"—*N. T. Anec.*

ing her own life to save her husband's.

19—21. because . . us,[a] we shall narrow the Apostle's meaning if we limit this to the idea of *gratitude* evoking love. Our love owes its very origin to God's love, from which it is an effluence (*v.* 7). **if . . God,** easily said by many. **and . . brother,**[b] as many do, notwithstanding fair speeches. **for,** etc., see on *v.* 8 and *v.* 12. **and this,** etc., see on Ma. xxii. 37—40 and Jo. xiii. 34.

the test of love

We love Him, because He first loved us.—This text—I. Proclaims a fact respecting God. He first loved us. II. Proclaims a fact respecting believers. We love Him. III. Affirms that the latter grows out of the former. We love Him, because He first loved us.—*J. S. Spencer.*

Namacqua girl's love.—I have observed a little Namacqua girl in my house (says Mr. Schmelen, a Christian missionary), about eight years of age, with a book in her hand, very accurately instructing another girl about fourteen. When I asked her if she loved the Lord Jesus, she answered, "Yes, I do; and I desire to love Him more." I inquired why she loved Him, since she had never seen Him; she answered, "He loved me first, and died for me on the cross, that I might live." When I asked her if the Lord Jesus would love the little children, she could not answer me for weeping. I had frequently observed this child under deep impressions at our meetings. She is descended from a wild Bushman, and was stolen from her people and country, but has no desire now to return.

a Ep. ii. 4, 5.

b 1 Jo. iii. 17.

"I love Thee, O my God, and still
I ever will love Thee,
Solely because my God Thou art
Who first hast loved me."—*St. Francis Xavier.*

CHAPTER THE FIFTH.

1, 2. believeth, truly. **Jesus . . Christ,** the predicted Messiah. **is . . God,**[c] *R. V.* "is begotten of God;" see on Jo. i. 12, 13. **him . . begat,** the Father. **him . . begotten,** every child of God. **when . . God,**[d] we cannot truly love the Father without loving the children. **and . . commandments,** obedience being the proof of love.

they who love God love His children

Salvation acquired by faith (on *vv.* 1—12).—I. The origin of faith—regeneration precedes it. II. Its nature. It is essentially an ethical act laying hold of the merit of Christ, and of the love of the Father in the Son: it includes therefore love, and must not be divided from it. III. Its virtues. With reference to—1. Men—it makes all believers brethren, they then being children of God; 2. The commandments of God—it makes us strong and cheerful in obedience. IV. Its necessity to salvation—without it we have neither Christ, nor God the Father, nor the Holy Spirit, nor the eternal life.—*Braune.*

c 1 Jo. iv. 15, Ga. iii. 26.

d 1 Jo. iv. 7.

"To a saint, Christ's laws are no more burdensome than wings are to a bird."—*Watson.*

Conquering love.—Once in visiting a certain school I found there a boy without shoes and stockings, as indeed was the case with many, and, moreover, singularly tattered and torn as well as uncouth-looking. The master had placed him on the highest seat; and when I asked him why he had done so, he replied aloud, so that all the children could hear what he said—"This is a stranger, so we must pay him particular honor, and besides, when he came to-day the word of the Lord Jesus came to my mind, 'He that receiveth one of these little ones receiveth me,' and so I gave him the best seat." And while he was speaking he went on stroking and caressing the child in a way which must have been quite new to him. This teacher was said to be so popular with children, that they ran away from home to come to his school. I accordingly thought, Here is a man from whom much may be learned. Afterwards I heard him say that this boy was a sad thief; but, he added in a confident tone, "I shall bring him round, if I can only get hold of him, for I feel a strong affection for him in my heart." And so, indeed, it was. Later I admitted that boy to the Church, and had much satisfaction from him. He who has love in his heart has plenty of courage as well, and is sure of a blessing.—*Buchsel.*

A martyr was asked whether he did not love his wife and children, who stood weeping by him. "Love them!" said he, "Yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in prison; yet, in comparison with Christ, I love them not."

the proof of love

a Jo. xiv. 15, 21, 23; xv. 10; Ps. cxix. 4, 5; Ro. vii. 22.
b Ma. xi. 30.
c Ro. xii. 2.
d He. xi. 24–26.

"As the rays come from the sun, and yet are not the sun; even so our love and pity, though they are not God, but merely a poor weak image and reflection of Him, yet from Him alone they come. If there is mercy in our hearts, it comes from the fountain of mercy. If there is the light of love in us, it is a ray from the full sun of His love."—*C. Kingsley.*

the witnessing Spirit

e 1 Co. xv. 57.
f Ma. iii. 13–15.
g Jo. xix. 34; Ma. xxvi. 28; He. ix. 22; 1 Co. vi. 11.
h Ac. v. 30–32; He. ii. 3, 4; Jo. xvi. 13.

"Faith overcomes both the allurements of the world, on the one hand, and the terrors of the world, on the other, by mortifying the heart and affections to all earthly things."—*Flavel.*

the three witnesses

"There is not the shadow of a reason for supposing them genuine."—*Alford.*

the great witness

i Ga. iv. 6; 2 Co. i. 22; Ro. v. 5; Re. ii. 17; Jo. iii. 33.

"St. John's logic is Oriental, and consists chiefly in position and parallel; while St. Paul displays all the intricacies of the Gk. system."—*Coleridge.*

Faith hath two

3, 4, this . . God, its work through us; its purpose in respect of us. **that . . commandments,**[a] for His glory, for our good. **grievous,**[b] to him who has love. **is . . God,** *R. V.* "is begotten of God;" and having therefore the principle of a new life. **overcometh,**[c] conquereth. **world,** its evils, maxims, etc. **victory,** the source and measure of it. **faith,**[d] that faith wh. is connected with the new birth (see *v.* 1).

Faith, a victor over the world.—I. The enemy—the world. This includes the sphere of—1. Sensuality—the lust of the flesh; 2. Covetousness—the lust of the eyes; 3. Ostentation—the pride of life. II. The principle of safety and victory—faith—a belief that Jesus is the Son of God—a trust in—1. His power; 2. His merits; 3. His mercy.—*C. Wills.*

Victory of faith.—The emigrant who sees the blue hills of his native land sink beneath the wave, and goes away to the land of gold, has seen and handled the gold dug from the mines or washed from the waters of that distant land. He has seen those who have been there; he has seen them go out poor and come back rich; he has seen them go out empty and come back full. These have taught him to believe in a land beyond the waters; but I believe in a land, not beyond the seas, but beyond the grave, to which I have seen hundreds go, but none come back to unveil its secrets. I believe in a Saviour I never saw, and never saw the man that saw; and commit to His keeping, not my money, but what is more precious than all the gold of the Bank of England—*I commit to Him my precious soul.—Guthrie.*

5, 6. who . . world,[e] see *v.* 4. **but . . God?** see *v.* 1. Full confidence in Christ leads to the adoption of His all-conquering principles, and secures the favor and help of God. **water,**[f] *R. V.* "with the water," *i.e.*, baptism, when He was acknowledged by the Father. **blood,**[g] *R. V.* "with the blood," His death when He finished His work. **and . . witness,**[h] now, in hearts of believers.

The threefold testimony for Jesus, the Messiah and Saviour of the world.—In—I. The water; II. The blood; III. The Holy Spirit.—*What sort of faith conquers the world?*—I. Faith in Him who also was not of this world, but the eternal brightness of the glory of the Father, and the express image of His person. II. Faith in His power as the Conqueror of the world.—*R. Stier.*

Overcoming the world.—We read in history of one in departed days who fancied that he had accomplished this hard task. We read how he carried his victorious arms over every region of the then known earth; how he subjugated king after king, and brought nation after nation beneath his sway, and then fancied that he had "overcome the world." We read how he felt it sad to think that his heroic task was done; and how he wept that there were no more worlds to conquer. Oh, far astray, far mistaken! There was one world to conquer yet, to which that conqueror was a slave; a world to overcome which the arms of Alexander were of no avail; for "this is the victory that overcometh the world, even our faith."—*A. K. H. Boyd.*

7, 8. The true text of these verses runs: "For those who bear witness are three, the Spirit, and the water, and the blood; and the three agree in one." The remainder of the two verses in the common version has no claim to a place in the Scripture. The true text recapitulates the witnesses named in *v.* 6. **agree in one,** all testify to the same thing; their testimony is harmonious.

9, 10. if . . men, as we do in human courts of appeal. **the . . greater,** both fr. the nature of the testimony, the mode of bearing it, and the character of the witness. **for . . Son,** "the testimony of God is this, that He hath borne testimony concerning His Son." "I appeal to the witness of God, because the witness of God is this, even the fact that He hath borne witness concerning His Son." **he, . . himself,**[i] in addition to external testimony (see on Ro. viii. 16). **he . . liar,** acts towards Him as though He had spoken falsely. **record,** *R. V.* "witness." **gave,** by word of mouth, by working with Him in His life, by raising Him fr. the dead, etc.

The inward witness to Christianity.—I. What believing on the Son of God means: 1. Believing Christ to be our Saviour; 2. Trust in Him as such. II. What this inward witness is that faith gives to Christianity. Eternal life, which consists in happiness and holiness. III. What sort of witness it is, and how it exceeds other testimonies. It dwells more in the heart than in the head; is rational, certain, strong, and infallible evidence, and is universal to all Christians.—*Isaac Watts.*

The witness of the Spirit.—The witness of the Spirit, from its nature as a witness, must be instantaneous. A witness deposes to a particular fact; and there must be a particular instant of time when his testimony is given. The mathematician slowly, by the use of single ciphers and symbols, works out his problems in order to find a result concerning which he is altogether in doubt; the chemist slowly and cautiously conducts experiments to find out the nature of substances concerning which he is totally ignorant; but a witness enters a court to depose to a fact of which he has already a full knowledge, and whose testimony the court is now waiting to hear. He who believes in Jesus Christ is in a Scriptural condition to receive the witness of the Spirit that he is a child of God; and the case neither requires nor admits that the witness should be gradually imparted. When a parent has forgiven his child, he does not gradually reveal that fact to him, but gives immediate proof in his countenance and actions, if not in words, that he again loves him.—*S. Hulme.*

11, 12. this . . record, *R. V.* "the witness is this, th. God gave unto us eternal life." The witness consists in this, namely, th. God gave, etc. **given,** "the believer already possesses eternal life." **life . . Son,**[a] eternal life has its seed and source in the Son, who is the Prince of life (Ac. iii. 15). **he . . Son,** as his present Saviour. **life,**[b] has the germ of life eternal. **and . . life,** wh. teaches that there can be no true hope of eternal life apart fr. Christ.

Eternal life a gift.—I. The subject of the "record"—"eternal life." What is it? 1. It is not endless existence; 2. It is not endless existence even in heaven; 3. It consists in the soul's well-being—in an eternity of blessedness. II. Its doctrine—"God hath given," etc. 1. It is a gift; 2. A gift already given—given unconditionally; 3. A gift already given "in His Son."—*W. Currie.*

Curious property of life.—It is the property of every life not only to draw to itself things suitable, but to expel and impugn whatsover is contrary and hurtful to it; so he that is a living man in Christ Jesus, though he hath the relics and the remainders of sin in him, yet he is sick of them, he fights against them, he resists them continually, as health resists sickness, or as a living fountain resists the mud that falls into it, it works it out, and doth not rest till it be clear again.—*J. Preston.*

13. things . . God,[c] others would not understand or receive them (iv. 6). **know,** by my testimony, and by the witness within you. **and that . . Son of God,** *R. V.* omits this clause.

Faith in the Son of God.—I. A holy, blissful, assured faith: 1. As to its substance—in the image of God, in the Saviour of love; 2. As to its ground—in the testimony of God; 3. As to its effects—eternal life. II. A faith possible to all. It is possible provided we: 1. Diligently read and lay to heart what is written, in order to attain unto faith; 2. Pray God with childlike trust to give unto us the true faith.—*Heubner.*

The writings of St. John.—I love best of all to read in St. John. There is in him something so perfectly wonderful,—dusk and night, and the quick lightning throbbing through them! The soft clouds of evening, and behind the mass the big full moon bodily! Something so sad, so high, so full of presage, that we can never weary of it. When I read John, it always seems to me that I see him before me, reclining at the Last Supper on the bosom of his Lord; as if his angel held the light from me, and at certain parts would place his arm around me, and whisper something in my ear. I am far from understanding all I read, yet often John's ideas seem to hover before me in the distance; and even when I look into a place that is entirely dark, I have a presensation of great, glorious sense, which I shall some day understand, and hence I catch so eagerly at every new exposition of the Gospel of John. 'Tis true most of them only ruffle the evening clouds and never trouble the moon behind them. —*Claudius.*

14, 15. if . . will, leaving nature, measure, and time of bestowment to Him. **he . . us,** in sense of answer. **whatsoever . . ask,**[d] this belongs to the conditional clause. Omit the comma betw. "us" and "whatsoever." **we . . him,** "we know that we have them in the truest sense, in possession."—*Alford.*

Prayer.—I. Prayer is the expression of confidence in God. In *general*, the language of want, desire, and necessity. *Specially*, the language of the soul

hands; with one it pulls off its own righteousness and throws it away, as David did Saul's armor; with the other it puts on Christ's righteousness over the soul's shame, as that in which alone it dares see God, or be seen of Him.

the record

a 1 Jo. iv. 9; Jo. i. 4; xvii. 3.

b Jo. iii. 36; v. 24.

"This is truth, not the false glozings of a flattering tongue." —*Æschylus.*

"When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."—*Emerson.*

the object of this Epistle

c Jo. xx. 31.

"For it is impossible for those who have low, mean, and grovelling ideas, to produce anything worthy of admiration, or to be a possession for all times. Grand and dignified expressions must be looked for from those, and those alone, whose thoughts are ever employed on glorious and noble objects." —*Longinus.*

our confidence

d 1 Jo. iii. 22; Ma. xxi. 22; Mk. xi. 24; Ro. viii. 26, 27.

"When the Lord

changes our petitions in His answers, it is always for the better; He regards (according to that well-known word of St. Augustine) our *will* more than our *will*."—*Leighton.*

"How many courtiers go a hundred times a year into the prince's chamber without hope of once speaking with him, but only to be seen of him! So must we come to the exercise of prayer, purely and merely to do our duty, and to testify our fidelity."—*Sales.*

"When you send your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry."—*M. Henry.*

enlightened by the Spirit of God to discover its necessities, and to desire what the Divine bounty has provided for it. It is intelligent—discriminating—definite—embracing the exercise of faith in the Divine purpose, and in the Divine integrity. II. Our petitions, embodying the soul's confidence, are regulated by God's promise and warrant. His will as revealed. Precepts concerning our progress in holiness, to which all else is subordinate. Promise, aid to ourselves—deliverance—support—comfort—Spirit to the Church—conversion of sinners—progress of truth. Promise, revelation of Divine intention, in relation to the moral progress of the soul. III. Faith brings within the range of our experience the blessings we thus desire. Faith, not an opinion, nor a bare persuasion, but an intelligent, active principle: 1. Apprehending the good promised and sought; 2. By its moral influence it prepares and qualifies for the enjoyment of the promised good; 3. The love, thus relying on the promises, becomes conscious of the blessings bestowed. An apprehension of good promised—definite faith—strong desire and purpose—seeking God's glory—will bring us to realize God's promises.—*J. A. Williams.*

According to His will.—When, by one way or another, from the Bible or from the world around us, we have discovered God's purpose and will, then we do not ask Him to change it, but to help us to bear or to fulfil it. "If we ask anything according to His will He heareth us." No one thinks of praying that the sun may rise in the west instead of the east. And why? Not because it is impossible with God, but that long-continued experience has clearly revealed His will. No one thinks of praying, that one who has just breathed his last may wake up to life once more. And why? Not because it is impossible with God, but that He has willed it otherwise. And so no one thinks it right to pray that those who have advanced to extreme old age should be granted a new lease of life, and blush again into youth, and the blooms of early promise. Whenever we clearly and decidedly recognize the will of God, we submit to it as inevitable and unalterable.—*W. Page Roberts. Confidence in God.*—Lord Bolingbroke once asked Lady Huntingdon how she reconciled prayer to God for particular blessings with absolute resignation to the Divine will. "Very easy," answered her ladyship; "just as if I were to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case my language would be, I wish you to bestow on me such a favor: but your majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."

praying for others

a Job xlii. 8; Ja. v. 14, 15.
b Ma. xii. 31, 32; He. vi. 4—6; x. 26.
c Je. vii. 16; xiv. 11; 2 Ti. iv. 14.
d 1 Jo. iii. 4; Ro. v. 20, 21.
e Is. i. 18.

16, 17. see, perceive, know. **brother,** Christian brother. **sin . . death,** the forgiveness of wh. is possible. **ask,**[a] as a duty, in earnest intercession. **he shall give,** the interceding brother by his prayer shall be the means of giving. **life,** spiritual life, pardon, restoration. **there . . death,**[b] a sin wh. involves "the loss of that life wh. men have only by union with the Son of Man."—*Alford.* "Not any *act* of sin, however heinous, but a *state* or *habit* of sin wilfully chosen and persisted in: it is constant and consummate opposition to God."—*Camb. B.* **I . . it,**[c] a saying equivalent to a prohibition.—*Alford.* **all . . sin,**[d] every wrong thought, word, deed, is an offence ag. God. **and . . death,**[e] recovery fr. wh. may be sought in prayer.

"*The prayer of faith*" is all-prevailing when it is in accordance with God's will. This is the sole limit as regards prayer on our own behalf. Is there any other limit in the case of prayer on behalf of another? Yes, there is that other's own will: this will prove a further limitation. Man's will has been endowed by God with such royal freedom, that not even His will coerces it. Still less, therefore, can a brother's prayer coerce it. If a human will has deliberately and obstinately resisted God, and persists in doing so, we are debarred from our usual certitude.—*Camb. B.*

"The man who melts with social sympathy, though not allied, is of more worth than a thousand kinsmen."—*Euripides.*

"The Ediles among the Romans had their doors always standing open, that all who had petitions might have free access to them. The door of heaven is always open

Prayer for an absent brother.—A lady in New York was one day called on by her pastor, who found her earnestly telling her newly converted husband of the assurance she felt that the Lord had heard her prayer for the conversion of an absent brother, who was engaged in mercantile business at the South. The husband, though recently brought to Christ in answer to her prayers, smiled incredulously at what he considered her enthusiasm. The pastor pointed out some passages of Scripture which warranted the pious woman as he thought in exercising such feelings and expectations, though he himself was but half convinced that the sequel would confirm her

sanguine hopes. Her own confidence, however, was strengthened; she felt more than ever assured that God had heard her supplications. This lady had previously done all she could by writing to awaken her brother to a sense of his condition as a sinner, and then had besieged the Throne of Grace in his behalf. The result was that as soon as a letter could come from the South she received a letter from him, informing her that on that same afternoon, at the same time she was bowing her knees in his behalf in her closet, and her soul was at rest concerning him, he, thousands of miles away from his sister, entered into his chamber grieving over his sins. There he made a full surrender—there he knelt in sorrow but rose rejoicing in Christ.

18, 19. born, *R. V.* "begotten." **sinneth . . not,**[a] see on iii. 9. **he . . begotten,** *i.e.*, Christ. **keepeth,**[b] Jo. xvii. 12. **that . . not,** this does not exclude the idea of temptation: it means, there is no point of contact or sympathy. (See on Jo. xiv. 30 and xvii. 15.) **know . . God,**[c] by internal testimony of the Holy Spirit, and fruit borne naturally of this union. **world,**[d] ignorant of God. **lieth,** helpless, indifferent.

The two families.—I. The happy and exalted state of believers—they are "of God:" 1. To be of God is to be born of Him—to be on His side, a member of His family, a soldier in His army, a worker in His vineyard; 2. Some believers know that they are of God. They know this—(1) By consulting watchfully the testimony of their own spirit; (2) By carefully observing the fruit they bear; (3) from the character of their communion with God. II. The deplorable condition of all those who are not of God—"the whole world," etc. The whole world: 1. Is in the power of the wicked one; 2. Lies in the evil thing sin.—*J. Elias.*

The whole world lieth in the wicked one.—Is entangled in the coils, and bitten by the fangs, and tortured by the venom of the old serpent—the devil. Think upon the passions which predominate in human affairs; think of the vile affections which, like furies, tyrannize over the minds of men's wrath, malice, revenge, envy, pride, suspicions, selfishness, cruelty, slander—these are the oligarchy of diabolical tempers, which usurp the dominion of the world in the name of Satan, and which, with something of his power and of his fury, torment the miserable children of men. How much of the most sanguinary warfare, the most remorseless oppression, the most deadly revenge, the most operative mischief, the most crafty subtilty, the most insulting pride, is perpetually at work in the destruction of human happiness.—*J. A. James.*

20, 21. come, and, by His Spirit, is yet in the world. **understanding,**[e] spiritual discernment. **true,** *i.e.*, God. "True" here does not mean "truthful" but "genuine, real, perfect." **and . . Christ,**[f] and we are in the true One (God) by virtue of our being in His Son Jesus Christ. **this . . God,** this probably refers to the Father. (Cp. Jo. xvii. 3.) **and . . life,** God is the fountain and origin of eternal life. **idols,**[g] a warning ag. the false worship of the times; may apply to all times, and all worship, except the sincere worship of the true God.

Keep yourselves from idols.—I. Some things about idols. They are—1. The works of human handicraft; 2. Foolish things; 3. Helpless; 4. Hideous; 5. Hurtful. II. Some of the idols among us now: 1. Self; 2. Dress; 3. Food; 4. Pleasures. Conclusion:—We are exhorted to keep from idols. We can do this by—(1) Imploring daily assistance against them from above; (2) Being vigilant against them; (3) Self-denying; (4) Yielding our hearts to God.—*J. Bolton.*

Christian assurance.—Two men were riding in a street-car together, one a skilled infidel and controversialist, the other a simple-hearted Christian layman. The infidel sought to provoke an argument as to the Bible and its truths. The believer's response was, "I cannot argue the case with you. I am not competent for that. But this I do know, with all my heart I trust the Lord Jesus as my Saviour. I only wish you had the joy in Him I have." The infidel's unexpected answer came promptly, "There you have got me. I can't answer that."—*Dict. of Anec.*

for the prayers of God's people."—*T. Watson.*

"A good man's prayers will from the deepest dungeon climb heaven's height, and bring a blessing down."—*Joanna Baillie.*

the Church and the world

a 1 Pe. ii. 23; Ro. vii. 17; Jude 20, 21.
b Jude 24, 25; 1 Pe. i. 5; Lu. xxii. 31, 32; Ro. xvi. 20.
c Ep. ii. 1, 3.
d Jo. viii. 44; xii. 31; 2 Co. iv. 4.

"We can do, or fear to do, this and that, if we have a mind, but many have not a mind, and none would have such a mind, but for the restraining goodness or constraining grace of God.

"The masterpiece of knowledge is to know But what is good from what is good in show."—*F. Quarles.*

the true God and eternal life

e Lu. xxiv. 45; Jo. xvii. 3.
f Jo. xiv. 6.
g 1 Co. x. 14; Ma. vi. 24.

"If, a right understanding directs a man in the path of duty, it is solely to be sought or surely to be estimated much more highly than aught beside."—*Cicero.*

"Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation."—*W. Barrow.*

THE SECOND EPISTLE OF ST. JOHN

Introduction.

I. **Author,** JOHN, see Intro. to Gosp. acc. to Jo. and to 1st Ep. of Jo. II. **Time,** uncertain. "A late period of the Apos.'s life; and prob. subsequent to the writing of the Apocalypse" (*Alford*). III. **Place,** perh. EPHESUS. IV. **To whom.** Two theories: (1) That it was addressed *to some Church* under the fig. term—*Lady.* (Favoring this idea are *Jerome, Hammond, Michaelis, Hofmann,* etc.) (2) That it was addressed to *some person* named *Kyria* or *Eclecta.* (Favored by *Capellus, Wetstein, Grotius, Middleton, Benson, Bengel, De Wette, Lange, Luther, Beza, Alford,* etc.) The latter theory is prob. the correct one, and is that most commonly held. V. **Design,** same as 1st Ep. (see Intro.), since 8 out of its 13 *vv.* agree in sentiment with that Ep.: (1) To keep the doctr. of Christ; (2) To avoid false teachers; (3) To observe Christian love and charity.

Synopsis.

(*According to Pinnock.*)

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IV. To keep the doctr. of Christ.... *vv.* 7–9
V. To avoid false teachers..... 10, 11
IV. Conclusion 12, 13

the salutation

1–3. **elder,** *Gk.*, presbyter. **lady,** *Gk.*, *Kyria*,[a] a prop. name, wh. the Syrian retains. **children,** this Kyria was, therefore, a Christian matron. **in . . truth,**[b] in all Christian sincerity. **all . . truth,** this marks the excellence of her widely-known character, and prob. her great charity. **for . . sake,** wh. she adorned and helped to advance. **which. . us,**[c] with comforting, saving, guiding, power. **grace,** etc.,[d] *R. V.* "Grace, mercy, and peace shall be with us," see on Ro. i. 7, and refs. **Son,** Jo. loses no opportunity of testifying to this doctr. **truth . . love,** the conditions of the enjoyment of "grace," etc.

The dwelling of the truth in us.—We entertain the truth in us not as a guest, but as the master of the house. This is—I. A Christian necessity. He is no Christian who does not thus act. II. A Christian privilege. Without it our faith were little worth. Learn :—Wherever this abiding love of truth can be discovered, we are bound to exercise our love. Above all, let us love and spread the truth ourselves.—*Spurgeon.*

Love in the truth.—The love he thinks of is not sentimentalism, is not a mere emotional good nature, but is an intelligent benevolence, which seeks for all men the highest and best possible ; which intelligently sees a perfect God at the head of the universe, and giving Him the supreme love of the heart, loves all His creatures for His sake, following His high example, obeying His perfect will. Thus love in creatures, being at once intelligent and moral, rests on the basis of truth.—*Henry Cowles.*

a Athanasius, in his Synopsis, says "he (John) writes to Kyria" omitting the word elect.
b 1 Jo. v. 1 ; 1 Pe. i. 22.
c Col. iii. 16 ; 1 Pe. i. 23.
d 1 Co. i. 3 ; 2 Co. i. 2 ; Ga. i. 3 ; Ep. i. 2 ; Phi. i. 2 ; Col. i. 2 ; 1 Th. i. 1 ; 2 Th. i. 2.

"Women are the poetry of the world, in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmonious, they are the terrestrial planets that rule the destinies of mankind."—*Hargrave.*

the grounds of joy

4. **I rejoiced,** a Christian pastor rejoicing in the piety of the children of believers. **of thy children,** *R. V.* "certain of thy ch." **walking in truth,**[e] refs. to both belief and practice of the Gosp. **commandment,** to walk in the truth. This prob. refs. to no particular comm., but the gen. tenor of the Word of God.[f]

Children walking in the truth.—I will try to show—I. When it can be said that children walk in truth. II. What were the reasons that made the Apostle John rejoice so greatly, because this lady's children walked in the truth. Learn :—Would John, if he knew you, rejoice over you?—*J. C. Ryle.*

Children to be thankful for, not proud of.—Lady Stormont, mother of the late Lord Chief Justice Mansfield, on being complimented by another lady, that "she had the three finest sons in Scotland to be proud of," made answer, "No, madam, I have much to be thankful for, but nothing to be proud of."

Walking in truth.—The comprehensive summary of a noble and upright life is "to walk in truth." There is nothing grander, purer, higher. And there is nothing so exactly descriptive of the complete and perfect character. To walk in truth is not only to be what we seem ; not only to scorn marks ; not only to shun the hollowness of all that the dying man pronounces unreal ; not only to withdraw from the path hung about with shows and pageants and shadows, but to walk as God's child, to live as the heir of heaven, to be true at once to truth, to conscience, and to God. No doubt all this was included in the idea of the Apostle. It was unquestionably his summary of a Christian life. To him the highest truth, the sum of all truths, the sum itself of truth, of which all science and philosophy were but darkling rays, was Christ the Lamb of God that taketh away the sin of the world. To accept Him as the great Teacher, the great Example, the great atoning Sacrifice, to be found in Him, not having His own righteousness ; to be able to say, "For me to live is Christ ;" "I live, yet not I, but Christ liveth in me," and to walk in His steps, the steps of incarnate truth itself—this, beyond question, was what the Apostle meant by his expressive phrase, walking in truth.—*E. H. Gillett.*

e 3 Jo. 4.
f Ge. xviii. 19 ; 1 K. ii. 1–4.

"Pomponius Atticus, the friend and correspondent of Cicero, making the funeral oration at the death of his mother, did protest that, living with her threescore and seven years, he was never reconciled unto her ; because (take the comment with the text) there never happened betwixt them the least jar which needed reconciliation."—*Fuller.*

the new commandment

5, 6. **beseech,** entreat earnestly. **not . . thee,** of wh. she had not heard bef. **but . . beginning,**[g] fr. the first promulgation of the Gosp.; see on 1 Jo. ii. 7, 8. **that . . another,**[h] see on Jo. xiii. 34. **and . . commandments,**[i] "in writing to a woman it might be all the more necessary to insist on the fact that love is not a mere matter of feeling." (See on 1 Jo. v. 3.) **ye . . it,** *i.e.*, in love.

Love, the principle of obedience.—Here is—I. Love as the principle of obe-

g 1 Jo. iii. 11.
h Le. xix. 18 ; Ep. v. 2.
i Jo. xiv. 15, 21.

"Love is the

abridgment of the law, the new precept of the Gospel. Luther calls it the shortest and the longest divinity: short, for the form of words; long, yea, everlasting, for the use and practice; for 'charity shall never cease.'"—*T. Adams.*

dience: 1. The excellency of this principle. Love renders obedience—(1) Divinely acceptable, (2) Delightful to ourselves, (3) Perpetual, (4) Impartial; 2. How it is produced and maintained. "We love Him because He first loved us." II. Obedience as the fruit of love. This fruit of love is—1. Practical; 2. Prescribed.—*W. Jay.*

Love one another.—What He meant was that this is the paramount and crowning duty of the Christian believer. He did not say, "Agree with one another in doctrine." He did not say, "Flatter one another, indulge one another." He did not even say, "Teach one another, inform one another." What He did urge was that difficult but necessary grace, "Love one another." That is, love one another in spite of your differences, in spite of your faults; do what you can to serve each other, to lighten each other's trials and inconveniences and burdens. Above all, if we may turn the precept into its most practical form, make the best of one another.—*A. P. Stanley.*

deceivers

a Ma. xxiv. 4, 5, 23, 24.
b He. xii. 15; Re. iii. 11.
c 1 Co. iii. 14, 15; Da. xii. 3.

"The most important branch of instruction is to inform the mind concerning good and evil."—*Pythagoras.*

"The open animosity of hatred often injures us less than the apparent kindness of friendship."—*Cato.*

7, 8. for, etc.,[a] see on 1 Jo. ii. 18; iv. 1—3; and 2 Pe. ii. 1, 2. **a deceiver,** etc., *R. V.* "the deceiver and the antichrist." **yourselves,**[b] men being apt to look to others. **we,** should be "ye." **which . . wrought,** *i.e.*, that ye, Christian converts, lose not that—your Christian state of truth and love—wh. we, Apostles and teachers, wrought in you."—*Alford.* **we receive,** *R. V.* "ye receive." **reward,**[c] in the future life.

The Christian minister's reward.—I. The things which we have wrought. There are three things at which a faithful minister of Christ chiefly labors: 1. To preach the Gospel fully—to declare it all—to declare it to all; 2. To pray for his people fervently; 3. To practise the truth constantly. II. The reward which we expect: 1. The conversion of souls; 2. The holiness of converts; 3. The presenting his people in glory. III. The means by which you may secure us that reward. By looking to yourselves. Look to—1. Your state; 2. Your spirit; 3. Your conduct.—*J. Sherman.*

A full reward.—A military gentleman, a stated hearer of the late Rev. John Martin, of Forres, who had been long in a weakly state, and whom Mr. M. frequently visited in his affliction, remarked to his visitor one day, "Why, Mr. Martin, if I had power over the pension list, I would actually have you put upon half-pay for your long and faithful services." Mr. M. replied, "Ah, my friend, your master may put you off in your old age with *half-pay*, but my Master will not serve me so meanly. He will give me *full pay*. Through grace I expect a *full* reward!"

avoid teachers of error

d Ro. xvi. 17; Ga. i. 8, 9.
e Ps. cxix. 115; cxxxix. 21, 22.

"Bad company is like a nail driven into a post, which, after the first and second blow, may be prawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood."—*Augustine.*

9—11. transgresseth, *R. V.* "goeth onward." The Gnostic teachers claimed to be specially enlightened, going beyond the Gospel. **in . . Christ,** the truth He taught. **hath . . God,** see on 1 Jo. ii. 23 and v. 12. **if . . you,** seeking hospitality as a Christian preacher. **and . . doctrine,** ref. to above. **receive . . house,**[d] lest your fam. be poisoned by his errors, and you be a helper of heresy. **God speed,** *i.e.*, good speed: *i.e.*, a successful mission. **for,** etc.,[e] wishing him success shows sympathy with his cause. This injunction calls to mind the tradition of St. John's rushing out of a public bath, at the sight of Cerinthus, crying, "Let us fly, lest even the bath fall on us, because Cerinthus, the enemy of the truth, is within."

Abiding in the doctrine of Christ.—I. What is meant by abiding in the doctrine of Christ?—1. Believing in Him—in His Divinity—in His Incarnation—in His Atonement for us by death; 2. Imitating His example. II. The blessings resulting from such a state—"he hath both the Father and the Son." By abiding in this doctrine we: 1. Have communion with God; 2. Are admitted into all the joys of salvation; 3. Are rendered safe for eternity.—*H. Leighton.*

Significance of actions.—Gray, the poet, once made it a particular request to a friend of his, who was going to the Continent, that he would not pay a visit to Voltaire; and when his friend replied, "What can a visit from a person like me to him signify?" he rejoined with peculiar earnestness, "Sir, *every tribute to such a man signifies.*"—*Life of Gray.*

a reason for brevity

f Ro. i. 11, 12.

g Ro. xv. 29—32; Jo. xvi. 22; 1 Co. xiii. 12.

12, 13. write, communicate. **paper,** Egyptian papyrus. **ink,** usually made of soot, and water, and gum. **trust,** hope. **and . . face,**[f] mouth to mouth. Hold verbal intercourse. **that . . full,**[g] *R. V.*, "that your joy may be fulfilled," the joy arising from friendly Christian communion. **children . . sister,** who perh. resided where Jo. was when he wrote this letter.

Love among relations.—Consider: I. The state of feeling which often exists between relations: 1. In many cases indifference is found; 2. In some cases, not merely indifference, but even hatred has a place. II. The state of feeling which existed in the family in question, and which should be found everywhere—"the children of thy elect sister greet thee." This greeting is a greeting of: 1. Love; 2. Affectionate remembrance; 3. Hope. Future meetings are looked forward to.—*J. Harrison.*

"True happiness consists in the most disinterested and impartial action of the mind, and in the constant practice of social duties."—*Aristotle.*

Correspondence and interviews.—"Immense as is the distance between a letter and an interview," writes Mde. D'Arblay to her father from abroad, "where the dearer is unattainable, its *succedaneum* becomes more precious than those who enjoy both can believe, or even conceive. O, my dearest father, let no possible conveyance pass without giving one the sight of your hand, if it be but by your signature." Between the sight of a hand and the warm grasp of one, the difference is indeed most real. One of the Cranford worthies describes correspondence as bearing much the same relation to personal intercourse that the *hortus siccus*, or book of dried plants, does to the living and fresh flowers in the lanes and meadows. "Writing winna do it," says Jeanie Deans, when scheming how to procure her sister's pardon from the Crown, "a letter canna look and pray, and beg, and beseech, as the human voice can do to the human heart. A letter's like the music that the ladies have for their spinnets—naething but black scores, compared to the same tune played or sung. It's word o' mouth maun do it, or naething, Reuben."—*L. Jacox.*

"For the general observation is strictly correct, that the works of an author may be considered the representation of his mind."—*Dion. Halicarn.*

THE THIRD EPISTLE OF ST. JOHN.

Introduction.

1. **Author,** same as of 2d Ep. (see Intro.). II. **Time,** uncertain. Prob. nearly the same as that of 2d Ep. III. **Place,** uncertain. Perh. EPHESUS (*Lardner*). IV. **To whom,** GAIUS, or **Caius** (see on *v.* 1). "The name was one of the commonest; and it is poss., as Lücke remarks, that the persons of St. Jo.'s period of Apos. work in Asia may have been altogether dif. fr. those of St. Paul's period" (*Alford*). By some it is believed that this G. is the one named in the Apostol. Constit. (vii. 40) as Bp. of Pergamus (*Mill, Whiston*). V. **Design,** (1) To commend G. for his hospitality and piety; (2) To introduce to his notice one Demetrius.

Synopsis.

(*According to Pinnock.*)

I. Introduction.....*vv.* 1, 2
II. Praise of faith and hospitality.....3–8
III. Censure of Diotrephes.....9, 10
IV. Advised to good.....11
V. Praise of Demetrius.....12
VI. Conclusion.....13, 14

the salutation

1, 2. **Gaius,** cannot certainly be identified with Gaius of Macedonia,[a] of Corinth,[b] or of Derbe[c] (see Intro.). **I . . truth,** see on 2 Jo. 1. **I . . things,** *R. V.* "I pray th. in all things." **prosper,** in worldly affairs. **health,** of body. **even . . prospereth,**[d] implies John's belief that the soul of Gaius did prosper. Perh. the lack of prosperity of one kind was the means of the increase of the other kind of prosperity.

Life's true equilibrium.—I. We affirm that no man's mind can be adjusted to the real nature of temporal prosperity whose piety is not at least commensurate with it. II. No man is fitted to use temporal prosperity aright without a degree of piety which is, at least, commensurate with it. III. How essential is piety to guard against the injurious effects of worldly prosperity. —*J. L. Corning.* *Soul prosperity.*—I. The marks of a prosperous soul. That soul is prosperous in which: 1. The truth dwells richly; 2. The doctrinal and practical parts of religion are well proportioned and united; 3. There is a happy mixture of the retired and the active; 4. There is a good degree of public spirit and largeness of heart; 5. There is no wrong ambition. II. Why prosperity of soul renders temporal prosperity desirable. Because: 1. It makes temporal prosperity safe; 2. It secures the welfare of others and promotes the general good.—*E. A. Fuller.*

Prospering.—From the reports he had received of the conduct of Gaius toward brethren in the Lord, John infers that his soul was prospering, or moving in a right way, and therefore prays that in all respects it may go as well with him as it is in his spiritual life. Alas! how seldom can we put it thus! We see many a hale and prosperous man for whom we can fervently wish that his soul prospered as much as his body and his outward estate; but we do not often see spiritual prosperity, as in Gaius, the most prominent and indisputable characteristic of the man.—*D. Fraser.* *Friends in prosperity.*—When the trees are full of blossoms and sweetness, the bees haunt them in crowds, and hum among the branches in all good temper, gathering honey from the flowers. "See," said Gotthold, "here is an image of temporal prosperity. So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with their music, but when the blossom is over, and the honey gone, they, too, will disappear. The same happens in the world among men. In the abodes of fortune and pleasure, friends are found in plenty; but when fortune flies away, they depart along with it. Temporal gain is the world's honey and the allurement with which you may entice it whithersoever you will; but where the gain terminates, there likewise do the love and friendship of the world stop. For this reason let all good men be advised to fly to Christ crucified, who never forsakes in their distress those who truly seek Him."

a Ac. xix. 29.
b 1 Co. i. 14; Ro. xvi. 23.
c Ac. xx. 4.
d Ma. vi. 33.

"Do not reckon those only as your friends who are grieved at your misfortunes—but likewise those who do not envy your prosperity; for there are many who will express their concern when their friends are afflicted, but who will also look with an invidious eye on the liberalities of an indulgent fortune."—*Socrates.*

"What shall I come to, father," said a young man, "if I go on prospering in this way?"—"To the grave," the father replied.

"The mind that is much elevated and insolent with prosperity, and cast down with adversity, is generally abject and base."—*Epicurus.*

rejoicing in goodness of others

3, 4. **for,** "I know that thy soul is in a prosperous condition, *for* I have it on good authority." **and . . thee,** of wh. they were assured by its fruit. **even . . truth,** his character being the evidence of it. **I . . joy,**[e] this shows the benevolence of his disposition. **than . . truth,**[f] since it proved their enjoyment of God's favor, and the possession of a good hope.

The pastor's joy.—What does it mean this walking in the truth?—I. The knowledge of the outward substantial body of truth, the Gospel of the grace of God, and that Jesus Christ is our Saviour. II. A heartfelt enjoyment and possession of the truth, not merely in the intellect, but in the heart.

Walk in truth.—There are some men who walk in a falsehood. You might write their biography in a tombstone epitaph that might almost make the marble blush—"a thirty-, forty-, fifty-, seventy-years' lie." It is false to God, false to conscience, false to the reality of things, false to the eternal laws of duty and righteousness. It starts with a false principle and ends with false results.—*Gillett.* *St. John the Apostle.*—Tradition has been more than ordinarily busy in preserving anecdotes of St. John. Eusebius relates a beautiful and not improbable story, to this effect:—John, on a visit to a city in the neighborhood of Ephesus, commended to the care of the bishop a young man of fine stature, graceful countenance, and ardent mind, as suited to the work of the ministry. The bishop neglected his charge. The young man became idle and dissolute, and was at length prevailed on to join a band of robbers, such

e 1 Th. ii. 19, 20.
f Phi. i. 27; 1 Co. iv. 15.

"True friendship requires virtue to make it honorable, freedom to make it pleasant, and kind offices to make it useful. It is not by rigor and austerity that friendship becomes respectable; it should be attended by propriety and dignity; but with these, mildness and kindness are not inconsistent."—*Plutarch.*

as commonly had their holds in the neighborhood of ancient Greek cities. He soon became their captain, and attained to eminence in crime. Long after, John entered the city again, and inquired for the young man. "He is dead," said the bishop, "dead to God." Having ascertained the particulars, the Apostle exclaimed, "I left a fine keeper of a brother's soul;" then mounting a horse, he rode into the country, and was taken prisoner. He attempted not to flee, but said, "For this purpose am I come; conduct me to your captain." He entered the presence of the armed bandit, who, recognizing the Apostle, attempted to escape, "Why dost thou fly, my son," said he, "from thy father—thy defenceless, aged father? Fear not; thou still hast hopes of life. I will pray to Christ for thee. I will suffer death for thee. I will give my life for thine. Believe that Christ hath sent me." The man was subdued; fell into the Apostle's arms; prayed with many tears; became perfectly reformed; and was restored to the communion of the Church.—*Bib. Treas.*

"I have never believed that friendship supposed the obligation of hating those whom your friends did not love, and I believe rather it obliges me to love those whom they love."—*Morellet.*

hospitality commended

5, 6. faithfully, out of fidelity to the Master, His truth, and your profession; conscientiously. **and to strangers,**[a] the true text gives "and that strangers," *i.e.*, towards the brethren, and those brethren strangers. The brethren and the strangers are not two classes, but one and the same. **have . . witness,** have testified, spoken of. **charity,** love. **before . . church,** publicly, in the presence of. **bring . . journey,**[b] assist with the means of travelling. **godly sort,**[c] *i.e.*, "in a manner worthy of Him whose messengers they are and whose servant thou art."—*Alford.*

Charity to strangers.—Consider this as—I. A duty to be practised. Enforced by—1. Scripture; 2. Human feelings. II. An action which shall receive reward. The bread cast on the waters shall return after many days. It may not be rewarded in this life, but it will in the next.—*J. Mason.*

Kindness.—It is well to observe that Gaius is thus honored in Holy Scripture, and embalmed in blessed memory, not for any surpassing powers he possessed, any social influence, or any qualities of intellectual eminence, but for truth and love in daily life, and for a simple, unpretending act of kindness. These are the things which men often neglect, thinking it necessary to show their religion in more ambitious and conspicuous ways. But there is really no better proof of personal Christianity than that which Gaius furnished in his adherence to the truth at a time when many departed from it, and his brotherly kindness to those who had no other claim on him than their service to the Lord whom he loved. Always and everywhere that man is to be highly esteemed in the church who combines firm conviction with a generous heart, who walks in holy truth and heaven-born charity.—*D. Fraser.*

Helping missionaries on their journey.—In 1819, two missionaries, one of them with his wife and child, landed on the Island of St. Helena. Soon after one of them had reached the inn, the excellent chaplain, the Rev. Mr. Vernon, called, and, with peculiar kindness, offered to do everything for them to make their visit pleasant and beneficial. Several officers also visited them, who were men evidently devoted to God. They spent four days on this island, and found it particularly refreshing to their enfeebled bodies and wearied minds. On their departure, Mr. Solomon, the innkeeper, said to them, "Gentlemen, you have nothing to pay." Their expenses, which were not less than twenty guineas, had been defrayed by the chaplain and officers, who had done this to show their esteem for Christian missionaries, though of different denominations from themselves. Well might the missionary who related the fact add, "Though it is nearly eleven years ago, I feel my heart heave with gratitude at the recollection of it. Oh! how refreshing it is to see true Christian principles rising above all little selfish party feeling, and reiterating the Apostolic benediction, 'Grace be with all them that love our Lord Jesus Christ in sincerity.'"

"Being men, nothing pertaining to humanity should be beneath our consideration."—*Terence.*

"Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops."—*Anon.*

"Good words do more than hard speeches, as the sunbeams, without any noise, will make the traveller cast off his cloak; which all the blustering winds could not do, but only make him bind it closer to him."—*Leighton.*

"Kindness may be defined as 'lighting our neighbor's candle by our own,' by which we lose nothing and impart something."

fellow-helpers of the truth

7, 8. that . . sake, *R. V.* "th. for the sake of the Name;" for the sake of the love and reverence they bore to it, and that they might spread it. **they . . forth,** fr. home, friends, etc., as preachers of the Gosp. **taking . . Gentiles,**[d] but taking *to them* the good news of life and salvation. **we . . such,**[e] in the Master's name. **that . . truth,** *R. V.* "th. we may be fellow-workers with the truth."

Help to be rendered to ministers of Christ.—We should help ministers as much as lies in our power, because—I. They are the ambassadors of Christ, and proclaimers of God's Word; II. They receive nothing, or but little in pro-

a 1 Pe. iv. 9, 10; He. xiii. 1, 2.
b Ac. xv. 2, 3.
c 1 Th. ii. 12.

d Ac. xx. 33, 34; 1 Co. ix. 11—15.
e Ma. x. 40.

"For the wicked man is tainted in his soul, while

portion to the labors they fulfil, and the hardships they undergo; III. By so doing, we ourselves help to further the cause of Christ.—*H. T. Greenwood.*

Fellow-helpers.—Dr. Beecher once said to an old lady who expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the second place you are always wide awake, and you look right up in my face, and that helps me; and in the third place, I often see the tears running down your face, and that helps me very much."—*N. T. Ill. Missionaries.*—This, indeed, is an ingredient of Christian character. Do we admire and feel attracted by missionaries? They are knight-errants of the faith; leaders of the "forlorn hope" of Christ's cause; bearers of the flag of the cross through the storms of battle. Do we wish to honor and to help them, and feel ennobled by doing so? He who has no almost enthusiastic regard for missionaries has not the spirit of Primitive Christianity within his breast.—*W. Alexander.*

9, 10. church, prob. the one to wh. Gaius belonged. **Diotrephes** [a] (*Jove nourished*), of whom nothing more is known; a proof that he did not find the pre-eminence that he sought. **receiveth . . not,** rejected my authority. **remember,** [b] *R. V.* "bring to remembrance;" will expose his purposes and spirit. **prating,** irrelevant tattling. **neither . . brethren,** show them hospitality. **and . . would,** would make others like himself, prob. to mask his own conduct. **and . . church,** *i.e.*, those who were hospitably inclined.

Loving the pre-eminence.—Bentham said of James Mill, who by his account would never willingly enter into discourse with him: "He expects to subdue everybody by his domineering tone, to convince everybody by his positiveness. His manner of speaking is oppressive and overbearing." Jeremy would probably have referred him to the category or limbo of what a social essayist calls "contemptuous minds," men without deference, who are accustomed to lean upon themselves, and do not expect to find much in other people; who are not found appealing to others, or wishing to know their thoughts, or willing to follow out their speculation, or listen to their suggestions; who live and think alone, impatient of interference and interruption, and nourish some notions of themselves which practically, though it may not take the form of vulgar arrogance, sets them above the possibility of benefit from the crude, uninformed, untaught intelligences around them.—*Jacox.*

End of ambition.—The *New York Observer*, a few years since, stated that when Napoleon returned to his palace, immediately after his defeat at Waterloo, he continued many hours without taking any refreshment. One of the grooms of the chamber ventured to serve up some coffee, in his cabinet, by the hands of a child whem Napoleon had occasionally distinguished by his notice. The emperor sat motionless, with his hand spread over his eyes. The page stood patiently before him, gazing with infantine curiosity on an image which presented so strong a contrast to his own figure of simplicity and peace; at last the little attendant presented his tray, exclaiming, in the familiarity of an age which knows so little distinctions, "Eat, sire; it will do you good." The emperor looked at him, and asked, "Do you not belong to Gonesse?" (a village near Paris). "No, sire, I come from Pierrefite." "Where your parents have a cottage and some acres of land?" "Yes, sire." "There is happiness," replied the man, who was still Emperor of France and King of Italy.

11. evil, [c] in doctrine, spirit, practice. **he . . God,** [d] the child of One who doeth good to all and constantly. **hath . . God,** in the benevolence of His nature, and in the revelation in wh. He stands to the holy.

Doing good—or doing evil.—Each life is described in section and in plan by one or other of these two. The whole complicated series of thought, actions, habits, purposes, summed up in the words *life* and *character*, is a continuous stream issuing from the man who *does* every moment of his existence. The stream is either pure, bright, cleansing, gladdening, capable of being tracked by a thread of emerald wherever it flows; or it carries with it on its course blackness, bitterness, and barrenness. Men must be plainly dealt with. They may hold any creed, or follow any round of religious practices. They may repeat the shibboleth ever so accurately; and follow the observances ever so closely. But St. John's propositions ring out, loud and clear,

the man of an opposite character is pure. To receive gifts from the impure is unjustifiable either in God or man."—*Plato.*

"The just live free from trouble and disorder; the unjust, on the contrary, are always disturbed and uneasy."—*Epicurus.*

Diotrephes

a Ma. xxiii. 8; Mk. x. 44.

b 2 Co. xiii. 10.

"People who delight in contradiction, and who busy themselves about everything, suffer one disadvantage—that is, they are thoroughly conversant with no one subject that is real or useful."—*Democrates.*

"Ambition is a gilded misery, a secret poison, a hidden plague, the engineer of deceit, the mother of hypocrisy, the parent of envy, the original of vices, the moth of holiness, the blinder of hearts, turning medicines into maladies, and remedies into diseases. High seats are never but uneasy, and crowns are always stuffed with thorns."—*T. Brooks.*

imitation

c Ps. xxxvii. 27; Is. i. 16, 17.

d 1 Jo. ii. 29; iii. 6; Ja. iii. 2; Ro. vii. 20.

"Intemperance of speech is cured with difficulty; philosophy composes her remedy of words, but these only operate upon those who

will listen; and they are not heard by him who has no restraint upon his own tongue."—*Plutarch.*

and syllable themselves in questions which one day or other the conscience will put to us with terrible distinctness. Are you one who is ever doing good; or one who is not doing good?—*W. Alexander. Imitation of defects.*—Every kind of imitation speaks the person that imitates inferior to him whom he imitates, as the copy is to the original; but then to imitate that which is mean, base, and unworthy, is to do one of the lowest actions in a yet lower instance; it is to climb downwards, to employ art and industry to learn a defect and an imperfection; which is a direct reproach to reason, and a contradiction to the methods of nature. Alexander had enough to imitate him in his drunkenness and his passion, who never intended to be like him either in his chastity, or his justice to his enemies, and his liberality to his friends. And it is reported of Plato, that being crooked shouldered, his scholars, who so much admired him, would endeavor to be like him, by bolstering out their garments on that side, that so they might appear crooked too. It is probable that many of these found it easier to imitate Plato's shoulders than his philosophy, and to stuff out their gowns than to furnish their understandings, or improve their minds.—*South.*

Demetrius

12. Demetrius (*belonging to Ceres*), a holy character embalmed forever in a single sentence of inspiration. Good and wicked men of same name.[a] **hath . . men,** all (Christian) men who know him. **the truth,** the Spirit of truth. (Cp. Jo. xv. 26.) **we . . record,** fr. personal knowledge. **and . . true,** bec. you know that I would not speak falsely.

Power of character.—Benjamin Franklin attributed his success as a public man, not to his talents, or his power of speaking—for these were but moderate—but to his known integrity of character. "Hence it was, he says, "that I had so much weight with my fellow-citizens. I was but a bad speaker, never eloquent, subject to too much hesitation in my choice of words, hardly correct in my language; and yet I generally carried my point." Character creates confidence in men of high stations as well as in humble life. It was said of the first Emperor Alexander of Russia, that his personal character was equivalent to a constitution. During the wars of the Fronde, Montaigne was the only man among the French gentry who kept his castle-gate unbarred; and it is said of him that his personal character was worth more to him than a regiment of horse. That character is power, is true in a much higher sense than that knowledge is power. Mind without heart, intelligence without conduct, cleverness without goodness, are powers, if they may be powers only for mischief. We may be instructed or amused by them; but it is sometimes as difficult to admire them as it would be to admire the dexterity of a pickpocket, or the horsemanship of a highwayman. Truthfulness, integrity, and goodness—qualities that hang out on any man's breath—form the essence of manly character, or, as one of our writers has it, "that inbred loyalty unto virtue that can serve her without livery." When Stephen of Colonna fell into the hands of his base assailants, and they asked him, in derision, "Where is your fortress?"—"Here!" was his bold reply, placing his hand upon his heart. It is in misfortune that the character of the upright man shines forth with the greatest lustre; and, when all else fails, he takes a stand upon his integrity and courage.—*Dr. Haven.*

[a] Ac. xix. 24.

"Conscious integrity alone can console us for the shortness of our life. Our character is the only appurtenance which survives our decease.—*Cicero.*

"It is a common error, of which a wise man will beware, to measure the worth of our neighbor by his conduct towards ourselves. How many rich souls might we not rejoice in the knowledge of, were it not for our pride!"—*Richter.*

"A man's character is like a shadow, which sometimes follows and sometimes precedes him, and which is occasionally longer, occasionally shorter, than he is."—*From the French.*

reason for brevity

"When our friends invite us to a feast, it signifies little if we arrive at a late hour; but when they call for our consolations, we should fly to them in an instant."—*Chilo.*

"We ought always to make choice of persons of such worth and honor for our friends, that,

13, 14. The marked similarity to the Conclusion of the Second Epistle is strong evidence that the two letters were written about the same time. See notes on 2 John 12, 13. **pen,** *calamus,* reed, prob. split. **but . . face,** see on 2 Jo. 12. **peace,** peace within your own hearts, with the brethren, with God. *Pax interna conscientiae, Pax fraterna amicitiae, Pax superna gloriae.* (Peace internal of conscience, Peace fraternal of friendship, Peace supernal of glory.) **friends,** etc., this Ep. "not addressed as from an Apos. to a Ch., but as fr. a friend to his friend, in wh. mutual friends on both sides would be the senders and receivers of salutation."—*Alford.*

Writing and visiting.—It was a mere whim, a sheer freak of fancy, that made Mde de Staël and her guests at the farm called Fosse sit round a table after dinner, and write letters to each other instead of conversing. These varied and multiplied *communiqués,* by her account, interested them so much that they, great conversers though they were—some of them, if not all—were impatient to stop the after-dinner talk in order to begin the written correspondence. "When any stranger came in we could not bear the interruption of our habits; and our penny post always went its round." Did none of them sometimes feel what the Duchess of Queensberry felt in writing

to Swift: "Though I have a sensible satisfaction by conversing with you in this way, yet I love mightily to look into the person's face I am speaking to. By that one learns to stop when it is wished, or to mend what is said amiss!" Pope, again, writing to Swift: "If it be the least pleasure to you I will write once a week most gladly: but can you abstract the letters from the person who writes them, so far as not to feel more vexation in the thought of our separation than satisfaction in the nothings he can express? If you can, really and from my heart, I cannot." Moore writes to Byron: "I long to be near you, that I might know how you really look and feel; for these letters tell nothing, and one word *a quattr' occhi*, is worth whole reams of correspondence." And yet, as Landor's Boccaccio has it:—

". . . . . frequent correspondence
Retains thy features, nay, brings back thy voice;
The very shoe creaks, when the letter opens."—*Jacox.*

if they should ever cease to be so, they will not abuse our confidence, nor give us cause to fear them as enemies."—*Addison.*

"Friendship is composed of a single soul inhabiting two bodies."—*Aristotle.*

THE GENERAL EPISTLE OF ST. JUDE.

Introduction.

I. **Author,** JUDE, *i.e.*, Judas, called also Lebbæus (see on *v.* 1). The authenticity of this Ep. has been disputed on acc. of all. to prophecy of Enoch (see on *v.* 14). II. **Time,** uncertain. A.D. 65 (*Lardner*). Probably written before 2. Peter. III. **Place,** unknown. IV. **To whom,** to believers, but whether of a partic. Church or country is not decided. V. **Design,** similar to 2d Ep. of Peter (of wh. see Intro.) : (1) To establ. Christians in their faith ; (2) To warn them ag. false teachers ; (3) To urge their continuance in the love of God.

Synopsis.

(*According to Pinnock.*)

I. Introduction..... *vv.* 1, 2
II. Exhort. to to fidelity.....3
III. False teachers..... 4–16
IV. Sundry warnings.....17–23
V. Conclusion..... 24, 25

the salutation

1, 2. **Jude,** see below. **servant,** "it is the term used by the writer whom the author of this Epistle claims as his brother (Jas. i. 6)." **and . . James,**[a] see below and Intro. to Ep. to James, also refs. This description of himself as "the brother of James" has no parallel in the New Testament. It may be inferred, without much risk of error, (1) that he wished, bearing so common a name, to distinguish himself from others, like Judas not Iscariot, of John xiv. 22, Luke vi. 16, the Lebbæus or Thaddæus of Matt. x. 3, Judas surnamed Barsabas (Acts xv. 22), and others.—*Camb. B.* **sanctified,** etc., *R. V.* "called, beloved in God the Father, and kept for J. C." **preserved,**[b] "in the sense in which it is used here, it is probably connected with the fact of the delay in the second Advent of the Lord, and was chosen to indicate that those who were waiting patiently for it were being kept or guarded by their union with Christ."—*Plumptre.* **mercy . . peace . . love,** *mercy* on acc. of the *past; peace* to give comfort *now; love* fr. God, to God, and to ea. other.

Sanctification.—I. The privilege—sanctification. This consists of—1. The mortification of the old man; 2. The living a new and spiritual life. II. Its author—"God the Father." We are sanctified by God by—1. His working holiness in us; 2. His enlivening the Word to us.—*W. Jenkyn.* A "Judas the brother of James" appears in the lists of the Twelve Apostles in Luke vi. 16 and Acts i. 13. It has, however, to be noted that the word "brother" is, as the italics show, interpolated by the translators, and that the Greek combination would, according to the rule followed in all other cases, be naturally rendered as "Judas, the son of James" (Ἰούδας Ἰακώβου), the relationship of brotherhood being elsewhere indicated by the use of the proper word (ἀδελφός). . . . So far therefore the description "Judas the brother of James" is adverse to the view that we have before us the writing of an Apostle. There were, however, two bearing the names of Judas and James, or Jacobus, of whose relationship as brothers there is not the shadow of a doubt. "James and Joses and Judas and Simon" are named in Mark vi. 3 as the brethren of our Lord. The first-named, and therefore probably the eldest of the four, came into prominence in the history of the Apostolic Church, as in Gal. i. 19, and an almost uniform tradition identifies him with the James who presides in the council of Jerusalem in Acts xv. and who receives St. Paul with much kindness in Acts xxi. 18—25. Assuming him to be in some sense the Lord's brother, it follows that Judas shared that distinction, and it has been shown, it is believed, beyond the shadow of a doubt, that there is no adequate ground for identifying them with James the son of Alphæus, and Judas, the son (or brother?) of James in the company of the Twelve.—*Camb. B.* There is, perhaps, no writer in the New Testament of whose life and character we know so little. We can but picture to ourselves, as in the case of his brother James, the life of the home at Nazareth, the incredulous wonder with which they saw Him whom they had known for so many years in the daily intercourse of home-life, appear first in the character of a teacher, and then of a prophet, and then of the long-expected Christ. So it was that they sought to stay His work (Matt. xii. 46; Mark iii. 31—35; Luke viii. 19—21), and were yet in the position of those who believed not when they went up to the Feast of Tabernacles six months before the close of our Lord's Ministry (John vii. 5). They were, however, converted to a full acceptance of His claims between the Crucifixion and the Ascension. Beyond this we know absolutely nothing.—*Camb. B.*

[a] Ac. i. 13; Ja. i. 1.

[b] Jo. xvii. 15; 1 Pe. i. 5.

"The story told by Hegesippus that the grandchildren of Judas who 'after the flesh was called the brother of the Lord' were sought out by the *delatores* or informers, under Domitian, and brought before the Emperor, and were dismissed by him when they showed him their hands hardened with labor and told him the tale of their inheritance of poverty, indicates a humble, but not an ascetic life, and agrees with the statement of St. Paul that the brethren of the Lord were married (1 Cor. ix. 5)."—*Plumptre.*

the common salvation

3, 4. **when I gave,** *R. V.* "while I was giving." **common,** so called bec. preached to all, and belonging to all who believe. **it was needful,** better, "I found a necessity." "The ground of the necessity lies in the fact stated in the next verse. The words have been interpreted as meaning that he was about to write a fuller or more general Epistle, and was then diverted from his purpose by the urgent need for a protest against the threatening errors."—*Camb. B.* **exhort . . contend,**[c] he selected this as the most pressing topic. **faith,** *i.e.*, the Gosp. **once,** once for all. **delivered,** communicated through the Aposs. **for . . men,** etc., see on 2 Pe. ii. 1. **who . . condemnation,**[d] Jude's words are adequately rendered "who were long ago before marked out as on their way to this condemnation," and may refer to previous

[c] Ph. i. 27; 1 Ti. vi. 12.

[d] Ro. ix. 22.

prophetic utterances which had already pointed to such men as the coming danger of the Church.—*Camb. B.* **denying,**[a] not theoretically, but practically.

Contending for the faith.—Consider—I. What is implied in contending for the faith delivered to the saints: 1. That in opposition to infidels, we exhibit the evidence of the authenticity of the Scriptures; 2. That we maintain not only this, but also that all Scripture "is given by inspiration of God"; 3. That we contend for such interpretations as will lay open the real meaning of the Word, and not adhere to our own preconceived opinions; 4. That we contend for the very system of truth "once delivered unto the saints," and maintain it in all its simplicity and purity.—*J. Day.*

The fruit of the doctrine of Universalism.—A clergyman was preaching in a town of America which was much infected with the Universalist heresy, that all men, whatever may be their character, shall ultimately be saved. A preacher of this doctrine, who was present, with a view to "withstand the truth," became greatly enraged in the progress of his discourse. It was no sooner closed than he began to challenge the preacher to a defence of his doctrines. As it was rather late, the clergyman who had been preaching declined a formal debate, but proposed that each should ask the other three questions, to which a direct answer should be returned. This being agreed to, the Universalist began. He put his questions, which were promptly answered. It then came to the clergyman's turn. His first question was, "Do you pray in your family?" Thunderstruck and dismayed, the preacher of smooth things knew not what to say. At length he asked, "Why, what has that to do with the truth of my doctrine?" "Much," was the reply: "By their fruits ye shall know them." At last, he frankly confessed that he did not. Then for the second question. "When you get somewhat displeased, do you not sometimes make use of profane language?" This was carrying the war into the innermost temple of his infidel abominations. There was no door of escape. Answer he must. It was of no use to deny it. He confessed he was profane. "I will go no further," said the pious clergyman; "I am satisfied;" and, turning to the congregation, added, "I presume you are also. You dare not trust your welfare to a prayerless and profane guide." Every one saw and felt the force of this practical argument. A dozen lectures on the subject would not have done half so much good.

a Tit. i. 16.

"He was justly accounted a skilful poisoner who destroyed his victims by bouquets of lovely and fragrant flowers. The art has not been lost; nay, is practised every day, by the world."—*Latimer.*

"One truth is the seed of other truths. It is sown in us to bear fruit, not to lie torpid. The power of mind by which truth becomes prolific, is freedom. Our great duty is to encourage vigorous action of mind. The greater number of free and vigorous minds brought to bear upon a subject, the more truth is promoted."—*W. Ellery Channing.*

the fallen angels

5, 6. I will . . remembrance, more accurately, "I wish to put you in remembrance." The language presupposes, like that of 2 Pet. i. 12, to which it presents a close parallel, the previous instruction of the readers of the Epistle in the faith once delivered to the saints. **how . . not,**[b] God's delivering mercy not to be trifled with, or taken advantage of. **angels,** etc.,[c] see on 2 Pe. ii. 4.

Moral declension.—I. Character not determined by organization—angels fell. II. Character not determined by circumstances—in their own habitation angels became depraved. III. The voluntariness of sin—"which kept not . . . but left," etc. IV. The certainty of the sinner's doom—angels were not spared. V. Punishment proportioned to privilege—the despisers of supernal light are hurled down into infernal gloom.—*R. A. Bertram.*

The detection of sin.—One night, some years ago, a person in the city of Edinburgh awoke to find that his house had been plundered. The alarm was raised; nor was it long ere the officers of justice found a clue. The thief, wounding his hand as he escaped by the window, had left a red witness behind him. The watchman flashed his lantern upon the spot. Drop by drop, the blood stained the pavement. They tracked it on and on and ever on, till their silent guide conducted them along an open passage, and up a flight of steps, stopping at the door of a house. They broke in; and there they found the bleeding hand, the booty, and the pale, ghastly criminal. Now, a shower of rain would have washed away the stain; a fall of snow would have concealed it; the foot of some midnight reveller would have effaced it; but, no, —the crime was one of peculiar atrocity, and there God kept the damning spot. And unless they be forgiven, washed away in the blood of Jesus, so shall your sins find you out.—*Guthrie.*

b Nu. xxvi. 64; He. iii. 19.
c Re. xx. 10.

"Nothing is more common than for great thieves to ride in triumph when small ones are punished. But let wickedness escape as it may, at the law, it never fails of doing itself justice; for every guilty person is his own hangman."—*Seneca.*

"We must confess that life resembles the banquet of Damocles —the sword is ever suspended."—*Voltaire.*

Sodom, etc.

7. even . . Gomorrha,[d] see on 2 Pe. ii. 6. **like . . flesh,** the words describe the form of evil for which the cities of the plain have become a byword of infamy. In saying that this sin was like that of the angels, it is clearly implied that in the latter case also there was a degradation of nature,

d Ge. xix. 24, 25.

such as is emphasized in the words that "the sons of God went in unto the daughters of men" (Gen. vi. 4).—*Camb. B.* **example,** of retributive justice. **suffering . . fire,**[a] the words imply a reference to something more than the natural phenomena of the Dead Sea region. For "vengeance," it is better to read "just punishment."—*Camb. B.*

Sodom and Gomorrha destroyed.—Here we have a picture of—I. Sin—"going after strange flesh"—"giving themselves up to fornication." II. Sin punished—"vengeance of eternal fire"—God's vengeance terrible when aroused. III. Punished sin set forth as a warning—our sins, if not repented of, will receive eternal punishment.—*H. A. Sharman.*

Given up to sin.—How often does it happen in the history of these wilful sinners of the flesh, that, after a while, all things seems to smile upon them and prosper them according to their hearts' desires! Are they mad for gold?—gold seems to roll in upon them. Are they mad for pleasure?—their seductive arts are successful, and victims come readily to their lure. Are they mad for drink?—those around them, kindred, friends, cease to strive with them, and give it up as hopeless. It is very wonderful to see how often, if a man is bent on an end which is not God's end, God gives it him, and it becomes his curse. God does not curse us. He leaves us to ourselves: that is curse enough; and from that curse what arm can save us! We *will* have it, and we shall have it. We leap through all the barriers which He has raised around us to limit us; yea, though they be rings of blazing fire, we will through them and indulge our lusts; and, in a moment, He sweeps them all out of our path: perhaps roses spring to beguile where flames so lately flamed to warn.—*J. B. Brown.*

8, 9. dreamers, ref. to life of sin being as a feverish dream fr. wh. there will be a terrible awakening. **defile . . flesh,**[b] by handing the body over as the instrument of sin. **despise . . dignities,**[c] lawless men, who scorn authority. **Michael.**[d] **when . . Moses,** prob. ref. to a Jewish trad.[e] **durst . . accusation,** "fr. fear of original glory of the devil; or fr. profound dread of the majesty of God."—*Huther.* **but . . thee,** "modesty is an angelic virtue."—*Bengel.*

Profanity never to be allowed.—I. It proceeds from passion, and is generally expressive of hatred. II. It is contrary to all our feelings of morality. III. It is expressly forbidden by God. IV. Since it was not indulged in, even by angels, much less should it be so by man. "Swear not at all."—*F. Watkinson.*

Besetting sin.—The bosom sin in grace exactly resembles a strong current in Nature, which is setting full upon dangerous shoals and quicksands. If, in your spiritual computation, you do not calculate upon your besetting sin, upon its force, its ceaseless operation, and its artfulness, it will sweep you on noiselessly, and with every appearance of calm, but surely and effectually, to your ruin. So may we see a gallant ship leave the dock, fairly and bravely rigged, and with all her pennons flying. And the high sea, when she has cleft her way into it, is unwrinkled as the brow of childhood, and seems to laugh with many a twinkling smile; and, when night falls, the moonbeam dances upon the wave, and the brightness of the day has left a delicious balminess behind it in the air. The ship is anchored negligently and feebly, and all is then still, save the gentle drowsy gurgling, which tells that water is the element in which she floats. But in the dead of the night, the anchor loses its hold; and then the current, deep and powerful, bears her noiselessly whither it will: and in the morning the wail of desperation rises from her decks; for she has fallen on the shoal. And the disconsolateness of the dreary twilight, as the breeze springs with the daybreak, and with rude impact dashes her planks angrily against the rock, contrasts strangely with the comfort and peacefulness of the past evening.—*Goulburn.*

10, 11. but . . not,[f] the context leaves no doubt that the region of the "things which they know not" is that of good and evil spirits.—*Camb. B.* **they . . Cain,**[g] the way of envy and murder. **ran . . reward,**[h] see on 2 Pe. ii. 15. "Here, as there, the main thought connected with the name of Balaam is that of the sin of uncleanness into which the Israelites were led by him." **the . . Core,**[i] the rebellion of Korah. "It is obvious that as the false teachers answer to Korah and his company, so the true apostles and prophets of the Church of Christ are thought of as occupying a position like that of Aaron or Moses."—*Camb B*

a Ma. xxv. 41.

"My Lord cardinal (Cardinal Richelieu), God is a sure paymaster. He may not pay at the end of every week, or month, or year; but I charge you, remember that He pays in the end."—*Anne of Austria.*

"Many mourn for the death of their children, who never mourn for the sins of their children, but truly noble was that queen's speech, who said, 'I had rather see my son die than sin.'"—*Venning.*

the burial of Moses

b 2 Pe. ii. 10; 1 Co. iii. 16, 17.

c Ro. xiii. 1, 2.

d Ex. xv. 11; Ps. lxxxix. 7, 8; Da. x. 13; xii. 1; Re. xii. 7; 1 Th. iv. 16.

e Acc. to Œcumenius the trad. was that God charged Michael with the burial of Moses; that Satan opposed him, bringing an accusation ag. him relating to the murder of the Egyptian; in consequence of wh. he was unworthy of such honorable burial.

Cain and Balaam

f Ro. i. 21, 22.

g Ge. iv. 5.

h Tit. i. 11; Nu. xxii. 7, 21.

i Nu. xvi. 1–3, 32, 33.

"Presumption, as it relates to

the conduct or moral action, implies arrogance and irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to His will."—*C. Buck.*

A triad of sins.—I. The way of Cain. By this is not meant the slaying of his brother; but most probably his preference of reason to revelation, which, if you search into his history, you will find to have been especially his sin. II. The error of Balaam. This sin is given by Jude as characteristic of the false teachers, whom he labored to expose; and with whom covetousness was the ruling passion. III. The gainsaying of Core. This refers to the rebellion of Korah, Dathan, and Abiram against Moses. Being directed against Moses and Aaron, this rebellion may with truth be said to have been directed also against God, whose vicegerent Moses was, and whose appointed priest Aaron was.—*H. Melvill.*

Ignorant opposition to the truth.—When the celebrated Dr. Edmund Halley was talking infidelity before Sir Isaac Newton, he addressed him in these words:—"I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have; and am certain that *you* know nothing of the matter."—*Spurgeon.*

corrupters of the Church

a 1 Co. xi. 21.
b 2 Pe. ii. 20.
c Ma. xv. 13.
d Is. lvii. 20.

12, 13. spots, *R. V.* "hidden rocks." The false, impure teachers who presented themselves undetected in the Christian love-feasts were as sunken rocks, and, if men were not on their guard, they might easily, by contact with with them, "make shipwreck" of their faith. **in . . charity,** love-feasts. **feeding themselves,**[a] what Jude means is that these teachers of impurity, instead of submitting themselves to the true "pastors" of the Church, came in, like the false shepherds of Ezek. xxxiv. 1, 2, 8, 10, to "feed themselves," *i.e.*, to indulge their own lusts in defiance of authority.—*Camb. B.* **clouds,** see on 2 Pe. ii. 17. **trees,** etc., *R. V.* "autumn trees without fruit." **twice dead.**[b] **plucked . . roots,**[c] hence cut off fr. sources of life and fruitfulness. **raging,** wild, tumultuous, ungovernable. **waves . . sea,**[d] vessels, etc., at their mercy. **stars,** etc. We may probably see in the words a reference either to comets or shooting stars, whose irregular appearance, startling and terrifying men, and then vanishing into darkness, would present an analogue to the short-lived fame and baleful influence of the false teachers whom St. Jude has in view.—*Camb. B.*

"Presumption is a firework made up of pride and foolhardiness. It is indeed like a heavy house built on slender crutches. Like dust, which men throw against the wind, it flies back in their face, and makes them blind. Wise men presume nothing, but hope the best; presumption is hope out of her wits."—*T. Adams.*

Spots in your feasts.—In these words there are three parts. I. The persons spoken of—"these"—false teachers, that pretend to preach by the Spirit. II. A particular act of theirs hinted at—they crept into the brethren's feasts of love. III. What and how they proved there—they were spots, or rocks, and worked mischief.—*J. Lightfoot.*

"Fools rush in where angels fear to tread."—*Pope.*

Danger of presumption.—No man is in so much danger as he that thinks there is no danger. Why, when the bell rings, when the watchman rends the air with cries of "Fire! *fire!* FIRE!" when in every direction there is the pattering of feet on the sidewalk, and when the engines come rattling up to the burning house, one after another, the inmates are awakened, and they rush out; they are safest that are most terrified, and that suffer most from a sense of danger. One only remains behind. He hears the tumult, but it weaves itself into the shape of dreams; and he seems to be listening to some parade; and soon the sounds begin to be indistinct in his ear; and at length they cease to make any impression upon him. During all this time he is inhaling the deadly gas with which his apartment has become filled, gradually his senses are benumbed, and finally he is rendered unconscious by suffocation. And in the midst of peril, and the thunder of excitement, that man who is the least awake, and the least frightened, is the very man that is most likely to be burned up.—*H. W. Beecher.*

Enoch's prophecy

e Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch. 1 Ch. i. 1–3.
f Da. vii. 10; Ma. xxv. 31; 2 Th. i. 7.

14, 15. Enoch . . Adam, seven inclusive.[e] **saying,** etc.,[f] the words appear in the Book of Enoch, as spoken by an angel who interprets a vision which the Patriarch had received as foretelling the judgment of the last day. The latter words run in the Greek literally, "with his holy myriads," probably with a reference to Deut. xxxiii. 2, the "saints" or "holy ones" here being not the disciples of Christ, but the "innumerable company of angels" (Heb. xii. 22; Ps. lxviii. 17).—*Camb. B.* **of . . speeches,** daring, blasphemous.

"Men are not to be judged by their looks,

Conviction of sinners at the judgment.—I. The judgment will exhibit scenes of such interest as will arrest the sinner's attention, and fix all his thoughts on his character—he will keenly gaze upon his guilt. II. To increase his conviction of guilt, the perfect law of God will then be held up to

his mind. III. In addition to this, he will witness the preparation for the immediate execution of justice.—*Joel Parker.*

"*Enoch prophesied.*"—The following is given as a literal translation of the prophecy as it stands in the Book of Enoch: "And He cometh with ten thousands of His holy ones, that He may execute judgment upon them and destroy the ungodly, and may plead with all the carnal ones for all the things which sinners and the ungodly have done or wrought against Him."—*Plumptre.*

16. murmurers, mutterers. "A rebellious murmuring against human authority; in this case, probably, against that of the Apostles and other rulers of the church." **complainers,** "dissatisfied with their lot."—*Alford.* **walking . . lusts,** ordering their life acc. to their sinful desires. **and . . words,** see on 2 Pe. ii. 18. **having . . advantage,**[a] literally, "admiring persons." "The temper characterized is that which fawns as in wondering admiration on the great, while all the time the flatterer is simply seeking what profit he can get out of him whom he flatters."—*Camb. B.*

Great talkers.—I. In the world, there are many given to great talking. These are found—1. In all nations; 2. In every age. II. Though they talk largely yet they very seldom act largely. "Empty vessels sound most." III. Where this vice of great talk is discovered, it is found to have with it other, and more dangerous, faults. Learn:—Hear more than you say. Speak little, and let that little be well.—*A. M. Heathcote.*

Discontent.—Herodotus tells us of a people in Africa, who lived in the neighborhood of Mount Atlas, whose daily custom was to curse the sun, when he rises high in the heavens, because his excessive heat scorched and tormented them. We have always thought this a fine illustration of discontent, which overlooks blessings and dwells upon evils. Did the Atarantians forget that to the sun they cursed they were indebted for light, for food, for the fertility of their country, for ten thousand blessings, without which their continued existence had been impossible? Did they think what their condition would have been, had the sun they cursed left the ungrateful complainers for a month in darkness? His absence for but half that time would have made them pray for his return as their benefactor, as heartily even as they cursed him as their tormentor.—*Fam. Treas.*

17—19. but, etc.,[b] see on 2 Pe. iii. 2, 3. **they . . themselves,**[c] *R. V.* "they who make separations;" fr. the spirit and doctrine of Church; though they may keep up the form of *outward* union; such try to seduce others. **sensual,**[d] carnal, worldly-minded. **Spirit,** either the Holy Spirit, or the true Christian spirit.

"*Sensual.*"—We have no English word for ψυχικός. He who gives himself up to the lower appetites is σαρκικός; he who, by communion with God's Spirit, is employed in the higher aims of his being is πνευματικός. He who rests midway, thinking only of self and self's interest, whether animal or intellectual, is the ψυχικός, the selfish man. Yet "selfish" is not accurate, for the ψυχικός may be amiable and generous.—*Alford.*

Excuses for sin.—*Serpens decepit* was Eve's plea, and she pleaded but truth, for the serpent had, indeed, beguiled her; St. Paul hath said it after her twice over. Esau, after he had sold his birthright his own self, yet accused his brother for supplanting him. Aaron for making the calf, and Saul for sparing the cattle, both contrary to God's express command, yet both lay it upon the people. Others have done the like, and still do, and will do to the world's end. But, alas! these fig-leaves are too thin to hide our nakedness; all these excuses are insufficient to discharge us from being the authors of our own destruction.—*Sanderson.*

20, 21. ye . . yourselves,[e] *each* by prayer and study of Scriptures, *all* by mutual exhortation and help. **on . . faith,**[f] "in the objective sense as nearly identical with creed." Christ the foundation. **praying . . Ghost,**[g] the ecstatic outpouring of prayer in which the words of the worshipper seem to come as from the Spirit who "helpeth our infirmities" and "maketh intercession for us." **keep,**[h] by watching ag. sin. **mercy . . life,** "probably there is a special reference to the second coming of Christ as that which will manifest His mercy no less than His righteous judgment. There is no ground, however, for limiting it to this significance, and it may well include all acts of mercy to which men were looking forward in patient expectation,

murmurers and flatterers

a Pr. xxviii. 21.

"The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts and multiply the griefs which he purposes to remove."—*Johnson.*

mockers and sensualists

b 1 Ti. iv. 1.
c 1 Jo. ii. 18, 19.
d 1 Co. ii. 14; Ep. ii. 3.

"Let there be an entire abstinence from intoxicating drinks throughout this country during a period of a single generation, and a mob would be as impossible as combustion without oxygen."—*H. Mann.*

looking for mercy

e 1 Th. v. 11: "Who first defends himself, may also save others."—*Bengel.*
f Col. ii. 7; Ga. v. 6; Ac. xv. 9; 1 Jo. v. 4.
g Ep. vi. 18; Ro. viii. 15, 26; Zec. xii. 10.
h 1 Jo. v. 18; Jo. xv. 10; Ga. v. 5; Tit. ii. 13.

"We believe that God's power is without limit; why should we not believe the same of His mercy?"—*Bovee.*

"The most perfect would be the most exacting and severe; but, fortunately, mercy is one of the attributes of perfection."—*J. F. Boyes.*

as in store for them during the remainder of their earthly pilgrimage."—*Camb. B.*

Prayer in the Holy Ghost.—Prayer in the Holy Ghost is—I. Prayer in fervency. Cold prayers ask the Lord not to hear them. II. Praying perseveringly. III. Humble prayer. We shall never sing *Gloria in excelsis* unless we pray to God *de profundis*. IV. Loving prayer. Prayer should be perfumed and saturated with love to our fellow-saints and to Christ. V. Prayer full of faith. A man prevails only as he believes.—*C. H. Spurgeon.*

Sovereign mercy.—It is related that, during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a court-martial were presented for her signature. One was death for desertion. A soldier was condemned to be shot, and his death-warrant was presented to the queen for her signature, She read it, paused, and looked up to the officer who had laid it before her, and said, "Have you nothing to say in behalf of this man?" "Nothing; he has deserted three times," said the officer. "Think again, my lord," was her reply. "And," said the gallant veteran, as he related the circumstance to his friends (for it was none other than the Duke of Wellington), "seeing her Majesty so earnest about it, I said, 'He is certainly a bad soldier, but there was somebody who spoke to his good character, and he may be a good man, for aught I know to the contrary.'" "O, thank you a thousand times!" exclaimed the youthful queen; and hastily writing, "Pardoned," in large letters, on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion!

making a difference

a Ga. vi. 1.
b Zec. iii. 2–4.
c Ro. xii. 9; 1 Th. v. 22; Ep. v. 11.

22, 23. difference,[a] the MSS. present a strange variety of readings. Those of most authority give, *Some* "rebuke" (or "convict"), *when they* "debate" *with you.* **others . . fire,**[b] here again the MSS. present a striking variation, those of most authority giving "others save, snatching them out of the fire, and have compassion on others with fear."—*Camb. B.* **hating . . flesh,**[c] the "garment" is the inner tunic worn next to the flesh, and therefore thought of as contaminated by its impurity.

"After a spirit of discernment the next rarest things in the world are diamonds and pearls."—*La Bruyère.*

"What is the true test of character, unless it be its progressive development in the bustle and turmoil, in the action and reaction of daily life?"—*Goethe.*

States and degrees of sinners, for whom we should have compassion.—I. Those that sin without observation of their particular state—either because they are uninstructed in the special cases of conscience, or because they do an evil against which there is no express commandment. II. Those who entertain themselves with the beginnings and little entrances of sin, thinking them no harm. III. Those who are going to hell, and cannot, or rather think they cannot, avoid it.—*J. Taylor.*

Making a difference.—The late Rev. Leigh Richmond was once conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks on the conduct of such persons, the gentleman with whom he was discussing the case concluded by saying, "I have no notion of such pretences; I will have nothing to do with him." "Nay, brother, let us be humble and moderate. Remember who has said, 'making a difference;' with opportunity on the one hand, and Satan at the other, and the grace of God at neither, where should you and I be?"

ascription of praise

d Ro. xvi. 25, 27; Ep. iii. 20, 21.
e Ep. v. 25–27.

24, 25. able[d] **. . falling,** "the writer had been dwelling on the various ways in which men had stumbled and fallen. He now directs their thoughts to God as alone able to preserve them from a like disastrous issue."—*Camb. B.* **faultless,**[e] without blemish. **with . . joy,** "with exulting joy," *i.e.*, of yourselves and others. **to,** etc. (see on 1 Th. i. 17; 1 Ti. ii. 3; Tit. i. 3; iii. 4).

As the eagle pursues his upward flight until he reach the highest point of possible ascent, so the Christian should go on rising in the life of God until he come to perfection.

A sublime doxology.—I. The danger implied—that of falling. When we consider the number—power—and malice of our foes, it is wonderful that we can expect victory. It is not surprising that a Christian should fall: 1. He has to wrestle; 2. He often has to walk in slippery places; 3. He is the subject of great weakness; 4. There are many obstacles in his path. II. The preservation of which the believer is the subject—"unto Him that is able," etc.: 1. The power of God; 2. His promises; 3. The merits of the Redeemer's work, and the virtue of His intercession; 4. The indwelling of the Holy Spirit; 5. Means of grace and dealings of Providence are all engaged to keep the saints. III. The final presentation: 1. The solemnity and grandeur of the occasion; 2. The glorious condition of each of its objects; 3. The sublime felicity of which they shall be the subjects; 4. The individual interest they shall have in these grand proceedings.—*Anon.*

"Christ is the pattern, the sample, the exemplary cause,

The power of holiness.—There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned; the thrilling appeals and monitions of the pulpit, set forth with all vigor and logic, and all the glow of eloquence, may be evaded or disregarded: but the exhibition of exalted piety has a might which nothing can withstand; it is truth embodied; it is the Gospel burning in the hearts, beaming from the eyes, breathing from the lips, and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal, invincible, and, clad in immortal panoply, goes on from victory to victory.

of our sanctification. Holiness in us is the copy or transcript of the holiness that is in the Lord Jesus. As the wax hath line for line from the seal; the child limb for limb, feature for feature, from the father; so is holiness in us from Christ."—*P. Henry.*

THE REVELATION OF ST. JOHN THE DIVINE.

Introduction.

I. **Author,** JOHN, *see* Intro. to his Gosp. Evidence conclusive: 1. External. Ref. to by *Justin Martyr* (who was living sixty yrs. aft. it was written), by *Irenæus* (a disc. of Polycarp, who was a disc. of Jo.). "The external attestation of St. John's authorship is extremely strong: it happens to be quoted, with the author's name, earlier than any other book of the New Testament, with the one exception of St. Paul's First Epistle to the Corinthians."—*Camb. B. Eusebius* entitles it "The Revelation of St. John the Divine." 2. Internal. (1) Refs. to the writer: (*a*) his name, Jo. (i. 1, 4, 9; xxii. 8); (*b*) his relation to the Churches of Asia; (*c*) he was an exile in Patmos on acc. of his Christian testy. (i. 9); (*d*) he asserts the accuracy of his work (i. 2; xxii. 8). (2) Difference in style betw. Rev. and the Gosp. and Eps. may be explained by dif. of *subject* and *conditions of authorship*. "In those, the writer is, under Divine guidance, calmly arranging his material, in full self-consciousness, and deliberately putting forth the product, in words, of his own reflectiveness; in this, on the other hand, he is the rapt seer, borne along fr. vision to vision, speaking in a region and character totally dif." (*Alford*). "In some of the anc. catalogues of the Scriptures this book was omitted; prob. not fr. any suspicion concerning its authenticity or genuineness, but fr. the obscurity and mysteriousness of its subject-matter" (*Bp. Tomline*). II. **Time,** about A.D. 68. III. **Place,** prob. in PATMOS. "If the style and peculiarities are to be in any degree attributed to outward circumstances, then it would seem to have been written in solitude, and sent fr. Patmos to the Asiatic churches" (*Alford*). IV. **To whom,** to the seven Churches of Asia (i. 4). V. **Interpretation.** Of mod. interpreters there are *three* chief classes: 1. The *Historical*, who think the Rev. is a progressive hist. of the Ch. fr. the 1st cent. to the end of time (*Mede, Sir I. Newton, Vitringa, Bengel, Woodhouse, Faber, E. B. Elliot, Wordsworth, Hengstenberg, Ebrard, Alford*, etc.) 2. The *Prœterist*, who believe the Rev. has been fulfilled since it was written: that it refs. to the triumph of Christianity over Judaism and Paganism, as marked by the downfall of Jerus. and Rome (*Alcaser, Grotius. Hammond, Bossuet, Calmet, Wetstein, Echhorn, Hug, Herder, Ewald, Lücke, De Wette, Düsterdieck, Stuart. Lee, Maurice*, and German critics in general). 3. The *Futurist*, who are of opinion that, except the first three caps., it refs. to events wh. are yet to come (*Dr. J. H. Dodd, Dr. S. R. Maitland, B. Newton, C. Maitland, J. Williams, De Burgh*, etc.). "Ea. of these three schemes is open to objection" (*W. T. Bullock, M.A.*). "We should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be one, or more than one, typical, imperfect, historical fulfilment of a prophecy, in ea. of wh. the higher spiritual fulfilment is shadowed forth more or less distinctly" (*Dr. Arnold, Sermons on the Interpretation of Prophecy*). "This book is to us precisely what the prophecies of the Old Testament were to the Jews, nor is it in any degree more inexplicable" (*Horne*). "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established forever on the throne of David. Yet still the *pious Jew* preserved his faith entire amidst all these wonderful, and, in appearance, contradictory intimations. We, in the same manner, look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel; when Christianity shall finally prevail over all the corruptions of the world, and be

universally established in its utmost purity" (*Gilpin*). "The form of these writings was due originally and chiefly to the dangers of the times. We see in reading Josephus how constantly he has to be on his guard against the peril of awaking the jealous susceptibilities of his Roman readers, although he stood to them in so friendly a relation, and was under the immediate protection and patronage of the Flavian emperors. If a traitorous Jew like Josephus had to be careful when he stood merely on the neutral ground of history; if even Peter has to allude to Rome under the name 'Babylon'; if St. Paul could only refer dimly to 'the checker' and 'the check,' and 'the man of sin' in language of studied reticence and obscurity; if (as has been conjectured) St Luke broke off the Acts at a point beyond which it became perilous to describe the relation of Christianity to the Empire—how could St. John have possibly written of such days as those of Nero without the utmost peril, not only to himself, but to the whole Christian community, if he had not veiled his conception in a form which would have seemed grotesque and meaningless to heathen informers?" (*Farrar*).

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CHAPTER THE FIRST.

1—3. Revelation, Ἀποκάλυψις (*Apocalypse*). **of . . Christ,** not a revelation in wh. Christ is revealed; but, of which He is the Revealer. **which . . him,**[a] "the man Christ Jesus, even in His glorified state, receives fr. the Father, that rev. wh. by His Spirit He imparts to His Church."—*Alford.* **servants,** believers. **which . . pass,** "these last passages suggest, that the object of these words is to assure us of God's practical readiness to fulfil His promises, rather than to define any limit of time for their actual fulfilment."—*Camb. B.* **angel,**[b] who appears cap. xvii. **John,** "he, having received the Revelation from the Father, sent by His angel, and indicated it to His servant John." **who . . saw,**[c] supposed by some to ref. to Jo.'s Gosp., but prob. to contents of *this* book. **readeth,** "plainly the author of the Book, or of this indorsement of it, contemplates its being read publicly in the Church. The apostolic Epistles were thus read, first by the Churches to which they were addressed, then by others in the neighborhood."—*W. H. Simcox.* **keep,**[d] in heart, mind, life. **time . . hand,**[e] the time to wh. the prediction refs. is near.

His servant John.—All that we have in Scripture concerning this "beloved disciple," we may gather up under three general heads—I. The circumstances of his early life: 1. His birthplace—Bethsaida; 2. His family—he was the son of Zebedee and Salome, and the brother of James. II. The career of his Christian life. Here we notice him as—1. A disciple—called unexpectedly, but effectually; 2. An Apostle; 3. An author. III. The characteristics of his inner life—love was the atmosphere of his soul. This love was—1. Capable of indignation. While a disciple of love, he was also a son of thunder. Genuine love has two sides. 2. Divinely enlightening. His Gospel is reflective, supplementary, and corrective. 3. Sublimely heroic.—*Thomas.*

Love for the Bible.—Lady Jane Grey was once asked by one of her friends, in a tone of surprise, how she could consent to forego the pleasures of the chase, which her parents were enjoying, and prefer sitting at home reading her Bible. She smilingly replied, "All amusements of that description are but a shadow of the pleasure which I enjoy in reading this book."

4—6. seven, the number of course is symbolical or representative: there were other churches in Asia, *e.g.*, at Colossæ and Hierapolis. But the Seven Churches represent "the Holy Church throughout all the world." It was very early observed, that St. Paul also wrote to seven churches—the Thessalonians, Corinthians, Galatians, Romans, Philippians, Ephesians, and Colossians.—*Camb. B.* **Asia,** the proconsular province. **from . . come,** "a paraphrase of the unspeakable name '*I am*'; resembling the paraphrase in Ex. iii. 14, '*I am* that I am.'"—*Alford.* **seven . . throne,** the perfection and plenitude of *the* Spirit.[f] The seven spirits betoken the completeness and universality of working of God's Holy Spirit, as the seven churches typify the whole Church. (See Rev. iv. 5; v. 6.)—*Alford.* **the . . witness,**[g] He bore witness to the truth. **and . . dead,**[h] "Christ was the first who was born to eternal life after the death which ends this life." **Prince . . earth,**[i] King of kings. **unto . . us,**[j] His love everlasting and infinite. **washed,** "the blood of Jesus Christ cleansing us from all sin is a frequent thought with the Apostle who witnessed the piercing of the side." **kings,**[k] *Gk.*, a kingdom. **priests,**[l] to offer up the personal sacrifice of ourselves.

The song of the forgiven.—Not every gift calls forth a song. But this gift of forgiveness is worthy of, and has obtained, one—I. This gift of pardon is necessary to the Church. II. It was purchased at a great cost. III. Love prompted its bestowment. IV. It is bestowed freely. V. Like all the benefactions of love it is bestowed promptly. "He gives twice who gives quickly." VI. It is all-inclusive. VII. It brings with it all other blessings.—*R. A. Bertram.*

Made us kings.—An old African negro, who had long served the Lord, when on his death-bed, was visited by his friends, who came around him lamenting that he was going to die, saying, "Poor Pompey, poor Pompey is dying." The old saint, animated with the prospect before him, said to them with much earnestness, "Don't call me poor Pompey, I king Pompey."

Introduction

a Jo. i. 18; xv. 15; iii. 35; v. 20; Ac. i. 7.

b He. i. 14; Re. xxii. 6, 16; Da. ix. 23.

c 1 Jo. i. 3; 1 K. xxii. 14; Ac. x. 41; Jo. xv. 27; xix. 35.

d Jo. vi. 63; Lu. xi. 28; vi. 47, 48.

e Re. xxii. 7; Ja. v. 8; 1 Pe. iv. 7; 2 Pe. iii. 8, 9.

"Probably this verse is the earliest authority for the public reading of the New Testament Scripture."

"The Bible is a window in this prison of hope through which we look into eternity."—*Dwight.*

salutation to the seven Churches

f "Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart."

g 1 Jo. v. 9; Is. lv. 4; Jo. i. 18; viii. 55; xviii. 37.

h 1 Co. xv. 20; Col. i. 18; He. i. 5, 6; Ro. i. 4; viii. 29, 34.

i Re. xix. 16; Ps. ii. 1—6; lxxii. 11; Pr. viii. 15; Da. vii. 14; Re. xi. 15.

j Ep. iii. 19; Ro. viii. 35—37; Song viii. 6, 7; 1 Jo. iv. 10; Ro. v. 8.

k Lu. xxii. 29, 30; xii. 32; Re. xx. 4.

l Ex. xix. 6; Ro. xii. 1.

the coming of Christ

a Ma. xxiv. 30; xxvi. 64; Ac. i. 11; Da. vii. 13; 1 Th. v. 23.
b Zec. xii. 10; Ps. xxii. 16; Jo. xix. 37.

"Remorse is a man's dreaded prerogative, and is the natural accompaniment of his constitution as a knowing, voluntary agent. Remorse, if we exclude the notion of responsibility, is an enigma in human nature never to be explained."—*J. Taylor.*

"There is a difference between remorse and penitence. Remorse is the consciousness of wrong-doing with no sense of love. Penitence is that same consciousness, with the feeling of tenderness and gratefulness added."—*F. W. Robertson.*

Alpha and Omega

c Re. xxii. 13, 16. *d* To denote "completely," "entirely," "*ab Aleph usque ad Tau.*" is a Rabbinical expression.

"Nothing is more ancient than God, for He was never created; nothing more beautiful than the world, it is the work of that same God; nothing more active than thought, for it flies over the whole universe; nothing stronger than necessity, for all must submit to it."—*Thales.*

Patmos

e Ac. xiv. 22; Ro. viii. 17; 2 Ti. ii. 12; Re. vii. 14, 15.
f Lu. xxiii. 42; Ma. xxv. 34.

7. behold . . clouds,[a] while interpreting the verse of the second advent, we need not exclude the coming to "those who pierced Him" in the destruction of Jerusalem, and to "the tribes of the earth" in the break-up of the Roman empire. "With the clouds," probably refers to Mark xiv. 62, *R. V.* "Ye shall see the Son of Man . . . coming with the clouds of heaven."—*Pulpit Com.* **every . . him,** with var. feelings; love, gratitude, joy, fear, shame. **they . . him,**[b] while the *words* here are taken from Zechariah, the *thought* is rather that of Matt. xxvi. 64: "they which pierced Him" are thought of, not as looking to Him by faith, and mourning for Him in penitence, but as seeing Him whom they had not believed in, and mourning in despair.—*Camb. B.* **wail,** "it is He that tells us that all tribes of the earth *must* mourn, either now for the woe our sins caused Him, or then for the woe they will cause us."

Coming with clouds.—I. The magnificence and glory of Christ's second advent. Christ shall be glorious in—1. His person; 2. His attendants; 3. His offices. II. The eye-witnesses of this solemn spectacle. Consider—1. Their universality—"every eye;" 2. Their individuality—"*every* eye;" 3. Their peculiar characteristic—"pierced Him." III. The effects of which this advent will be productive.—*G. Stockdale.*

Your eye shall see Him.—Mr. G—— was mayor of the town of Maidenhead, not many years after the late Rev. J. Cooke settled in it. One Sabbath evening he attended the meeting-house, and heard Mr. Cooke preach. The text was Rev. i. 7. His attention was arrested: an arrow of conviction entered his heart; he became speedily a changed man, and regularly attended the means of grace. He had been a jovial companion, a good singer, and a most gay and cheerful member of the corporation. The change was soon perceived. His brethren at one of their social parties rallied him upon Methodism. But he stood firm by his principles, and said, "Gentlemen, if you will listen patiently, I will tell you why I go to meeting, and do not attend your card table. I went one Sunday evening to hear Mr. Cooke. He took for his text, 'Behold He cometh with clouds; and every eye shall see Him.' *Your eye* shall see Him!" In short, he gave them so faithful and powerful an epitome of the sermon, and applied it so closely to them individually, marking the words, "every eye shall see Him," with such emphasis, and pointing to them, said, "your eye," and "your eye," that they were satisfied with his reasons for going, and never again durst speak to him on the subject.

8. Alpha . . Omega,[c] names of first (*α*) and last (*ω*) letters of the Gk. alphabet.[d] As a title of Christ, it is equivalent to the Deity in His entirety. The fact that similar language is also used of the Father (chap. vi. 6; xxi. 6) shows how clearly St. John teaches that Jesus Christ is "equal to the Father."—*Camb. B. Note,* this is the self-assumed title of the "Faithful Witness." **the beginning . . ending,** these words should be omitted.

The Alpha and Omega.—God is the beginning and end of—I. Eternity: 1. He has always existed; 2. He exists now; 3. He will exist for all future ages. II. Power. His power is shown in—1. Creation; 2. Providence. III. Knowledge. He knows and sees all. IV. Wisdom. His ways are inscrutable. Man cannot understand them. V. Mystery. What is God? Of what form is He? Where is His dwelling-place? VI. Love. He sent His Son, that we through Him might have life.—*M. Silcock.*

Christ the Alpha.—Take Christ first, before you think of doing anything else: did He not say, "Without Me, you can do nothing"? So, then, all you do without Him is sheer nothing, however pious and noble it may appear in the eyes of men. Is He not the Alpha? and is not the Alpha the first letter? Then do not try to put a letter before it; do not say to yourself, "I will try to obtain a true recognition of my sins, and *then* I will go to Jesus to obtain salvation. This is beginning with the Z instead of with the Alpha. By doing so you make yourself like that fool who said. "I will learn to swim first, and then I will go into the water." Do you want to know your sins truly? Who is to give you that knowledge but Christ? Do you want to become better and more heavenly-minded? Who can give you that godly disposition of heart but Christ? Indeed, everything you want is within the sheepfold of God; but how can you get within except through the door, which is Christ? "I am the door," He said: "by Me if any man enter in, he shall be saved, and shall go in and out and find pasture."—*Guthrie.*

9. tribulation,[e] toils, trials, persecutions. **kingdom,**[f] privileges of citi-

zens, as well as tribulations. **patience,**[a] endurance, *i.e.*, of Christian toil and character. **isle . . Patmos,** "its small size and rugged character made it a suitable place for penal transportation. Banishment to a small island was common."—*Camb. B.* **for . . word,** etc., because, in consequence of his fidelity to the truth.

The first scene in the great revelation (on *vv.* 9—16).—These beautiful words show—I. The recipient of this glorious revelation—"I, John." Here, we notice—1. The relation of John to other followers of Christ—"brother and companion in tribulation." All the saints are—(1) Brethren; (2) Sufferers; (3) Royal heirs; (4) Endowed with patience. 2. The reason why he was banished to Patmos—because of his faith in Jesus—and the testimony of His love. 3. The effect of John's many trials upon himself—"I was in the Spirit." II. The manner in which this first scene was ushered in—"I am Alpha," etc.:—1. The fulfilment of the revelation is guaranteed; 2. Its permanency is implied; 3. Its universal reference is expressed. III. The real significance of the scene itself. This teaches the Saviour's relation to—1. His Church; 2. The opponents of His cause; 3. Christian enterprise.—*Evan Lewis.*

Patmos.—A small island, one of the Sporades, off the southwestern coast of Asia Minor, about thirty miles south of Samos. It is a continuous rock, fifteen miles in circumference, for the most part rugged and barren: the coast is lofty with many capes and several good harbors. The only town stands on a high rocky eminence rising abruptly from the sea: it contains about 450 houses; there are fifty at La Scala, the landing-place; and these may be said to be the only habitations in the island. In the middle of the town is the monastery of St. John, a massive building erected by the emperor Alexius Commenus. About halfway up to the mountain, between La Scala and the town, is a natural grotto, where it is said St. John had his apocalyptic visions. A small church is built over it. Patmos was a place to which persons were banished; and here St. John was exiled (Re. i. 9), most probably in Domitian's reign. It is now called *Patino.—Treas. of Bib. Know.*

"A virtuous and well-d isposed person is like good metal,—the more he is fired, the more he is fined; the more he is opposed, the more he is approved."—*Richelieu.*

"Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day only is ours; we are dead to yesterday, and we are not yet born to the morrow."—*Bp. Taylor.*

10, 11. in . . Spirit,[b] "was caught into a state of spiritual rapture." **on . . day,** "undoubtedly here used (though for the first time) in the sense now traditional throughout Christendom." **voice . . trumpet,**[c] loud, clear. **I am Alpha . . last: and,** *R. V.* omits. **seest,** in the course of this vision. **send it,** etc., "the seven cities are enumerated in the order in which a traveller on circuit might visit them, going north from Ephesus to Smyrna and Pergamos, then inland to Thyatira, and southwards to Sardis, Philadelphia, and Laodicea."—*W. H. Simcox.*

John receives orders to write

b Ez. ii. 2; 2 Pe. i. 21.
c 1 Th. iv. 16; Ps. xviii. 13; lxviii. 33; xlvi. 6.

The happy Sabbath.—I. The appropriate designation given to the Christian Sabbath—"the Lord's day." On this day—1. He triumphed over His enemies by His resurrection; 2. He confirmed His ministry on earth; 3. He rose to suffer and die no more; 4. He accomplished the redemption of the Church. II. The exalted privilege the Apostle enjoyed—"in the Spirit." This—1. Is a suitable frame of mind; 2. Will fill us with exalted views of Christ; 3. Will give us holy pleasures; 4. Will lead us to anticipate an eternal Sabbath.—*J. E. Good.*

"On Sunday heaven's gates stand open."—*G. Herbert.*

"Our Sabbaths should be hills of light and joy in God's presence; and so, as times roll by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever."—*Beecher.*

An Easter Sunday service.—On Easter Sunday, the Greek Church is accustomed to perform a solemn service in honor of our Lord's resurrection. On Easter Sunday, in 1814, the Emperor of Russia and his officers, not being able as usual, to assemble for this purpose in their Cathedral, met, with the whole Russian army, in the palace of Louis XV., at Paris, when the service was performed by seven of the priests. The emperor kneeled down, as did his 80,000 soldiers, and all united in solemn thanksgiving to God for the resurrection of Christ. The French soldiers, and innumerable spectators, though ignorant, in a great measure, of the intention of the ceremony, were deeply affected with the spectacle, and burst into tears.

12, 13. see . . voice, the speaker. **saw . . candlesticks,**[d] not united into one as in the Tabernacle; but seven distinct, separate, *independent*, lamps.[e] **midst,** the risen Saviour present with His people. **like . . man,**[f] "the glorified Messiah still wears that human form by which the beloved disciple had known Him before the Ascension."—*Pulpit Com.* **clothed . . foot,** long robe a sign of rank and office. "Enough is said to indicate that the Son of man claims and fulfils the office which was assigned to the children

the Son of man

d Ex. xxv. 31, 32, 37; Zec. iv. 2.
e "Ea. local Ch. has now a candlestick, to be retained or removed fr. its place acc. to its own works."—*Alford.*
f Acts ii. 56.

a 2 Th. iii. 5; Ja. v. 7, 8; Ro. v. 3, 4; 1 Co. i. 7; Ps. xxxvii. 7; Ro. viii. 25; Lu. xxi. 19.

"All the glory and beauty of Christ are manifested within, and there He delights to dwell; His visits there are frequent, His condescension amazing, His conversation sweet, His comforts refreshing; and the peace that He brings passeth all understanding." —*Thomas à Kempis.*

"The way to preserve the peace of the Church is to preserve the purity of it."—*M. Henry.*

of Aaron; that He blesses the people in God's Name; that He stands as their Representative before His Father."—*F. D. Maurice.*

St. John's vision.—We will—I. Illustrate this vision. 1. The person who appeared to him. He is here described by His situation—habit—appearance—voice—and attitude; 2. The effect of the vision. II. Deduce from it some pertinent observations: 1. They who suffer much for their Lord may expect peculiar manifestations of His power and love; 2. We have reason to be thankful that our Lord reveals Himself to us now through the medium of men, and of the written Word; 3. The brighter discoveries we have of Christ, the more shall we be humbled in the dust before Him; 4. There is a day coming when the most stout-hearted sinner will tremble before Him.—*C. Simeon.*

Preservation of the Church.—Christ preserves His Church as a spark in the ocean, as a flock of sheep among wolves. That the sea should be higher than the earth, and yet not drown it, is a wonder; so, that the wicked should be so much higher than the Church in power and not devour it, is because Christ hath this inscription on His vesture and on His thigh, KING *of kings.* They say lions are *insomnes*, they have little or no sleep; it is true of the Lion of the tribe of Judah, He never slumbers nor sleeps, but watcheth over His Church to defend it (Is. xxvii. 2, 3): "Sing ye unto her, A vineyard of red wine; I the Lord do keep it: lest any hurt it, I will keep it night and day." If the enemies destroy the Church, it must be at a time when it is neither night nor day, for Christ keeps it day and night. Christ is said to carry His Church, as the eagle her young ones upon her wings (Ex. xix. 4). The arrow must first hit the eagle before it can hurt the young ones, and shoot through her wings; the enemies must first strike through Christ before they can destroy His Church. Let the winds and storms be up, and the Church almost covered with waves, yet Christ is in the ship of the Church, and so long there is no danger of shipwreck.—*T. Watson.*

14—16. head, perh. forehead. **white,**[a] sig. glory and purity. **wool . . snow,**[b] ref. to intense whiteness. **eyes . . fire,**[c] clear, penetrating glance. **fine brass,** *R. V.* "burnished brass." **as . . furnace,**[d] burnished, glowing. **sound . . waters,**[e] resounding, powerful, musical. **had . . stars,**[f] symbol of the seven Churches wh. the Lord is represented as guarding and owning. **out . . sword,**[g] His *Word*, sharp and incisive. **countenance . . strength,**[h] His face majestic, radiant with glory.

The glory of heaven.—The glory of heaven is such that it can never be fully known, till it be fully enjoyed. And yet if heaven were ever made crystally transparent to you, if ever God opened you a window into it, and then opened the eye of your faith to look in by that window, think what it was that you there discovered, what inaccessible light, what cherishing love, what daunting majesty, what infinite purity, what overloading joy, what insupportable and sinking glory, what rays and sparklings from crowns and sceptres! but more from the glances and smiles of God upon the heavenly host, who forever warm and sun themselves in His presence; and when you have thought all this, then think once again that all your thoughts are but shadows and glimmerings, that there is dust and ashes in the eye of your faith that makes all these discoveries come infinitely short of the native glory of these things; and then you may guess, and somewhat near, what heaven is.—*Hopkins.*

17, 18. fell . . dead, overwhelmed by the glory of His appearance. **he . . me,** Jo. had felt the touch of that kind and mighty hand before. **fear not,**[i] "till rid of fear we are not fit to hear."—*Trapp.* **I . . last,** see on *v.* 8. *R. V.* "I am the first and the last and the Living One; and I was dead, and behold," etc. **I . . liveth,**[j] Christ, as the absolutely Living One, who "has life in Himself" and is the Source of life in others, has control, not merely over the passage from this world to the other, but over the other world itself. —*Pulpit Com.* **keys,**[k] symbol of authority. **death,** our "last enemy" under the power of Christ. **hell,** *Hades.*

God in heaven.—It is the presence of the king that makes the court, let the house be never so mean in which he resides. Heaven itself is not heaven, merely because its scenes and associations are congenial and inviting to our spirits. He that shall read in the book of the Revelation, of a city, or place that has no temple in it, nor no sun or moon to shine in it, and then break off, would sooner conjecture that he was beginning the description of some forlorn place under the Northern Pole than of the heavenly Jerusalem. But

[a] Da. vii. 9; x. 5—9; Ez. i. 28.

[b] Is. i. 18.

[c] Ps. xxxix. 1—3; Job x. 4; Zec. iv. 10; 1 S. xvi. 7; 2 Ch. xvi. 9; He. iv. 13.

[d] Ez. xl. 3.

[e] Ez. i. 24, 25; xliii. 2; Re. xix. 16; xiv. 2.

[f] Da. xii. 3; 1 Co. xv. 41.

[g] He. iv. 12; Re. xix. 15; Ep. vi. 17; Is. xi. 1, 4, 5; He. vi. 5.

[h] Ma. xvii. 2; Ac. xxvi. 13—15.

Christ's words to John

[i] Ge. xxvi. 24; Ju. xiii. 22; Ex. iii. 6; Is. vi. 5.

[j] Ac. ii. 24; Ro. vi. 9; Job xix. 25.

[k] Pr. xv. 11; Ps. lxviii. 20; Ma. xvi. 19.

"Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them

when he shall understand that God and the Lamb are the temple of it, and the glory of God and the Lamb the eternal shining in it, he will then say, as an awakened Jacob. "Surely this is none other than the house of God, and the place where He Himself dwelleth."—*Sparston.*

19, 20. write . . seen, "now that thy fear is over, write what I bade thee."—*Hengstenberg.* **the . . are,** "the whole vision, whether of past, present, or future events." **things . . hereafter,** *i.e.*, describe the visions that follow. **mystery,** heretofore hidden, now unveiled. **stars,** symbols of pre-eminence and authority (Num. xxiv. 17). **angels,** messengers, pastors. **candlesticks,**[a] ref. to relation to the world as light-bearers.

The candelabrum.—The candelabrum of the Apocalypse is a striking symbol of the Church. Herein we see—I. The position of the Church—without the veil; II. Its work—to exhibit light, that is, Christ; III. Its unity—many lamps, but one light; IV. The source of its vitality—continually fed by the Holy Ghost; V. Its beauty—each branch richly ornamented; VI. Its value—the candelabrum was gold—believers are Christ's jewels. Application:—(1) How great the honors, (2) How certain the safety, of believers.—*R. A. Griffin.*

Influences moulding the conception of the Apocalypse.—In the first place the Apoc. is moulded by the great discourse of our Lord upon "the last things" wh. is preserved for us in the first three Gospels (Matt. xxiv. and xxv.; Mk. xiii.; Lu. xxi; cp. xvii. 20—37). In the second place the conception of the Apoc. is powerfully moulded by St. John's recollections of the life of Jesus. In the third place the Apoc. is largely moulded by the histor. and prophet. books of the O. T. A fourth infl. upon this book must be mentioned, though its importance is less than it has often been estimated, viz., the other apocalyptic literature of th. early age.—*W. Milligan* (*condensed*).

from moving."—*Montaigne.*

"Oh to live for Him on earth, who lives for us in Heaven."

the stars and the candlesticks

a Ma. v. 14; Ph. ii. 15; Ep. v. 13.

"The future does not come from before to meet us, but comes streaming up from behind over our heads."—*Rahel.*

"Perfect purity—fulness of joy—everlasting freedom-perfect rest—health and fruition—complete security—substantial and eternal good."—*Hannah More.*

CHAPTER THE SECOND.

The Epistles to the seven Churches.—Note the elements common to each and the order in which these elements appear. These common elements are: (1) *Christ's command* to the seer to write; (2) *his title*, which in most cases is taken from the descriptions in ch. i.; (3) the *praise*, or *blame*, or both, addressed to the angel, based in all cases on intimate personal knowledge—"I know thy works;"(4) the *charge*, or warning, generally in connection with Christ's coming; (5) the *promise to the victor;* (6) the *call to each individual* to give ear.—*Pulpit Com.*

1—3. Ephesus,[b] among all the cities of the Roman province of Asia, Ephesus ranked as "first of all and greatest." It was called "the metropolis of Asia."—*Pulpit Com.* **know,**[c] am cognizant of. **works,** practical Christian life. **patience,** endurance of hardship and wrong. **how . . evil,** you reject the fellowship of the ungodly. **tried,**[d] comparing their example and words with Scripture and experience. **and . . fainted,**[e] hast not wearied of toil.

Christ's letter to the Church at Ephesus (on *vv.* 1—7).—The peculiarities in the Ephesian Church here indicated are—I. Opposition to error. II. Patient endurance. The Church needed patience because it—1. Had to disseminate truth; 2. Had to encounter opposition; 3. Was obliged to wait. III. The decay of love. Christ, to increase this failing love, says: 1. Remember; 2. Repent; 3. Reproduce; 4. Tremble.—*Caleb Morris.*

The value of patience.—"I compare patience to the most precious thing that the earth produces,—a jewel. Pressed by sand and rocks, it reposes in the dark lap of the earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the deep night; but, when liberated from the dark prison, it forms, united to gold, the distinguishing mark and ornament of glory, the ring, the sceptre, and the crown," said the wise Hillel. "Her end and reward is the crown of life."—*Krummacher.*

Ephesus

b Ac. xix; Ep. i. 1. *c* Ma. xviii. 20; xxviii. 20; Ps. i. 6. *d* 1 Jo. iv. 1; 2 Co. xi. 13; Ga. i. 8; Ep. v. 13. *e* Ga. vi. 9; He. xii. 3; 2 Co. iv. 16, 17; Pr. xxiv. 10.

"The true idea seems to be that the 'angels' of the churches are a symbolical representation in which the *active*, as distinguished from the passive, life of the Church finds expression."—*Milligan.*

4. nevertheless, the defects are also known. **left,** lost the hold of. **first love,**[f] probably it means "thy first love for me." Christ is here speaking as the bridegroom, and addresses the Church of Ephesus as His bride.—*Pulpit Com.*

first love left

f Ma. xxiv. 12; 1 K. xi. 4; Ps. lxxxv. 8.

"It is always esteemed the greatest mischief a man can do to those whom he loves, to raise men's expectations of them too high by undue and impertinent commendations."—*Sprat.*

"Praise undeserved is satire in disguise."—*Pope.*

The Saviour's warning.—It is twofold. 1. The declining Church will sooner or later receive from Christ some stern reminder of its sin. "I will come unto thee." "The time is come that judgment must begin at the house of God." 2. If the warning be unheeded, the Church will in time disappear. "I will remove thy candlestick out of its place." Our Lord Jesus does not desire the prolonged continuance of a Church whose love is on the decline. A cold Church does not and cannot represent Jesus in the world; it is no longer accomplishing the object for which Churches are formed, and therefore there is no reason why it should continue.—*Pulpit Com.*

Misery of a backslider.—After poor Sabat, an Arabian who had professed faith in Christ by the means of the labors of the Rev. H. Martyn, had apostatized from Christianity, and written in favor of Mahommedanism, he was met at Malacca by the late Rev. Dr. Milne, who proposed to him some very pointed questions, in reply to which he said, "I am unhappy. I have a mountain of burning sand on my head. When I go about, I know not what I am doing." It is, indeed, "an evil thing and bitter to forsake the Lord our God."—*W. Nicholson.*

Nicolaitanes

5, 6. **remember,** "remember, repent, and return, or I will return and remove thee." A modern heathen philosophy teaches us that in this world to be happy is to forget. That is not the teaching of Christ. The past is both an encouragement and a warning to us; therefore remember.—*Pulpit Com.* **fallen,** diminution of love to Christ = a fall. **repent,**[a] turn with true sorrow. **do . . works,** do again what love made thee do, that thou mayest learn to love again. **come,** judgment. **quickly,** hence repent promptly. **will . . place,** *i.e.*, make thee cease to be a church. **Nicolaitanes,** a sect founded by Nicolaus the proselyte of Antioch, one of the seven deacons: they taught th. sensual indulgence was not sinful.

[a] Ez. xviii. 30–32; Ep. v. 14.

As the name Balaam (*v.* 14) means nearly the same as Nicolas, Abp. Trench thinks the N.'s were "those who aft. the pattern of Balaam's sin, sought to introduce a false freedom, the freedom of the flesh, into the Ch. of God." Jewish legalism was the first enemy of the truth; aft. came heathen licentiousness.

Hating that which Christ hates.—This interesting clause suggests three distinct but closely allied themes. I. Hating in general. Where there is no hatred, there is no love. II. The particular object which the Christians at Ephesus hated—"the deeds of the Nicolaitanes." III. The heart-harmony between Christ and Christians—both hate the same thing.—*W. Arnot.*

"If you would be good, first believe you are bad."—*Epictetus.*

The ruins of Ephesus.—Once it had an idolatrous temple, celebrated for its magnificence as one of the wonders of the world, and the mountains of Coressus and Prion re-echoed with the shouts of ten thousand tongues, "Great is Diana of the Ephesians!" Once it had Christian temples almost rivalling the pagan in splendor, wherein the image that fell down from Jupiter lay prostrate before the cross, and many tongues, moved by the Holy Ghost, made public avowal that "Great is the Lord Jesus!" Once it had a bishop, the angel of the Church, Timothy, the beloved disciple of St. John; and tradition relates that it was honored with the last days of both these great men and of the mother of our Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the dome of the church, and the crescent glitters in its stead. Now, a few unintelligible heaps of stones, with some mud cottages, untenanted, are all the remains of the great city of the Ephesians.—*Arundell.*

the tree of life

7. **ear,**[b] a believing ear. "A repetition, with a merely verbal alteration, of one of our Lord's characteristic phrases in His teaching while on earth: Matt. xi. 15, etc."—*Camb. B.* "Faith, the ears of the soul."—*Clem. Alex.* **Spirit,** speaking through the Risen Christ to John who was "in the Spirit." **saith . . churches,** for their present and eternal good. **overcometh,**[c] who conquers temptation, sin, and self. **will . . life,**[d] the way to wh. sin had closed. **paradise of God.** The P. in wh. God dwells and delights. "For him who conquers," the curse which barred Adam from the tree of life will be revoked by Christ.—*Pulpit Com.*

[b] Ep. v. 17.

[c] 1 Jo. v. 4; Ja. i. 12.

[d] Re. xxii. 2; Ge. ii. 9; iii. 22, 23.

The two paradises (comp. Gen. ii. 8).—The second paradise is better than the first, with respect to—I. The places. In regard of—1. Their elements; 2. Their extent; 3. Their beauty. II. The inhabitants: 1. Their physical nature; 2. Their employments; 3. Their rank; 4. Their freedom; 5. Their security; 6. Vision of God.—*W. L. Watkinson.*

"Correction does much, but encouragement does more. Encouragement after censure is as the sun after

Rejecting the tree of life.—We have known men, upon whose grounds were old, magnificent trees of centuries' growth, lifted up into the air with vast breadth, and full of twilight at midday, who cut down all these mighty monarchs, and cleared the ground bare; and then, when the desolation was

completed, and the fierce summer gazed full into their faces with its fire, they bethought themselves of shade, and forthwith set out a generation of thin, shadowless sticks, and pined and waited till they should stretch out their boughs with protection, and darken the ground with grateful shadow. Such folly is theirs who refuse the tree of life, the shadow of the Almighty, and sit, instead, under feeble trees of their own planting, whose tops will never be broad enough to shield them, and whose boughs will never discourse to them the music of the air.—*Beecher.*

a shower."—*Goethe.*

8, 9. Smyrna, see below. **poverty,** as to worldly substance they suffered to the spoiling of their goods. **rich,**[a] in spiritual things. **blasphemy,** slanders, etc. **say . . Jews,** "no doubt the persons meant are real Jews by birth as well as by profession, but are denied to be worthy of the name."[b] **but . . Satan,** he is the head of *their* Church.

Christ's letter to the Church at Smyrna.—Consider concerning this Church—I. Its temporal condition—one of great trial. Notice—1. Its present trial: (1) Though its city was rich, it was poor; (2) Though it was spiritually rich, it was also secularly poor. 2. Its prospective trial—persecution, wherein notice its instruments—its instigator—its form—and its duration. II. Its spiritual obligations: 1. Courage; 2. Fidelity—its extent—its reward,—"a crown of life."—*Caleb Morris.*

Smyrna.—Smyrna (myrrh) is an ancient commercial city of Ionia, about 40 miles north of Ephesus, at the mouth of the little river Meles. It was destroyed by the Lydians, and lay in ruins 400 years, till Alexander, or Antigonus after the great conqueror's death, rebuilt it not far from its original site; and then it again flourished. In the letter, some of the expressions are thought to refer to rites practised by pagan inhabitants of the city. Thus a crown was presented to the priest who had superintended the sacred ceremonies when his year of office expired. It was here that Polycarp, martyred 166 A.D., was bishop. Smyrna, now called *Ismir*, is a large city, containing 120,000 inhabitants, and is the centre of the trade of the Levant.—*Treas. of Bib. Knowl.*

Smyrna

a Pr. xiii. 7; 2 Co. viii. 2; Ja. ii. 5; 1 Ti. vi. 18; Lu. xii. 21; 2 Co. vi. 10.

b Ro. ii. 28, 29; ix. 6; Jo. viii. 39, 44.

"No reproach is directed against the church in Smyrna; and the Lord is only preparing trial, for her in correspondence with the law: 'Every branch that beareth fruit, He cleanseth it, that it may bear more fruit.'"—*Exp. Bib.*

10, 11. which . . suffer,[c] other trials in store. To be forewarned is to be forearmed. **devil,**[d] the accuser: the author of all mischief. **tried,**[e] tempted to abandon your principles. **ten days.** *i.e.*, a short time.[f] Ground of consolation. **be . . death,**[g] even to dying for the truth. **crown . . life,**[h] diadem, the sign of *kingship*. **the . . death,**[i] the corresponding phrase, "the first death," does not occur. The one is the death of the body, to which the faithful Smyrnæans must submit; the other is the death of the soul, from which the crown of life secures them. This second death, or death of the soul, is absolute exclusion from God, who is the Source of eternal life.—*Pulpit Com.*

The reward of faithfulness.—Learn that the religion of Christ—I. Requires faithfulness. II. Requires personal faithfulness. Because every Christian—1. Has a personal work to accomplish; 2. Is endowed with power to accomplish his own work; 3. Is under a personal obligation to be faithful. III. Requires continual faithfulness. Because—1. The work is great; 2. The time is short. IV. Rewards this personal and continual faithfulness. Religion's reward is—1. Precious—"a crown;" 2. Glorious—"a crown of life;" 3. Durable—"life;" 4. Personal—"I will give thee."—*J. O. Griffiths.*

Duty.—In one of the late wars a little drummer-boy, after describing the hardships of the winter campaign, the cold, the biting, pitiless wind, the hunger and the nakedness which they had to endure, concluded his letter to his mother with the simple and touching words, "But, mother, it is our duty, and for our duty we will die."—*Bib. Treas.*

crown of life

c Ma. x. 28; Jo. xiv. 27; Ps. xxvii. 3.

d 1 Pe. v. 8, 9.

e 1 Co. x. 13; 1 Th. iii. 3, 4.

f Ge. xxiv. 55; Nu. xi. 19.

g Ma. x. 22.

h Ja. i. 12; 2 Ti. iv. 5–8.

i Re. xx. 6, 14, 15.

12, 13. Pergamos, see below. **sword,** "the original of the description is found in chap. i. 16." "Mentioned because He threatens to use it (*v.* 16)." **dwellest,**[j] a Ch. in an evil place. **even . . is,**[k] "throughout the the Apocalypse heaven and hell are set over against one another; and as God has His throne, so also has Satan." "Perhaps the meaning is, that Pergamum was in a special sense a home of the Satanic spirit of persecution." **hast . . days,** of frightful persecution. **Antipas,**[l] for Antipater. **my . . martyr,** my faithful one, or faithful witness. **who . . you,** whose painful death you well know. **dwelleth,** the repetition of "where Satan dwelleth" rather confirms the view that by "Satan's throne" is meant the judgment-throne where the martyrs were condemned.—*Pulpit Com.*

Pergamos

j He. vi. 10; Job xxiii. 10; Ps. cxx. 5.

k 1 Co. iii. 13–15.

l It is said that A. in the days of Domitian was shut up in a red-hot brazen bull, and ended his life in praise and prayer.

"Christianity has made martyrdom sublime, and sorrow triumphant."—*Chapin.*

"The demon of pride was born with us; and it will not die one hour before us. It is so woven into the very warp and woof of our nature, that, till we are wrapped in our winding-sheets, we shall never hear the last of it."—*Spurgeon.*

The Church at Pergamos.—The central point in this letter (read to *v.* 17) is adherence to the truth of the Gospel. There are five reasons here suggested why this should be heartily and strenuously held. I. The excellence of the truth—"My name." This is—1. A saving; 2. A pardoning; 3. A royal, name. II. The memory of the martyrs. I see in martyrdom—1. The triumph of the spirit over the flesh, the majesty and the force of mind; 2. The invincibility of the mind when it goes with truth; 3. God-sustaining grace. III. The perils that surround us. These words may be regarded as the language of—1. Alarm; 2. Duty; 3. Encouragement. IV. The disapprobation of Christ—1. He employs at first mild measures to correct His Church; 2. When these fail severer ones are employed. V. The blessedness of the faithful.—*C. Morris.* The city lies north of Smyrna, in Mysia Major, on the right bank of the Caïcus. Pergamum is first mentioned by Xenophon, and becomes important and magnificent under Attalus, the friend of the Romans (B.C. 241—197), and his son Eumenes (B.C. 196—159). Its library was second only to that of Alexandria; but Mark Antony took it to Egypt, and gave it to Cleopatra. Parchment gets its name from Pergamum, and Galen the physician was born there. It still exists under the slightly changed name of *Bergamah*, or *Bergma;* and its ruins still tell of the magnificent public edifices which have caused it to be described as a "city of temples," and again as "a sort of union of a pagan cathedral city, a university town, and a royal residence."—*Pulpit Com.*

Balaam

a Nu. xxv. 1; xxxi. 16; Jude 11; Pr. xxviii. 10.

b Ps. cvi. 28; 1 Co. x. 20, 28; Ac. xv. 20.

"The immorality referred to in this passage was united with pretended inspirations from above, and a knowledge of the depths of God, which the seer, with fearful irony, called the depths of Satan."—*Dr. Stoughton.*

14, 15. doctrine,[a] teaching. **stumblingblock,** occas. of sin. **to . . idols,**[b] hence idolatrous worship. **fornication,** the greater sin, as connec. with idolatry. **Nicolaitanes,** "like Balaam, they debased spiritual gifts to the vilest purposes, and thus became a snare or stumbling-block to others. They held that the freedom of the Gospel placed them above the moral Law, and conferred licence to commit the foulest sins."—*Pulpit Com.*

Satan's seat.—Pergamos is emphatically described as the place "where Satan's seat is;" and it is singular that on the Pergamean coins a serpent is engraved as an emblem of their tutelar divinity; thus affording an analogy to the *old serpent, the dragon,* as Satan is termed in Scripture. The subsequent history of the Church of Pergamos is little known. It shared the fate of its sister Churches, and had its own share of persecution, until the time of Constantine. For several centuries its bishop continued to attend the councils of the Church; . . . at length all traces of it disappeared. The threat against it has been almost literally fulfilled, but still its candlestick has not been removed out of its place like that of Ephesus. Pergamos has, in a measure at least, been saved from destruction; and though in the midst of a blindness and poverty sadly contrasted with her former privileged condition under the first rays of Gospel light, and amid the treasures of unperverted truth, a portion of her inhabitants still preserves the Christian name and worship.—*Arundell.*

the white stone

c Ex. xvi. 33, 34; Jo. vi. 56, 58; iv. 32.
d Is. lxii. 2; lxv. 15; 1 Jo. iii. 1; v. 10; Ps. xxv. 14; Pr. iii. 32; Re. iii. 12.

The palm was the ancient classical symbol of victory and triumph, and was early assumed by the Christians as the universal emblem of martyrdom. In pictures of martyrdoms, an angel descends with the palm. It is engraved on the

16, 17. against them, "it is implied that if the whole Church does repent, and do its duty, these erring members will be reclaimed: and that it will be a loss to the whole Church, if they are not reclaimed but have to be destroyed."—*Camb. Bib.* **fight . . mouth,** with His word of judgment. **manna,**[c] all. to pot of manna *hidden* in the ark; symbol of Christ, the bread of life. **white stone . . written,** "fig. derived fr. practice of using small stones, inscribed with writing, for var. purposes."—*Alford.* **which . . it,**[d] the conqueror, when recd. at the heavenly feast, shd. find upon the stone or *tessera,* th. gave him the right of entrance, a "new name," the full signif. of wh. shd. be known only to himself. (Cp. 1 John iii. 2; Prov. xiv. 10.)—*Plumptre, Epp. to 7 Chhs.*

The rewards of the Christian victory.—I. The Christian victory: 1. No man knoweth the new name save he that receiveth it; 2. No man receiveth it but he that hath the white stone; 3. No man hath the white stone but he that eateth the manna; 4. No man eateth the hidden manna but he to whom it is given; 5. It is given to none to eat thereof but him that overcometh. II. The hidden manna. Manna—1. Rained from heaven; 2. Had a most sweet, yet new and strange taste; 3. Answered all appetites; 4. Lasted till Israel entered Canaan. III. The white stone. Consider—1. Whether there be any such white stone; 2. What it is; 3. To what end it is given. IV. The new name. We receive many things from the Saviour—1. A new Testament, signed with His blood; 2. In this new Testament a new Covenant; 3. In this

new Covenant, a new commandment; 4. To obey this new commandment, a new heart; 5. Answerable to this new heart, new tongues; 6. Consonant to these new tongues, new songs.—*Featley. The new name.*—I. This new name is Christ's and ours. It is His first; it becomes ours by communication with Him. The promise of this new name includes—1. Revelation—"I will give him a new name"—a deeper, more inward, fresh knowledge and revelation of my own character. 2. Assimilation. We shall become like Christ by knowing Him. We shall know Him by getting like Him. 3. Consecration or possession. His name is given, that is, His character is revealed, His character is imparted, and by the gift He takes as well as gives: He takes us for His, even in giving Himself to be ours. II. It is unknown except by its possessor. That, of course, is true in all regions of human experience. III. It is won and given. It comes as the reward of victory: it comes as a bestowment from Christ.—*A. Maclaren.*

The white stone.—Some interpreters refer to the ancient custom of acquitting an accused person by the jurors placing a white pebble in the balloting-box. Thus the Christian, at the last great assize, shall receive not the black stone of condemnation, but the white stone of salvation, through the merits of Him who died for sinners. Others suppose that the reference is to the *tessera hospitalis*, the tally or token of hospitality employed by the ancients. It was so named from its shape, being four-sided; it was divided into two by the contracting parties; each wrote his own name on half of the *tessera;* then they exchanged pieces, and therefore the name or device on the piece of the *tessera* which each received was the name the other person had written upon it, and which no one else knew but him who received it. It was carefully prized, and entitled the bearer to protection and hospitality. Plautus, in one of his plays, refers to this custom. Hanno inquires of a stranger where he may find Agorastocles, and discovers to his surprise that he is addressing the object of his search. "If so," he says, "compare, if you please, this hospitable *tessera:* here it is; I have it with me." Agorastocles replies, "It is the exact counterpart; I have the other part at home." Hanno responds, "O my friend, I rejoice to meet thee; thy father was my friend, my guest; I divided with him this hospitable *tessera.*" "Therefore," said Agorastocles, "thou shalt have a home with me, for I reverence hospitality." Beautiful illustration of Gospel truth! The Saviour visits the sinner's heart, and being received as a guest, bestows the white stone, the token of His unchanging love. He enrolls our name among His friends. He makes an everlasting covenant with us, ordered in all things and sure. He promises never to leave nor forsake us. He tells us "we shall never perish." He gives us the *tessera*, the WHITE STONE!—*N. Hall.*

18, 19. Thyatira, see below. **eyes**[a] **. . brass,** we see the source whence the words are drawn in chap. i. 14, 15. "Eyes," wh. search reins and heart (*v.* 23). **last . . first,**[b] *i.e.*, more than thy former works. They did not grow weary in well-doing; but increased in zeal. "Like Ephesus, Thyatira is both praised and blamed; but whereas Ephesus has gone back, Thyatira is going forward. The two Churches are in some respects the exact opposite one of the other. In Ephesus there is much zeal for orthodoxy, but little love; in Thyatira there is much love, but a carelessness about false doctrine."—*Pulpit Com.*

Christ's letter to the Church at Thyatira (on *vv.* 18—29).—Direct your attention here to—I. The commendable in character (*v.* 19). Its progressive excellence is here commended—charity—service—faith—patience—works. II. The reprehensible in doctrine (*v.* 20)—1. This led to great wickedness in conduct. Here is licentiousness—and idolatry; 2. It incurred the displeasure of Christ (*vv.* 22, 23). III. The indispensable in duty—1. Repent of the wrong. Time for repentance was given. 2. Hold fast to the right (*v.* 25). (1) You have something good; (2) This something you are in danger of losing; (3) It will be safe after Christ's advent. IV. The blessed in destiny—1. Freedom from all future inconvenience (*v.* 24); 2. Exaltation to authority (*vv.* 26, 27); 3. The possession of Christ—Myself—"the morning star."—*Caleb Morris.*

Thyatira.—A town of Lydia previously called Pelopia and Euhippia, seated on the river Lycus, between Pergamos and Sardis, the Roman road leaving it a little to the left. Thyatira was a Macedonian colony; and its chief trade was the dyeing of purple. It is a remarkable confirmation of the sacred history that we find Lydia, of Thyatira, a seller of purple in the Macedonian city

martyrs' tombs, and placed in their hands by the painters. The martyr thought little of the suffering, but much of the victory, of his death.

"Conflict comes before victory, darkness before day; and the gloomiest sorrows before the hour of triumph."—*H. Bower.*

"Thus as his life as a Christian on earth was a secret between him and his Lord, when in the midst of the struggle; so shall it still be a secret between him and his Lord when, having overcome, he is perfected in heaven."—*Pulpit Com.*

"It is the contest that delights us, not the victory. We are pleased with the combat of animals, but not with the victor tearing the vanquished. What is sought for but the crisis of victory? and the instant it comes, it brings satiety."—*Pascal.*

Thyatira

a Re. xix. 12; He. iv. 12; Ps. cxxxix. 23, 24.

b 2 Th. i. 3, 4; Pr. iv. 18.

"Yet I argue not against Heaven's hand or will, nor bate a jot of heart or hope, but still bear up, and steer right onward."—*Milton.*

"If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated."—*Dr. Arnold.*

of Philippi (Ac. xvi. 14). There are inscriptions, too, yet existing of the guild of dyers at Thyatira.—*Treas. of Bib. Knowl.*

Jezebel

a 1 K. xvi. 31; xxi. 25.

b Ro. ii. 4; 2 Pe. iii. 9; Re. ix. 20.

"To speak a lie or to act a lie is alike contemptible in the sight of God and man."—*Everton.*

20, 21. Jezebel,[a] prob. some *teacher* who was to the Ch. here what Jezebel was to Ahab. **herself,** sinful self-assumption of office. **my servants,** "the possessive pronoun is emphatic—she leads those who belong to Me to act as do those in slavery to devils." **and . . idols,** see on *v.* 14. **space,**[b] time, bef. I punished.

A timely period.—We have in these words—I. A definition of time—"space to repent." II. A limitation of mercy—"space," a definite period of time. Consider—1. How rash are the calculations of the sinner; 2. How simple the reckoning of the saint. III. A declaration of duty—"repent." IV. A foreshadowing of destiny.—*H. T. Miller.*

Repentance a present duty.—Thales, one of the Grecian sages, being urged by his mother to change his condition in life, told her it was too soon; and, afterwards, being again urged, he said it was too late. A Roman gentleman who had squandered a great estate applied to Tiberius for relief in his poverty, but was dismissed with the answer, "You are risen too late." Such will be the fate of neglecters of repentance.

the Searcher of hearts

c 1 Co. v. 9; Ja. v. 5; Pr. vi. 26; Ja. iv. 4, 5; He. xiii. 4; Ro. ii. 5. *d* Re. ix. 20, 21. *e* Ps. vii. 9; cxxxix. 1; Pr. xv. 11; Ez. xi. 5; Pr. xvi. 2; 1 S. xvi. 7; Ma. ix. 4; Jo. iv. 19. *f* 2 Co. v. 10; Ro. ii. 6—9; Ma. xvi. 27.

"Old age seizes upon an ill-spent youth like fire upon a rotten house."—*South.*

22, 23. behold! the exclamation "arrests attention, and prepares the way for something unexpected and terrible." **bed,** of pain, sorrow. **them . . her,**[c] all who share in her sin; all who approve or tolerate her wickedness. **children,**[d] adherents, those who form her party. **know,** by her signal destruction. **which . . hearts,**[e] *i.e.*, understandeth the secret sins and purposes of men. **give . . you,** "from the angel of the Church the Lord turns abruptly to the individuals in the Church." **works,**[f] of the heart and life.

God manifested in punishment of sin.—In the text we see—I. The punishment of sin—1. The sin was grievous; 2. The punishment was severe; 3. This punishment was visited on both the sinner and the sinner's children. II. God's wisdom and omniscience as manifested by this. The heart of man is searched by Him. III. The impartiality of the Judge—"I will give," etc.—the good rewarded—the bad condemned.—*C. Walton.*

Jezebel.—No doubt the Jezebelites, and Balaamites, and Nicolaitanes, with minor differences, were yet substantially the same; all libertine sects, disclaiming the obligations of the moral law; all alike false spiritualists, whose high-flying pretensions did not hinder them fr. ending in the foulest fleshly sins.

the depths of Satan

g 2 Co. ii. 11; Da. viii. 23—25. *h* Ma. xi. 28—30. *i* Ps. cxix. 33; 1 Ti. i. 13, 14; He. iv. 14; Ga. v. 1; Re. iii. 11; He. iii. 6.

24, 25. say, and, omit "and." **rest,** other than Jezebel and her children. **depths,**[g] *R. V.* "deep things." **as . . speak,** profundities as they call them. **I . . burden,**[h] than abstinence fr. fornication and meats offered to idols; an obvious echo of the decision of the Council at Jerusalem (Ac. xv. 28, 29). **but . . already,** of duty and doctrine. **hold fast,**[i] in faith and practice. **till . . come,** to punish the wicked and vindicate the good.

The victory of perseverance.—There was no feature more remarkable in the character of Timour than his extraordinary perseverance. No difficulties ever led him to recede from what he had once undertaken; and he often persisted in his efforts under circumstances which led all around him to despair. On such occasions he used to relate to his friends an anecdote of his early life. "I once," he said, "was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant, that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect persevered, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson."—*Malcolm.*

the morning star

j Ps. cxlix. 5—9; Is. lx. 12; Mi. iv. 13; 1 Co. vi. 2; Ma. xix. 28; Re. xx. 4; Da. vii. 22; ii. 44, 45. *k* He. i. 8; Ps. ii. 8, 9. *l* Is. xxx. 14. *m* Re. xxii. 16; 2 S. xxiii. 4; Is. lx. 3; Ps. cxxx. 6. *n* Je. xiii. 15; Ne. viii. 3.

26—29. end, of his earthly life. **power . . nations,**[j] fidelity to truth is rewarded by influence over opinion, etc. The great saints of old are the real kings of men. **rule . . iron,**[k] with inflexible justice. **as . . shivers,**[l] read, "are broken:" he is to rule the nations with as absolute a mastery as is expressed in crushing a potsherd.—*Camb. B.* **the . . star,**[m] Rev. xxii. 16, make it probable th. this means, "I will give him myself." **ear,**[n] see on *v.* 7.

The encouragements given to the Church at Thyatira.—We will—I. Explain the promises here given. Our Lord promises them—1. Honor, when all

others shall be abased; 2. Glory, when all others shall be put to shame. II. Commend them to your most attentive consideration. See in them— 1. What encouragement they offered to the followers of Christ; 2. What a recompense they hold forth for our poor services.—*C. Simeon.*

Importance of final perseverance.—There is a last enemy to be destroyed—death. We must hold out to the conquest even of this last adversary, which, if it conquer us by the sting of our sin, shall send us to the doors of hell; if we conquer it by our faith, it shall send us to the gates of this city—heaven. All the voyage is lost through the perilous sea of this world if we suffer shipwreck in the haven and lose our reward there, where we should have received it. What get we if we keep Satan short of ruling us with his force many hours, when at our last hour he shall snatch our bliss from us? The runner speeds all the way; but he comes at the race's end to the goal, he stretcheth forth his hand to catch the prize. Be sure of thy last step, to put forth the hand of faith then most strongly; lest the reward be lost which thou, with much labor, hast aimed at.—*T. Adams.*

CHAPTER THE THIRD.

1, 2. Sardis, see below. **seven Spirits,** the Holy Spirit in His manifold operations (ch. i. 4). **name,** St. John frequently states some gracious fact, and in immediate sequence gives the very opposite of what might have been expected to result from it. "Thou hast a reputation for life, and thou art a corpse." This has been called "the tragic tone" in St. John.—*Pulpit Com.* **dead,**[a] without true spiritual vitality. **watchful,**[b] literally, "awake and watch;" alertness of mind to duty. **that . . die,**[c] through neglect. **perfect,**[d] complete, lacking the element of faith. **before God,** "before *my* God" is the true reading. Only in the writings of St. John does Jesus Christ speak of the Father as "my God;" and this fact is one more link between the Fourth Gospel and the Apocalypse.—*Pulpit Com.*

Be watchful.—I. This call is rendered necessary by the condition of the Church. 1. The deceitful semblance of life though death lurks within. Spiritual death has palsied the strength and virtue of the Church. 2. The good that remains is on the verge of ruin. 3. The imperfectness of all their works in the sight of God. II. The call is rendered necessary by the critical condition to which the Church is reduced. III. By the threat of speedy judgment if the signs of repentance are not forthcoming. "If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." IV. The call is further urged by the gracious promise to the few remaining faithful ones. V. And it is rendered the more impressive by the words which form the background of hope to every one that overcometh. These include: 1. Purity; 2. Perpetuity of blessed life; 3. Honorable recognition: "before My Father and before His angels."—*Pulpit Com.*

The need of watching.—Dr. Johnson, giving advice to an intimate friend, said: "Above all, accustom your children constantly to tell the truth, without varying any circumstance." A lady present emphatically exclaimed, "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the doctor, "and you ought to be perpetually watching. It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world."

3. remember, their memory turned to their past for the benefit of the present. They are of those "who, when they have heard the Word, straightway receive it with joy; and they have no root in themselves, but endure for a while." **received,** welcomed the truth, adopted it. **heard,**[e] eagerly to learn. **and . . fast,**[f] the truth, and the old disposition in regard to it. **repent,** of present indifference. **thief . . thee,**[g] ref. not to our Lord's final coming, but to some signal judgment upon this one ch.

Preparation for the Lord.—Consider—I. The duties to which these words call: 1. Remembrance of the Word we have heard; 2. A firm holding of that Word in all its truth; 3. Repentance of the wrong we have already done; 4. Watchfulness for the future. II. The motives for the enforcement of these duties; 1. The secrecy of the Lord's coming; 2 The terrible nature of the punishment of sleepers.—*J. D. W. Harris.*

"The rule over the nations is to be strong, but it is to be loving also. To those who obey it, it will be a shepherding; only those who resist it will be dashed in pieces."—*Pulpit Com.*

Sardis

a Ps. xliv. 21; Ep. ii. 1; 1 Ti. v. 6; 2 Ti. iii. 4; Lu. viii. 14; 1 Co. xi. 30; Ep. v. 14.
b 1 Th. v. 6; Ma. xxvi. 41; 1 Co. xvi. 13; 1 Pe. iv. 7; 2 Ti. iv. 5; Mk. xiii. 37.
c He. ii. 1; x. 38; Tit. i. 16.
d Ge. xvii. 1; De. xviii. 13; 2 Co. xiii. 9; He. vi. 1; Ma. v. 48.

"This Church is one of the two which receives unmixed reproof. Smyrna and Philadelphia receive no blame; Sardis and Laodicea receive no praise. The Church in Sardis, scarcely out of its infancy, has already the signs of an effete and moribund faith; and it is possible that this deadness was a result of the absence of internal enemies."—*Pulpit Com.*

watchfulness

e Ac. xix. 10; Col. i. 5, 6; Lu. viii. 18.
f De. iv. 9; 2 Ti. i. 13; Ja. i. 25.
g Ma. xxiv. 42–44; Lu. xii. 39, 40; 1 Th. v. 2–4.

"It is never too late with us, so long as we are still aware of our faults and bear

them impatiently,—so long as noble propensities stir within us."—*Jacobi.*

Sardis.—Sardis, the capital of Lydia, identified with the names of Crœsus, and Cyrus, and Alexander, and covering the plain with her thousands of inhabitants and tens of thousands of men of war—great even in the days of Augustus—ruined by earthquakes, and restored to its importance by the munificence of Tiberius ;—Christian Sardis, offering her hymns of thanksgiving for deliverance from Pagan persecution in the magnificent temples of the Virgin and Apostle ; Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population and powerful defence only five hundred years ago ;—what is Sardis now ? "How doth the city sit solitary, that was full of people !" (Lam. i. 1). A few mud huts, inhabited by Turkish herdsmen, and a mill or two, contain all the present population of Sardis.—*Arundell.*

a few names

4. names,[a] some understand, from the similar use of the word "names," in Acts i. 15, that at this time it was usual for every Church to keep a register of all its members. **which . . garments,** not sullied their Christian profession. **and . . me,** in the better life. **white,**[b] color of purity and victory. **for . . worthy,**[c] on the ground of present conflict of faith. "The merit is not theirs, but Christ's, in whose blood they have washed their robes, and by whose grace they are preserved in holiness."—*Pulpit Com.*

The undefiled few.—1. The figure used of unstained garments indicates those who have not brought disgrace upon their Christian professions by their outward life. This is indeed only one of the lowest forms of Christian virtue. 2. But more than this is meant. Sardis was famous, even among the degraded cities of that day, for the abandoned profligacy of its inhabitants. In comparison with those around them, then, their garments were undefiled. 3. There is yet a deeper reference here. The truly undefiled are they who keep up their integrity of *heart*, amidst all the faintings and fallings of their life.—*R. Tuck.*

The excellency of holiness.—Alexander coming with his army against Jerusalem, Jaddua, the high priest, went out of the city to meet him, adorned with his priestly robes, an upper garment of purple embroidered with gold, and a golden plate on the foreside, where the name of God was written. The sight was so grave and solemn, that the emperor fell to the ground, as reverencing the name that was thereon inscribed. In holiness, there is such a sparkling lustre, that whosoever beholds it must needs be astonished at it ; nay, even those that oppose it cannot but admire it. Holiness is an excellent thing, a beautiful thing : it carries a graceful majesty along with it, wheresoever or in whomsoever it is truly and sincerely possessed.—*Spencer.*

a 1 K. xix. 18; Ez. ix. 4.

b Re. vii. 9; Ep. v. 25—27; Re. xix. 8; Ps. xlv. 14; Song iv. 7.

c Ec. ix. 8; Lu. xx. 35; Jude 23; Ma. xxii. 11.

"He that goes too near sin today, may fall into it to-morrow. God has been so indulgent as to give us a latitude and liberty to exercise a pious zeal over ourselves, that we may show how much we fear to offend Him."—*Boyle.*

the book of life

5, 6. overcometh,[d] the world, flesh, devil. **same . . raiment,** the conqueror's robe, of "glittering, dazzling white."—*Grotius.* **book . . life,**[e] "here we seem to have a figure borrowed from the custom of striking the names of the dead out of the list of citizens ;" the roll of the names of living souls. **but I will,** etc.,[f] I will answer for the name when it is called. **ear,** etc.,[g] see on ii. 7.

Christ's confession of the victorious believer.—I. It is only made on a certain condition—"He that overcometh." 1. The battle against sin must be faithfully fought. 2. This battle must also be won—victory is the condition of reward. II. It is personal in its nature. III. Its author is most glorious, and more than worthy to make it. IV. It will be made before a most august assembly—the angels—the whole of the inhabitants of heaven—and God, the ruler over these. V. Great blessings will attend it and result from it. 1. Purity ; 2. A part in eternal life.—*W. S. Charlton.*

The sealed book.—A senator relating to his son the great honors decreed to a number of soldiers, whose names were written in a book, the son was importunate to see that book. The father shows him the outside. It seemed so glorious that he desired him to open it. "No ; by no means ; it was sealed by the council. "Then," says the son, "tell me if my name be there." The father replied, "The names are secreted to the senate." The son, studying how he might get some satisfaction, desired him to deliver the merits of those inscribed soldiers. The father relates to him their noble achievements and worthy acts of value wherewith they had eternized their names. "Such are written," said he, "and none but such must be written in this book." The son, consulting with his own heart, discovered that he had no such trophies to show, but had spent his time in courting ladies rather than encountering knights ; that he was better for a dance than a march ; that he knew no drum but the tabret ; no courage but to be drunk. Hereupon he frequently retired

d Ma. vii. 21; Re. xii. 11.

e Ne. xiii. 14; Ex. xxxii. 32, 33; Ps. lxix. 28; Re. xx. 12; xxi. 27; xiii. 8; Ph. iv. 3.

f Ma. x. 32; Lu. xii. 8.

g Ma. xi. 15; xiii. 9, 43; Pr. i. 23.

"We may observe of this epistle that in great part it is woven together of sayings which the Lord had already uttered in the days during wh. He pitched His tent among men; He is now setting His seal from heaven upon His words uttered on earth."—*Trench.*

"Our dissatisfaction with any

himself, repented, entered into a combat with his own affections, subdued them, became temperate, continent, valiant, virtuous. When the soldiers came to receive their wreaths, he steps in to challenge one for himself. Being asked upon what title, he answered, "If honors be given to conquerors, I have gotten the noblest conquest of all." "Wherein?" "These have subdued strange foes, but I have conquered myself."—*Adams.*

other solution is the blazing evidence of immortality." — *Emerson.*

7—9. Philadelphia, see below. **holy,**[a] hating sin. **true,**[b] genuine, perfectly answering to the idea. **hath . . David,**[c] "the figure is taken from the Old Testament; and both there and here the context shows us that it is neither the key of knowledge, nor the key of discipline, nor the key of the treasures of the kingdom that is spoken of, but the key of power to open the Lord's house as a sure refuge from all evil, and to preserve safe forever those who are admitted to it."—*W. Milligan.* **he that,** etc., Christ alone decides who shall and who shall not be admitted into the heavenly kingdom. **set . . door,**[d] opportunities for Christian work. **for . . strength,**[e] wh. by exercise may be increased. **kept,** in mind, and obeyed. **not . . name,**[f] in times of trial. **behold . . lie,** see on ii. 9. **I . . make,** not thou, by thy wealth and wisdom: but I, in My providence, by My Spirit. **and . . feet,**[g] own thy power and rule. **know . . thee,**[h] by thy growing power and happiness.

Christ's letter to the Church at Philadelphia.—This letter leads us to consider two or three things concerning *true moral strength.* I. Its connection with Christ: 1. He recognizes it (*v.* 7). A glorious and faithful description of Christ is this. He is holy—true—and supreme; 2. He honors it (*v.* 8). He is the key of all spheres, and opens a sphere of usefulness for the morally strong; 3. He imparts it. He is the moral power. All true moral strength is derived from Him. What power he had over circumstances—society—temptation! II. Its influence over error (*v.* 9). These Jews were of "the synagogue of Satan." He had synagogues then; he has churches and chapels now. The general idea here is, that false religion shall pay homage to Christian moral power, which comes in contact with it. III. Its future reward: 1. Preservation (*v.* 10). 2. Visitation (*v.* 11). Death comes to usher us into everlasting blessedness. 3. Exaltation (*v.* 12),—"write upon him the name of My God."—*C. Morris.*

Philadelphia.—A city of Lydia, at the foot of Mount Tmolus, on the banks of the little river Cogamus, which falls not far from the city into the Hermus. It is twenty-eight miles southeast from Sardis; and was built by Attalus II. Philadelphus (158—138 B.C.), from whom it derives its name. Earthquakes were very prevalent in this district; and Philadelphia was, more than once, nearly destroyed by them. It is still a considerable town, named *Allah-shar*, or *Allah-shehr*, with ruins of its ancient wall, and of about twenty-five churches.—*Treas. of Bib. Knowl.*

Philadelphia

a Le. xx. 26; Ps. xxii. 3; xxx. 4; Is. lvii. 15; Ac. iii. 14.

b Re. xv. 3; Pr. viii. 7; Jo. xiv. 6; 1 Jo. v. 20; Re. xix. 11.

c Lu. i. 32; Is. xxii. 22; Re. v. 5.

d 1 Co. xvi. 9; 2 Co. ii. 12; Col. iv. 3; Jo. x. 9; He. x. 19, 20; Ep. ii. 18, 19.

e 2 Co. xii. 9.

f Jo. xiv. 21; Ma. x. 32, 33.

g Is. lx. 14; xlix. 23; 2 K. i. 13; Da. ii. 46, 47.

h Ps. cxlvi. 8.

"Do well while thou mayst, lest thou do evil when thou would not; he that takes not advantage of a good power shall lose the benefit of a good will."—*Quarles.*

10, 11. word . . patience,[i] My Word wh. exhorts to patience. **keep . . temptation,**[j] *i.e.*, fr. the evil results of that hour. **which . . world,**[k] "the hour of trial" seems to be that which Christ had foretold should precede His coming, especially the triumph of antichrist. Hence the declaration in the next verse.—*Pulpit Com.* **to . . earth,**[l] to try their principles, and manifest their relation to God. **hold . . hast,**[m] prize it, though it be but a little strength. **that . . crown,** not for himself, but to rob thee of it.

Present possessions and future reward.—The text indicates—I. The Christian's possessions: 1. The promises of God—his cordials; 2. His commission—his armor; 3. His ordinances—his food; 4. His doctrines—his habitation. II. His duty. Holding fast his possessions with—1. Diligence and watchfulness; 2. Patience and self-denial; 3. Fidelity and resolution; 4. Prayer and faith. III. His inducements: 1. The character of the reward—illustrious—precious; 2. The near advent of Christ. Application:—Hold fast, because—(1) It will not be a long struggle; (2) It will not be a profitless engagement. —*R. A. Griffin.*

Fidelity to the truth.—In the beginning of the reign of Queen Mary of England, a pursuivant was sent to bring Bishop Latimer to London, of which he had notice six hours before he arrived. But instead of fleeing, he prepared for his journey to London, and, when the pursuivant was come, he said to him, "My friend, you are welcome. I go as willingly to London, to give an account of my faith, as ever I went to any place in the world. And I doubt not, but as the Lord made me worthy formerly to preach the Word before two excellent princes, He will now enable me to bear witness to the truth

the word of my patience

i Lu. xxi. 19; He. xii. 1, 2; Ja. i. 3, 12; 1 Pe. i. 6, 7.

j Ma. vi. 13; 2 Pe. ii. 9; Lu. xxii. 31, 32; Ma. xxvi. 41; Pr. ii. 8.

k Re. xii. 12; 2 Th. ii. 8—12.

l Da. vii. 21, 25; Re. xiii. 7, 8; Da. xi. 35; Mk. xiii. 13, 19.

m Re. ii. 10; 2 Ti. iv. 8; 1 Co. ix. 24—27.

"The history of all the great characters in the Bible is summed up in this one sentence: they acquainted themselves with God, and acquiesced in His

will in all things."—*Cecil.*

pillars in the temple of God

a 1 K. vii. 21; Re. ii. 17.
b Ps lxv. 4; xcii. 13; 1 Co. iii. 9; 1 Pe. ii. 5; Ep. ii. 19–22; Ps. xxiii. 6.
c He. xii. 22; Ga. iv. 26; Re. xxi. 2; xxii. 3, 4.
d Is. lxii. 2; Ac. xi. 26.

"But here the promise is not for Apostles or their successors only, but for all the faithful: the point is not 'he shall be one of the great and beautiful stones on which the others rest,' but 'he shall be so placed that he cannot be removed while the whole fabric stands.'"—*Camb. B.*

Laodicea

e Col. iv. 16.

f Is. xi. 5; 2 Co. i. 20; Jo. xviii. 37; Ma. xxiv. 35.

g Jo. i. 1–3; Ge. i. 1; He. i. 10; Pr. viii. 22, 23; Col. i. 13–18.

h 1 K. xviii. 21; Ma. vi. 24.

i De. xxxii. 19; Le. xviii. 28.

"Zeal and duty are not slow,
But on occasion's forelock watchful wait."—*Milton.*

self-deception

j Pr. xiii. 7; Lu.

before the third, either to her eternal comfort or discomfort." As he rode on this occasion through Smithfield, he said, "That Smithfield had groaned for him a long time."

12, 13. pillar . . God,[a] "used of chief men in the Church in Gal. ii. 9, and perhaps 1 Tim. iii. 15. All Christians are living-stones in the Temple." He shall have a fixed, prominent, important place in the heavenly world. **he . . out,**[b] "who is there th. wd. not yearn for th. City, out of wh. no friend departs, and into wh. no enemy enters?"—*Augustine.* **the . . God,** showing to whom he belongs. **name . . Jerusalem,**[c] in token of his being a citizen of the new Jerusalem. **and . . name,**[d] the, at present, incommunicable name; disclosing the new and eternal relation of Christ and His glorified saints. **ear,** see on ii. 11.

The Christian warrior and his reward.—Consider—I. The Christian as a warrior. Observe—1. The frequency with which the Christian is thus described; 2. The foes with whom he has to contend; 3. The weapons of his warfare; 4. The design of his conflict. II. The promise by which he is encouraged: 1. The scene of his triumphs; 2. His dignity; 3. The inscription he is to bear.—*Anon.*

Pillars in the temple of God.—Turner, in his *Nineteen Years in Polynesia*, records the views entertained by the Samoans in reference to a future state. In that state the *chiefs* were supposed to have a separate place allotted them, called Pulotu. The house or temple of the great king of these subterranean regions was supported, not by pillars of wood or stone, but by columns of living men—men who on earth had been chiefs of the highest rank. Chiefs, in anticipation of death, were often pleased with the thought of the high honor which awaited them, of being at once the ornament and support of the mansion of the great chief of their Pulotu paradise. What a striking coincidence have we here with the language of Scripture, and one which throws an additional interest around our instructions, as we read the words of Him who exhorted His people to perseverance by the cheering declaration, applicable to all, high and low, rich and poor, "Him that overcometh will I make a pillar in the temple of My God."

14–16. Laodiceans,[e] see below. **Amen,**[f] in chap. i. 5, we are told of "Jesus Christ, who is the faithful Witness, and the first-born of the dead and the Ruler of the kings of the earth." The word "Amen" is here used as a proper name of our Lord; and this is the only instance of such an application. It signifies the "True One."—*Pulpit Com.* **the . . God,**[g] "in Him the whole creation of God is begun and conditioned; He is the source and primary fountainhead."—*Alford.* **cold,** without active life. **hot,** with abounding vital energy. **would . . hot,**[h] a positive, defined position, may be met with suitable arguments, etc. **lukewarm,** satisfied with not being quite cold: supposing thou art sufficiently inflamed with love and zeal. **spue . . mouth,**[i] ref. to insipidity of warm water. I will reject thee with abhorrence.

The destiny of a lukewarm Church.—We have here—I. A complaint—1. Made against the Church; 2. Made by one who can say, "I know;" 3. Made by one who knows and cannot misrepresent; 4. Made by one who has a right to complain; 5. Based on works; 6. Made with evident feeling. II. A threatening—"I will reject thee." Works are expected from a Christian Church, and its works show whether it be cold or hot.—*S. Martin.*

Laodicea.—This city was originally called Diospolis, afterwards Rhoas. It was rebuilt and beautified by Antiochus II., King of Syria, and named after his wife Laodice, by whom he was subsequently poisoned. In Roman times it was a very principal city among those of the second rank in Asia Minor. It suffered in the Mithridatic war, but ere long recovered; it was also well-nigh destroyed by a great earthquake, 62 A.D., but was repaired by the efforts of its own citizens, who asked no help of the Roman senate. Laodicea was in Southern Phrygia, called Phrygia Pacatiana, not far from Colossæ and about six miles south of Hierapolis. It was distinguished from other cities of the same name by being termed Laodicea on the Lycus. Its commerce was considerable, being principally in the wools grown in the neighboring district, which were celebrated for their fine texture and rich hue. A village called *Eski-hissar* stands amidst its ruins.—*Treas. of Bib. Knowl.*

17, 18. sayest, with a self-satisfied air. **rich . . nothing,**[j] in ref. to

spiritual state. **and . . not,** what thou oughtest to know. **and . . naked,**[a] without spiritual comfort, dress, and food. **counsel,** strange that men should need advice on a question of self-preservation. **buy,**[b] an ironical reminder of poverty. "They are to buy *from me;* the emphasis being laid on *me*, in contradistinction to their trust in themselves." **gold . . fire,**[c] well tested spiritual character. **that . . rich,** true wealth consists in what one *is.* **raiment,**[d] the robe of righteousness. **and . . see,**[e] ref. to illumination of Holy Spirit. "We cannot but think, in connection with this passage of the miracle of the healing of the blind man by the anointing of his eyes by our Lord—a miracle witnessed and related by St. John."—*Pulpit Com.*

Virtue recommended under the similitude of white raiment.—We shall—1. Observe some texts of Scripture in which this metaphor is used (Job xxix. 14; Ps. xciii. 1; civ. 1, 2; Isa. lix. 16, 17, etc.). II. Show particularly what is meant by "white raiment." 1. Not mere outward show of religion; 2. Not observation of rites and institutions; 3. But the "righteousness of the saints." III. Show the grounds and reason of this metaphorical allusion. It is founded on—1. The ornament that clothing gives the body; 2. The fitness for society it gives to any person. IV. Let us hearken to this counsel given by Christ, and buy of Him this white raiment.—*H. Lardner.*

Eyesalve.—Mr. Nathaniel Partridge, one of the ejected ministers in England, having once preached at St. Albans, upon these words (Rev. iii. 18), "Anoint thine eyes with eyesalve, that thou mayst see;" a poor man, who was as blind in mind as he was in body, went afterwards to his house, and asked him very gravely "where he might get that ointment to cure his blindness."

[a] vi. 42; Pr. xxvi. 12; 1 Co. viii. 1, 2; Lu. xii. 21; Ho. xii. 7, 8.

[b] Is. lv. 1; Ma. xiii. 44.

[c] 1 Pe. i. 7; Pr. viii. 18; iii. 13—17.

[d] Is. lxi. 10; Ph. iii. 9; Re. vii. 14; xix. 8.

[e] 1 Jo. ii. 20, 27; 2 Co. i. 22; Is. xlii. 7.

"The counsel to a poor beggar to *buy* is of course meaningless, unless he can buy 'without money and without price,' or, as the Hebrew of that passage more literally means, 'for (what is) not money and for (what is) not a price.'"—*Simcox.*

19, 20. as . . love, in every other case, the Lord has noted both the good and the evil in the Church; here He does nothing but find fault, but He adds in effect, "Do not suppose from this that I do not love you."—*Camb. B.* **chasten,**[f] correct, by tribulations, etc., for their good always. **zealous,**[g] actively in earnest to *be* and *do* good. **behold . . door,** "the Lord expresses His affection, from which He has intimated that the Laodiceans are not excluded, by this figure of intense and condescending tenderness." **knock,**[h] with providential events, and convincing words. **if . . hear,** and he may, unless wilfully deaf. **voice,** He not only knocks, but speaks. **and . . door,**[i] open—wide—to welcome in the guest. **I . . him,**[j] the Saviour thus condescends. **and . . him,** He graciously condescends to accept the sinner's heart and services. **he . . me,** Christ provides the best part of the meal Himself—the bread of heaven, and water of life.

Christ at the door

Christ at the door.—These words imply something on—I. Our part. This is the mournful fact that our hearts are all naturally shut against Christ. The world, however, has never to knock there. II. The part of Christ. He is willing to enter our hearts: 1. The door implies the various inlets of the soul; 2. The means of His entrance are various—His Word—mercies—affliction—conscience; 3. His great patience.—*C. Bradley. The five wonders.*—Five several wonders in one short text of Scripture! I. The person mentioned in that little word "I." II. His object in knocking there. III. That Jesus is permitted to stand without being admitted. IV. His patience in standing so long at the sinner's heart. V. Christ supping with the sinner.—*P. Breed. The heavenly visitor and guest.*—Let us speak of—I. The shut door of the heart—shut against God—open to His enemies. II. The knock and call of the Saviour at this door: 1. The knock is in providence; 2. The call is in the Word of God. III. The opening of the door. IV. The feast which follows. The Saviour both feasts the soul and feasts with it.—*J. Edmond.*

"When thou wast lost on mountains bleak and wide,
One sought thee sorrowing at eventide;
Now at thy door with heavy grief opprest
He gently knocks and prays to be thy guest.
Dost open wide the door?
Ah, faithless soul! Though thou hast wrought Him ill,
The face, so marred, is smiling on thee still;
Patient He waits, till thou shalt turn and see
The arms of love outstretched to welcome thee,
The love that never fails."

—*Emily Huntington Miller.*

[f] He. xii. 6, 7; Ps. xciv. 12; 2 S. vii. 14; Job v. 17; Ps. cxix. 67, 71, 75; Je. xxxi. 18—20.

[g] 2 Co. vii. 11.

[h] Song v. 2—6.

[i] Lu. xix. 5, 6; Jo. x. 27; Song ii. 4.

[j] Jo. xiv. 23; Re. xix. 9.

"Envy not those who are strangers to the refining flames, who are 'without chastisement'; rather surely the severest discipline with a Father's love, than the fullest earthly cup without that Father's smile."

"The *knocking* is likened to the more outward calls of sickness, trouble, etc.; while the *voice*, which interprets the knock and informs us of the Personality of him who knocks, is the voice of the Holy Spirit, speaking to us, and explaining the meaning of our trials."—*Pulpit Com.*

the conqueror enthroned

a 2 Ti. iv. 7 ; Lu. xii. 43, 44 ; 1 Co. vi. 2 ; 1 S. ii. 8 ; Ma. xix. 28.
b Ma. xxvi. 64 ; Ps. cx. 1 ; Zec. iii. 7.
c Jo. xvi. 33 ; Ep. iv. 8 ; Lu. xxii. 28, 30 ; 2 Ti. ii. 12 ; Jo. xii. 26.

"Royalty consists not in vain pomp, but in great virtues."—*Agesilaus.*

"The seven messages were not merely separate admonitions addressed to each particular Church, but all the Epistles were meant for all the seven Churches, and, after them, for the universal Church. And as the sins are to be avoided by all, so the separate rewards are promised to all who overcome."—*Pulpit Com.*

"In the seven Epistles, we behold a lively picture of the Church of Christ in her graces and in her failings, in her strength and in her weakness, in her joys and in her sorrows, in her falls under the influence of temptation and in her returns to the path of duty."—*H. Milligan.*

21, 22. to . . throne,[a] in royal state ; a king in glory, a beggar on earth. **even as,**[b] etc., Christ our pattern here and hereafter. **overcame,**[c] His foes and ours. We conquer through Him. **ear,** see on ii. 11.

Hearing the Spirit.—Consider—I. That a faculty for hearing is given to man. II. That, in some, this faculty is either entirely wanting, or through want of exercise is dead :—"he that hath an ear ; " it is here implied that some have not ears. and consequently do not hear. III. That a duty is incumbent upon all who have ears—they must hear the words of the Spirit. —*S. A. Whalley.*

The Seven Churches of Asia.—A set of interesting pictures, representing the present condition of the cities of the Seven Churches of the Apocalypse, was recently exhibited in London. The view of Sardis is an especially good one, showing the rnins of the ancient church in the huge abutments of squared stonework supporting the remains of the arch in brickwork ; above is the hill on which stood the acropolis and citadel of Crœsus, and on one side hollowed in the shoulder of this hill is to be seen the amphitheatre. But all the ruins on the hill where stood the city built and enriched by the wealthiest monarch of the time are now marked by irregular mounds covered by grass ; not a column is to be seen standing. Another view of Sardis is interesting for the ruins of the temple of Cybele, on the banks of the Pactolus, mentioned by Herodotus. Pergamos, anciently celebrated for the library of 200,000 MSS., maintains to this day its thriving manufacture of parchment (Lat. *pergamenta*), and the ruins of the church held sacred to St. John attract many afflicted with disease, who offer oil and burn candles at the place where the altar stood. Smyrna appears as the most flourishing port we know so well, with its glittering white buildings and its splendid blue sea ; but we see in the foreground the castle built by Alexander the Great ; and a ruin more interesting to Christians is the tomb of Polycarp, first bishop of the Church and martyr, marked by a solitary cypress on the spot at the entrance of the stadium, where he was burnt. Philadelphia presents a singularly modern look, in the number of houses roofed in European fashion, of gables, with neat gardens and vineyards enclosed, and a fertile plain beyond the ancient wall, which remains precisely where it stood when Xerxes led his army through the valley. The church is a ruin, but there are surrounding it no less than fifteen small churches, supported by the devoted Christians. Of Laodicea not a trace remains but the ruins of the great Pagan works—the gymnasium, the aqueduct, the stadium, and theatre, which swarm with snakes, and are given up to the depredations of the masons, who make a quarry of them for building, and for tombstones. Ephesus, once the most glorious of all the cities of Asia Minor, where Justinian built a magnificent church in place of the small one which protected the tomb of St. John, and where Theodosius held an Œcumenical Council in 431, to check the heresy of Nestorius, appears more desolate than any of these ancient centres of Christianity. Thyatira has lost her Christian church, which has been turned into a mosque, seen in the midst of the town, no longer the place for dyers, but a well-to-do market town.

CHAPTER THE FOURTH.

1—3. "This is the commencement of the second great division, which embraces ch. iv.—xxii. 5, that in which the revelation, properly so called, takes place. Ch. iv. and v. contain the first of the seven visions, which is itself a prelude to the rest."—*Pulpit Com.* **after . . looked,**[d] having received a message for earth, Jo. has granted to him a fuller vision of heaven. **door . . heaven,** *i.e.*, the hindrance to his mortal vision rolled away. **first . . heard,**[e] *i.e.*, the former voice th. I heard (ch. i. 10). **was . . me,** resonant, distinct. **I . . Spirit,** "St John was already *in the Spirit ;* but now receives a fresh outpouring of grace, enabling him to see yet more deeply into the mysteries of the kingdom of God." **one . . throne,**[f] God the Father, not the Trinity : the presence of the other Persons being otherwise indicated (*v.* 5, and ch. v. 6). **He . . stone,** *i.e.*, effulgent, radiantly glorious. **rainbow,**[g] the bow of the covenant. **sight . . emerald,** mild in color, familiar in form, splendid in general appearance.

a door opened in heaven

d Ez. i. 1 ; viii. 3 ; xi. 24 ; Ac. vii. 56.
e Ex. xix. 19 ; Is. vi. 8 ; 1 Th. iv. 16 ; Jo. v. 25, 28 ; 1 Co. xv. 52.
f Is. vi. 1 ; Ps. xi. 4 ; Ez. i. 26—28 ; Ex. xxiv. 10.
g Ge. ix. 12, 13 ; Is. liv. 9, 10.

"Our jasper does not seem very appropriate to the image here, nor to an-

The rainbow round the throne.—The sight of the rainbow : I. A sign that the old covenant is remembered by the King of kings. He reigns to carry out his His purposes and fulfil His word. II. A source of comfort to the

saints. Its presence assures them that God does not forget His promises. III. A terror to ill-doers; as it recalls to their memory the destruction of the wicked, with which it was associated.

Audience chamber of the great King.—Everything as yet speaks of royalty, and of royal majesty, power, and judgment. The *jasper stone*, as we learn from a later passage of this book, in which it is said to be "clear as crystal," was of a bright, sparkling whiteness; and it fitly represents the holiness of Him of whom the seraphim in Isaiah cry one to another, "Holy, holy, holy, is the Lord of hosts," and who in this very chapter is celebrated by the unresting cherubim with the words, "Holy, holy, holy, is the Lord, God, the Almighty, which was and which is and which is to come." The *sardius*, again, was of a fiery red color, and can denote nothing but the terror of the Almighty's wrath. *Out of the throne* also—not merely out of the atmosphere surrounding it, but out of the throne itself—*proceed lightnings and voices and thunders*, always throughout the Apocalypse emblems of judgment.—*Wm. Milligan.*

swer to the description in xxi. 11, as it is not sparkling nor transparent. But it seems proved that the jasper of the ancients was the translucent stone now known as Chalcedony. The sardius is certainly the choicest kind of red carnelian, translucent and fiery in color, but not exactly sparkling."—*Simcox.*

4, 5. seats, *R. V.* "thrones." **elders,**[a] representatives of the Church; "the number twenty-four represents the Churches of both the old and the new covenants, twelve patriarchs and twelve apostles." **sitting,** as kings (iii. 21). **out . . voices,** "the whole symbolical of the power and majesty of God, as of old He manifested his presence on Sinai."[b] **seven . . God,** "these seem to represent the Holy Spirit in His sevenfold working; in His enlightening and cheering, as well as His purifying and consuming energy."—*Alford.*

the throne and the elders; the lamps and the Spirits

a Re. v. 8—10; 1 Pe. ii. 5, 9; He. xii. 23.

b Ex. xix. 16.

Nearness to God.—These representatives of the saints in heaven are—I. Around the throne. Their being so suggests the equality of saints. II. Near to the throne. The condition of glorified spirits in heaven is that of nearness to Christ, clear vision of His glory, constant access to His court, and familiar fellowship with His person.—*Spurgeon.*

Views of heaven.—A living divine says, "When I was a boy, I thought of heaven as a great shining city, with vast walls and domes and spires, and with nobody in it except white tenuous angels, who were strangers to me. By and by my little brother died; and I thought of a great city with walls and domes and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one I knew in that time. Then another brother died; and there were two that I knew. Then my acquaintances began to die; and the flock continually grew. But it was not till I had sent one of my little children to His Grandparent—God—that I began to think I had got a little in myself. A second went, a third went, a fourth went; and by that time I had so many acquaintances in heaven, that I did not see any more walls and domes and spires. I began to think of the residents of the celestial city. And now there have so many of my acquaintances gone there, that it sometimes seems to me that I know more in heaven than I do on earth."

"Thunder, the herald, earth-accredited, of heaven,— which, when men hear, they think upon heaven's king, and run the items over of the account to which He is sure to call them."—*J. S. Knowles.*

"As a dead man cannot inherit an estate, no more can a dead soul inherit the kingdom of God."—*Salter.*

6, 7. sea . . crystal,[c] as there was a brazen "sea" in front of Solomon's Temple (1 Kings vii. 23, etc.). We find from xi. 19, xv. 5, etc., that St. John was now in front of the heavenly Temple.—*Camb. B.* **in the midst,** etc., the throne appears as resting on these symbols of watchfulness: "looking every way, seeing everything, ready to move in any direction." **beasts,** *R. V.* "living creatures." (So through this and following chapters.) **lion,** emblem of strength, courage. **calf,** or *ox*, patience, work. **man,** intelligence. **eagle,** velocity, far-seeing, soaring.

the sea of glass

c Re. xv. 2.

The religious aspect of sculpture.—The vision of the Apocalypse is a sanction of the faculty which we call—from this power of creating images—by the name of "imagination." I. The figures here described have, as we know, no actual existence in heaven; but they none the less bear witness to the truth that such forms are warranted under the Gospel. II. May we not also say that this glorious art of sculpture is an illustration of the great truth of Life and Immortality? There is the clay in the hands of the potter, as in the time when our characters were not yet formed—there is, too, the cold dull outline, when life has vanished, and the shroud is around us, when there remains nothing but the featureless form, as in the dead, lifeless plaster—and, lastly, there is the Resurrection; out of a block of marble comes an ideal lifelike form. III. By this art we may learn to appreciate the bright future, the lofty ideal of human nature and of human destiny.—*A. P. Stanley.*

In the Koran Belkis—the queen who visited Solomon—is represented as supposing the pavement on wh. she walks to the audience-hall to be *a sea.*

"I dare do all that may become a man; who dares do more, is none."—*Shakespeare.*

the four living creatures

a Ez. i. 6, 11, 18; Is. vi. 2, 3.

"In Isa. vi. 2 we have 'six wings; with twain he covered his face and with twain he covered his feet, and with twain he did fly.' These actions appear to indicate reverence, humility, obedience. The eyes denote ceaseless activity."—*Pulpit Com.*

"The cherubim of the Old Testament and the 'living creatures' of the New are supposed to represent 'majesty and peerless strength,' 'patient and productive industry,' and 'soaring energy and nimbleness of action.'"—*Milligan.*

praise to the Creator

b Ps. cxv. 1; xli. 13; Jude 25.

c Pr. xvi. 4; Da. iv. 34, 35; Ro. i. 25; 1 Ti. vi. 14—16.

"If my soul is not engaged in my worship, it is even as though I worshipped not."—*Confucius.*

"*There* is light without darkness, joy without grief, desire without punishment, love without sadness, satiety without loathing, safety without fear, health without disease, and life without death."—*Quarles.*

8. each . . him,[a] all. to speed with wh. Divine commands are executed. **eyes within,** *R. V.* "eyes round about and within." Symbol of entire watchfulness and perfection of sight, in ev. possible direction.—*Stuart.* **and . . saying,** Heb. expression = incessantly. **holy,** etc., God worthy of the praise of all intelligent beings. **which . . come,** the Eternal One.

They rest not day and night.—This text suggests two views of a future heaven,—as a state of—I. Ceaseless activity in the service of God: 1. Activity is necessary to pure and unsullied enjoyment; 2. The chief ingredient in our holy activity in heaven will be the service of God. II. Continual progress. The mind is ever aspiring after advancement here below—so in heaven there will be a constant aspiration after increased knowledge, holiness, and love to God.—*N. Macleod.*

The service in heaven.—Adoration at the throne, activity in the temple,—the worship of the heart, the worship of the voice, and the worship of the hands,—the whole being consecrated and devoted to God,—those are the service of the upper sanctuary. *Here* the flesh is often wearied with an hour of worship: *there* "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here a week will often see us weary in well-doing: there they are drawn on by its own deliciousness to larger and larger fulfilments of Jehovah's will. Here we must lure ourselves to work by the prospect of rest hereafter: there the toil is luxury, and the labor recreation; and nothing but jubilees of praise, and holidays of higher service, are wanted to diversify the long and industrious Sabbath of the skies. And it matters not though sometimes the celestial citizens are represented as always singing, and sometimes as always flying; sometimes as always working, and sometimes as always resting; for there the work is rest, and every movement song; and the "many mansions" make one temple, and the whole being of its worshippers one tune,—one mighty anthem, long as eternity, and large as its burden, the praise of the great Three-One,—the self-renewing and ever-sounding hymn, in which the flight of every seraph, and the harp of every saint, and the smile of every raptured spirit, is a several note, and repeats ever over again, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—*J. Hamilton.*

9—11. when . . beasts, etc., *R. V.* "when the living creatures shall give." The words point forward to th. wh. shall always take place. **elders fell,** *R. V.* "shall fall." **cast . . throne,**[b] owning their dependence; disclaiming all honor and dignity of their own. **thou art worthy,** etc. Here we have the praise of God the Creator by His Creatures as such: in the next ch. we have the praise of the Redeemer. **and . . created,**[c] much better, as in the Revised Version, "and because of thy will." When God willed it, the universe had no existence; again, when He willed it, the universe came into being.—*Pulpit Com.*

Coronation of the saints.—Consider—I. The fact that the true saints of God are a crowned people—a crowned Church. II. The process by which we, who are by nature fallen, and enemies to God, become a crowned people. Before we are crowned we must uncrown self—our own righteousness, and fall at Christ's feet. He will crown our faith and love. III. The blessed day when all God's saints will be crowned in another and a holier world. What a crown will then await the Christian conqueror! IV. The disposal of these crowns. They will be cast before the feet of Christ. This act will involve —1. Divine worship; 2. A renunciation of all human worthiness; 3. An ascription of gratitude and praise to Christ.—*O. Winslow.*

A great purpose.—Dr. Burnet, who was intimately acquainted with the Honorable Robert Boyle, and wrote his life, says, "It appeared to those who conversed with him on his inquiries into nature, that his main design was to raise in himself and others, vaster thoughts of the greatness and glory, of the wisdom and goodness of God. This was so deep in his thoughts, that he concludes the article of his will, which alludes to that illustrious body the Royal Society, in these words, 'Wishing them a happy success in their laudable attempts to discover the true nature of the works of God; and praying that they, and all other searchers into physical truths, may cordially refer their attainments to the Great Author of nature, and to the comfort of mankind.'"

CHAPTER THE FIFTH.

1–3. "Ch. iv. relates the revelation of the glory of the Triune God surrounded by His Church and creation. The glory of Jesus Christ, the Lamb, is now set forth, since He is the only One worthy to receive and declare to His Church the mystery contained in the sealed book."—*Pulpit Com.* **in . . hand,**[a] *on* the right hand: *i.e.*, "the right hand was opened and the book lay on the open hand."—*Alford.* **book,** a roll. The book is prob. to be understood as the symbol of God's secret purposes. **within . . backside,**[b] written on both sides of the parchment. "That it is *written within and on the back*, so that there is no space for further writing, shows that it contains the whole counsel of God with regard to the subject of which it treats."—*Milligan.* **sealed . . seals,**[c] seven means prob. completely, perfectly sealed. **strong,** prob. ref. to the voice. **worthy,** fit morally, as in Jo. i. 27. **and . . earth,**[d] Heb. phrase = the universe. **able,** worthy.

The glorified Christ.—I. The solution of the mysteries of God: 1. The book in the right hand. God always works by a plan. Characteristics of this plan—order, completeness, duration. 2. The book sealed. Its secrets hid. 3. Christ the revealer of the mysteries of God. This is true in relation to history—to the soul. The purpose of the Christian life is to reveal His glory and promote it. II. The object of worship—Christ worshipped by the redeemed.—*R. V. Price.*

Description of scrolls.—Sometimes the scrolls were written on both sides, and the manner in which this was done is so well explained by a modern traveller, who saw two ancient rolls of this description in Syria, that we shall give the account in his own words:—"In the monastery," says Mr. Hartley, "I observed two very beautiful rolls, containing the liturgy of St. Chrysostom and that attributed by the Greeks to St. James. You begin to read by unrolling, and you continue to read and unroll, till at last you arrive at the stick to which the roll is fastened; then you turn the parchment round, and continue to read on the other side, rolling it gradually up till you complete the liturgy." It was thus written within and without: and it may serve to convey an intelligible and correct idea of the books described both by Ezekiel and John.—*Paxton.*

4, 5. wept . . thereon,[e] "disappointed desire aft. fulfilment of the promise."—*Alford.* **elders . . not,** these elders knew better than John. With immortality comes knowledge of wh. we cannot now conceive. **Lion . . Juda,**[f] the Messiah of the promise. **the . . David,**[g] the Branch fr. that root.[h] **prevailed,**[i] conquered, overcome all difficulties. "The ability to open was a consequence of a former act of victory, viz., the redemption."

The revealer of mystery.—Notice—I. The description here given of the one who should open this sealed book. It is significant of—1. Strength and majesty—"the Lion"—the king of beasts,—"of the tribe of Juda"—the greatest of the tribes; 2. Royalty—"the Root of David." II. The deed He should perform: 1. One for which a conflict had to be fought—"prevailed;" 2. Continuity is also implied—there were "seven seals" to be unloosed.—*N. Warburton.*

None in heaven but those like Jesus.—At heaven's gate there stands an angel with charge to admit none but those who in their countenances bear the same features as the Lord of the place. Here comes a monarch with a crown upon his head. The angel pays him no respect, but reminds him that the diadems of earth have no value in heaven. A company of eminent men advance dressed in robes of state, and others adorned with the gowns of learning, but to these no deference is rendered, for their faces are very unlike the crucified. A maiden comes forward, fair and comely, but the celestial watcher sees not in that sparkling eye and ruddy cheek the beauty for which he is looking. A man of renown cometh up heralded by fame, and preceded by the admiring clamor of mankind; but the angel saith, "Such applause may please the sons of men, but thou hast no right to enter here." But free admittance is always given to those who in holiness are made like their Lord. Poor they may have been; illiterate they may have been; but the angel as he looks at them smiles a welcome as he says, "It is Christ again; a transcript of the holy child Jesus. Come in, come in; eternal glory thou shalt win. Thou shalt sit in heaven with Christ, for thou art like Him."

the book written within and without

a Ps. xx. 6; lxxxix. 13; xcviii. 1.

b Ex. xxxii. 15; Ez. ii. 9, 10.

c Is. xxix. 11.

d Re. iii. 7.

"We understand that the book is symbolical of the *whole* of the mysteries of God; that, as a whole the contents of the book are not, nor indeed can be, revealed to us while on earth."—*Pulpit Com.*

the Lion of Juda opens the book

e Da. vii. 15, 16.

f Ga. xlix. 9, 10; *cf.* Ma. i. 2; He. vii. 14.

"Christ set forth by a lion—1. Strength; 2. Heroism; 3. Principality; 4. Vigilance."—*Gerhard.*

g Is. xi. 1, 10; Re. xxii. 16.

h "He is the *branch* bec. He is *man*; He is the *root* bec. He is *God*."—*Wordsworth.*

i Pr. xxiii. 11; Is. xliii. 14; Je. l. 34.

the slain Lamb

a Re. iii. 21.
b Jo. i. 29; Is. liii. 7; 1 Pe. i. 19; He. vii. 27.
c Re. xiii. 8; Ge. iv. 4; xxii. 8; 1 S. vii. 9.
d Jo. xx. 25; Zec. xii. 10.
e Is. lxiii. 1; Ma. xxviii. 18.
f Zec. iii. 9; Col. ii. 3; Jo. ii. 24.
g 1 Co. xii. 4; Ph. ii. 6; Jo. xvi. 15; v. 22.

"This therefore was the true Lamb 'that taketh away the sin of the world,' the Lamb that gives us His flesh to eat, so that in Him we may have eternal life."—*W. Milligan.*

"Heaven is the day of which grace is the dawn; the rich, ripe, fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court."—*Dr. Guthrie.*

the new song

h Jo. v. 23.

i Ps. cxli. 2; Lu. i. 10.

j Ps. xl. 3.

k Ps. cvii. 1, 2; Is. xliv. 23; li. 11; lxii. 12.

l Is. liii. 11; He. ii. 9; Is. xlvii. 4; Re. i. 5; Ep. i 7; He. ix. 12; 1 Pe. i. 18, 19.

m Ac. xx. 28; Jo. xi. 51, 52; Re. vii. 9, 10, 14.

n Re. iii. 21; i. 6; Ex. xix. 6; Is. lxi. 6; 1 Pe. ii. 5, 9; Ma. v. 5; Ps. xxxvii. 9.

"Heaven will not be pure stagnation, not idleness, not any more luxurious dreaming over the spiritual repose that has

6, 7. midst . . elders,[a] central position of Christ, in the throne, in the Church, etc. **stood,** firmness, life, not overthrown. **Lamb,**[b] "by suffering as a lamb, He conquered as a lion."—*Wordsworth.* **as . . slain,**[c] bearing the mark of the death-wound.[d] **seven,** complete, universal. **horns,**[e] power, dominion. **and . . eyes,**[f] perfect knowledge. **which . . earth,**[g] *i.e.*, this dominion and knowledge the fruit of the perfect working of the Holy Spirit. **out . . hand,** He to whom all power was given in heaven and in earth (Matt. xxviii.) is the only One who can penetrate the mysteries and dispense the power of God's right hand.

The slain Lamb, beheld in heaven by the redeemed.—I. There will be a glorious manifestation of Christ in the heavenly world. This manifestation will be—1. Concerning the Saviour's person—His exalted human nature—His Divinity; 2. Concerning His offices—His priesthood—His royalty; 3. Unchanging and eternal. II. This manifestation will produce animating and delightful influences on all to whom it is revealed: 1. Purity; 2. Pleasure; 3. Praise—of worship—of gratitude.—*L. Parsons.*

The atonement.—Thomas, Earl of Kinnoul, a short time before his death, in a long and serious conversation with the late Rev. Dr. Kemp, of Edinburgh, thus expressed himself:—"I have always considered the atonement to be characteristic of the Gospel, as a system of religion. Strip it of that doctrine, and you reduce it to a scheme of morality, excellent indeed, and such as the world never saw; but to man, in the present state of his faculties, absolutely impracticable. The atonement of Christ and the truth immediately connected with that fundamental principle provide a remedy for all the wants and weaknesses of our nature. They who strive to remove those precious doctrines from the Word of God, do an irreparable injury to the grand and beautiful system of religion which it contains, as well as to the comforts and hopes of man. For my own part, I am now an old man, and have experienced the infirmities of advanced years. Of late, in the course of severe and dangerous illness, I have been repeatedly brought to the gates of death. My time in this world cannot be now long; but with truth I can declare that, in the midst of all my past afflictions, my heart was supported and comforted by a firm reliance upon the merits and atonement of my Saviour; and now, in the prospect of entering upon an eternal world, this is the only foundation of my confidence and hope."

8—10. fell . . Lamb,[h] worthy of their homage, since He is worthy to take the book. **harps,** sig. their joy and praise. **golden,** pure, precious, valuable. **vials,** *R. V.* "bowls;" the idea is, no doubt, taken from the shallow bowls which were placed upon the golden altar (Ex. xxx. 1—10), and in which incense was burned.—*Pulpit Com.* **odours,** incense. **which . . saints,**[i] *i.e.*, *represent* their prayers. **new,**[j] the song is *new* because it is only now, subsequent to the accomplishment of Christ's work of redemption, that the song can be sung. It is not "Thou art worthy, for Thou *wilt redeem*," but "Thou *didst redeem*."—*Pulpit Com.* **for . . slain,** because. Christ's redeeming work the ground of His worthiness. **hast . . God,**[k] *R. V.* "didst purchase unto God w. thy blood men of ev. tribe and tongue," etc. **by . . blood,**[l] the price of redemption. **out . . nation,**[m] extent of redemption. **and . . priests,** and madest them to be unto our God a kingdom and priests; privileges arising out of redemption. **we . . reign,**[n] "nothing is more plainly taught us than that Christ's reigning, His power, and His kingdom on earth are a spiritual reign, a spiritual power, a spiritual kingdom;" *Gk.*, they reign (present tense). **earth,** power and influence of the Ch. among men.

The new song.—Observe that this song is: I. A new song. In sweetness and power it will be something that the ear never heard. All the skill of the oldest harpers in heaven will be thrown into it. II. A commemorative song. It makes reference to past deliverance. It is, for different persons, a night song—a battle song—a prison song—a sailor's song—a fire song. III. An accompanied song—accompanied by the "harps of God." IV. An anticipative song. It will take all eternity to know the joys of heaven. V. An unanimous song. It will be grand congregational singing. All the sweet voices of the redeemed will be heard.—*Talmage.*

The converted Indian.—An Indian, describing his conversion, says, "After some time, Brother Rauch came into my hut, and sat down by me. He spoke to me nearly as follows:—'I come to you in the name of the Lord of heaven and earth; He sends to let you know that He will make you happy, and deliver you from the misery you lie in at present. To this end He be-

came a man, gave His life a ransom for man, and shed His blood for Him.' When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, what kind of man is this? Here he lies and sleeps; I might kill him, and throw him into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep, I dreamed of the blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place amongst us."

been and safely and forever won; but active, tireless, earnest work."—*Phillips Brooks.*

11, 12. voice . . angels, *one* voice of *many*, unanimity. **number,**[a] etc., myriads of myriads, and thousands of thousands; *i.e.*, an incalculable number, innumerable. **loud voice,** heartiness, cordiality. **worthy,** "again, as in *v.* 9, the worshippers give the reason for considering Christ worthy to receive their adoration. It is because He had been slain and thus redeemed the world."—*Pulpit Com.* The angels fully enter into the joy of the redeemed, and intelligently subscribe to their view of His worthiness.

worthy is the Lamb

[a] Ps. lxviii. 17; Ma. xxvi. 53; Da. vii. 10; Ps. ciii. 20; Lu. ii. 13, 14; 1 Pe. i. 12; He. xii. 22; Job xxv. 3.

The worthiness of Christ to receive man's riches.—He is worthy to receive our wealth, because: I. He is the original proprietor of it. Man is but a trustee. II. He has enabled you to procure it. Has your wealth come to you through heirdom, legacy, or your own industry? In either case you have it through Christ. All business aptitudes and opportunities are His gifts. III. He gives you the qualification to enjoy it. IV. He will make the best use of it. He will use it best: 1. For yourselves. Your contributions to Christ serve to—(1) Test your character; (2) Detach you from materialism; (3) Ennoble your character. 2. For the world.

"The joys of heaven are without example, above experience, and beyond imagination,—for which the whole creation wants a comparison; we, an apprehension; and even the Word of God, a revelation."—*Bp. Norris.*

The praise of heaven.—I recollect the time when I used to be told that heaven would be an everlasting Sabbath; and if I had not been more afraid of hell than I was of heaven, I should have wished not to go to heaven. It was only second in rank among the places where I did not want to be; for the idea of being compelled to recite the Catechism, upon penalty and forfeiture; of sitting still in a universal singing-school; of not being allowed to speak or laugh till the sun went down—such ideas as these led me to look with terror almost upon anything like an endless Sabbath of praise. The idea that I pictured of heaven is no more agreeable now than when I was young. But I have put away childish things. We are not to praise God as if we were so many parasites, so many courtiers, whose interest and duty it was to say grandiloquent things around the throne.—*H. W. Beecher.*

13, 14. and . . creature,[b] etc., *i.e.*, all creation joins in the chorus (all things were made *by* and *for* Him). **beasts,** see on iv. 6. **and the four . . ever,** *R. V.* "and the elders fell down and worshipped."

creation's hymn of praise

[b] Ro. xiv. 11; Ph. ii. 9—11; 1 Ch. xxix. 11—13; Ep. iii. 10; Ps. cl. 1—6.

The grand anthem of eternity.—Look at: I. The choir: 1. Angels sing the solos; 2. Earthly creatures of every kind, and in great numbers, join in the chorus—"on the earth"—"under the earth"—"in the sea"; 3. Archangels pronounce the great Amen. II. The song: 1. Its nature. It is a song of blessing—of well-wishing; a song of esteem and honor, a song of praise and glory, a song ascribing all virtues and power to Christ. 2. Its subject—Christ. Consider: (1) His majesty—"sitteth upon the throne"; (2) His meekness and love—He is the "Lamb"; (3) His eternity—"for ever and ever." Learn—(1) Are you preparing for this song? (2) Are you ready now to sing it? (3) Are you listening for its echoes below? They *may* be heard by *believers.*—*A. J. Charlesworth.*

"St. John's exile at Patmos would render him familiar with the appearance of the sea, and account for its frequent use in the Apocalypse."

Activity in heaven.—I could hardly wish to enter heaven, did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp, as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with Godlike enthusiasm, ceased itinerating the universe of God? Are Peter, and Cyprian, and Edwards, and Payson, and Evarts idling away eternity in mere Psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity; and the minds of the saints, unclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought. My young friends, go on, then; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field.—*H. W. Beecher.*

"That which makes heaven so full of joy is, that heaven is above all fear; and that which makes hell so full of terror is, that hell is below all hope."—*Venning.*

CHAPTER THE SIXTH.

the first seal

the white horse

1, 2. "With the sixth chapter of the Apocalypse the main action of the book may be said properly to begin. The section, extending from chap. vi. 1 to chap. xviii. 24, is intended to bring before us the struggle of the Church, the judgment of God upon her enemies, and her final victory."—*W. Milligan.* **one . . beasts,** better, "living creatures," here and through the chapter. **come . . see,** omit the words "and see." "Come" is best understood as addressed to the rider of the white horse. So in *vv.* 3, 5, 7. **white,** *victory.* **horse,** symbol of war. **he . . sat,**[a] "under the first rider the cause rather than the person of Christ is introduced to us, in the earliest stage of its victorious progress, and with the promise of its future triumph."—*Exp. B.* **bow,** not only as a *leader*, but as a *warrior*. **went . . conquer,**[b] "this is the key to the whole vision. Only of Christ and His kingdom can it be said that it is to conquer."

The trials of the Gospel.—I. The moral purity of Christ's administration: 1. The sources of its morality—its great truths; 2. Its maxims; 3. Its illustrations. II. The peculiarity of His glory. Two ideas of comparison are here suggested respecting: 1. Christ's humiliation; 2. His earthly sovereignty. III. The nature of His triumphs. Consider: 1. The predictions of the prophets; 2. The triumphs obtained through the Gospel; 3. The final day of glory.—*C. Thompson.*

The Great Conqueror.—How insipid and tame are the histories of all other conquests—of the rise and fall of all other kingdoms and empires—when compared with the grand and wonderful achievements of the "King Immortal," and the fall of death beneath His power, and the giving up of all his prey; when every victim from earth and sea, though under monuments of marble, nay, rocks of adamant, shall be restored; when He shall bring forth every particular form to be re-possessed by its proper spirit, from which it has been for a season divorced! Thus will He "swallow up death in victory," and then clothe His redeemed with garments of immortality. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to Him whom all the redeemed will acknowledge as their Great Deliverer.—*R. Hall.*

a Ps. xxiv. 8; xlv. 3—5; Zec. ix. 14.

b Ep. iv. 8; Is. lxiii. 1; Re. xix. 11—13; Ez. xxi. 27; Ma. xxviii. 18; 1 Co. xv. 25.

"Probably it is enough to say that not one of the four riders is a person. Each is rather a cause, a manifestation of certain truths connected with the kingdom of Christ."—*Milligan.*

the second seal

the red horse

3, 4. red,[c] symbol of violent death, red, as *blood* or *fire*. **to . . sat,** the rider of the red horse seems to be *war*, and suggests our Lord's warning (Matt. xxiv. 7), "Nation shall rise ag. nation," etc. **peace . . earth,** fulfilment of Christ's words, "I came not to send peace, but a sword." **sword.**[d]

The second seal opened.—Learn—I. That those who will not submit to the bow of the Gospel must expect to be cut asunder by the sword of Divine justice. II. That Christ rules and commands not only in the kingdom of grace but also in the kingdom of providence. III. That the sword of war is a dreadful judgment—destroying peace and life.—*M. Henry.*

Loss of life in one war.—In a German publication, the loss of men, during the war from 1802—1813, in St. Domingo, Calabria, Russia, Poland, France, Spain, Portugal, Germany, etc., including the maritime war, contagious diseases, famine, etc., is stated to amount to the dreadful sum of *Five millions eight hundred thousand.*

c Zec. i. 8.

"Two things in this vision are particularly worthy of notice. In the first place, the war spoken of is not between the righteous and the wicked, but among the wicked alone. The wicked *slaughter one another.*"—*W. Milligan.*

d Ez. xxi. 9—11; Mk. xiii. 7, 8.

the third seal

the black horse

5, 6. black,[e] "the *black* is typical of woe and mourning—the result of the scarcity foretold in the following words: This vision is typical of famine; it is the second of the three trials foretold—war, famine, death."—*Pulpit Com.* **balances . . hand,**[f] careful weighing denotes great scarcity. **voice . . beasts,** not fr. any *one* of them. **penny,** the scarcity here described is obscured to the English reader by the unfortunate translation of the Greek *denarius* by the English *penny*. That coin was of the value of fully eightpence of our money, and was the recognized payment of a laborer's full day's work. In ordinary circumstances it was sufficient to purchase eight of the small "measures" now referred to, so that when it could buy one "measure" only, the quantity needed by a single man for his own daily food, it is implied that wheat had risen eight times in price.—*Milligan.* **hurt not . . wine,** no very satisfactory explanation of this has been suggested. Perhaps the

e Mk. xiii. 8; Ma. xxiv. 7, 8; Ps. cv. 16; 2 K. xxv. 3; vi. 25.

f Le. xxvi. 26; Ez. iv. 16.

best is, th. it is a caution to be careful of the oil and wine, since they will be needed in the extreme scarcity.

A famine legend.—While St. Nicholas was bishop of Myra, the city and province was desolated by a dreadful famine; and he was told that certain ships laden with wheat had arrived in the port of Myra. He went therefore and required of the captains of these vessels that they should give him out of each a hundred hogsheads of wheat for the relief of the people; but they answered, "We dare not do this thing; for the wheat was measured at Alexandria, and we must deliver it into the granary of the emperor." And St. Nicholas said, "Do as I have ordered you; for it shall come to pass by the grace of God, that, when you discharge your cargo, there shall be no diminution." So the men believed him; and, when they arrived in Constantinople, they found exactly the same quantity that they had received at Alexandria. In the meantime St. Nicholas distributed the corn to the people according to their wants; and it was so miraculously multiplied in his hands, that they had not only enough to eat, but sufficient to sow their lands for the following year.—*Mrs. Jamieson.*

"The 'wine' and the 'oil' alluded to express not so much what is simply required for life as the plenty and the joy of life; and, thus interpreted, they are a figure of the care with which God watches over His own people and supplies all their wants."—*Milligan.*

7, 8. pale, livid; used constantly of the paleness of the human face, when terror-stricken, or dead, or dying. **Death,**[a] "death in general, death in any and every way, as indicated in the latter part of the verse." **hell . . him,** "Hades, the place of the departed, personified as a demon. He follows Death, to devour those slain by him." **fourth part,** "no good explanation of this proportion has been given: the best is, that the four riders divide the earth between them, and that the three afflict or decimate their subjects, while the last exterminates his."—*Camb. B.* **sword . . hunger,** war and famine. **and . . earth,** terrible picture of results of war. Wild beasts in search of food among depopulated cities.

the fourth seal

the pale horse

a Re. i. 18; 1 Co. xv. 26.

The fourth seal.—I. The seal opened. Death, like all God's judgments, is said to be sealed. II. The creature that issues forth—a horse, a strong, warlike, and speedy animal. III. The color of this horse—pale and withering. IV. The rider and his followers—death the rider—hell and judgment the footmen.—*S. Ward.*

Grim death.—The eccentric Hugo Arnot, author of the *History of Edinburgh*, who was in his person remarkably meagre, was remarkable also for the looseness of his opinions with respect to futurity; while Erskine was as much distinguished, on the contrary, for a deep sense of revealed religion, and an attention to every Christian ordinance. One Sunday afternoon Arnot happened to be on horseback, when he met Erskine returning from church. "Where have you been, Harry?" asked the historian; "what has a man of your sense and education to do among a parcel of old women? What did you expect to hear? Where was your text?" "Our text," said Erskine, "was in the sixth chapter of the Revelation: 'And I looked, and behold a pale horse: and his name that sat on him was *Death*, and Hell followed with him!'" Arnot, who was actually mounted on a pale-colored horse, felt the sarcasm in all its force, and, muttering a hasty execration, rode off.

"While the first application was doubtless intended for the support of the Christians of St. John's age in their temporal difficulties, we must consider the visions equally intended to console Christians of every age, and even to portray the spiritual conflict, destitution, and apostasy which must and will continually arise while the Church remains in part in the world."—*Pulpit Com.*

9, 10. altar, *i.e.*, of sacrifice. **souls . . held,** the martyrs represented under the safe and special keeping of the Great King. **they . . voice,** etc.,[b] not revengefully, "but in a spirit of zeal and love for God's glory and justice. —*Bede.* **them . . earth,** that is, on the worldly, those who have taken the side of the world in its conflict with Christianity.

the fifth seal

the martyrs' prayer

b Ro. viii. 23; Is. lxiv. 1—4; Ro. xii. 19; De. xxxii. 35; Ps. xciv. 1—4.

Under the altar.—Here is proposed for our consideration—I. The immortal subsistence of souls, after their separation from the body. II. Their sure and secure condition—"under the altar." III. Their dignity and felicity—"clothed with white robes." IV. Their complete happiness at the last day when the number of their brethren shall be accomplished.—*S. Ward.*

"The end of the first four seals has now been reached, and at this point there is an obvious break in the hitherto harmonious progress of the visions. No fifth rider appears when the fifth seal is broken, and we pass from the material into the spiritual, from the visible into the invisible, world. That the transition is not accidental, but deliberately made, appears from this, that the very same principle of division marks the series of the trumpets at chap. ix. 1, and of the bowls at chap. xvi. 10. We have thus the number seven divided into its two parts, four and three, while in chaps. ii. and iii. we had it divided into three and four. The difference is easily accounted for. three being the number of God, or the Divine, and therefore taking precedence

"It is a peculiarity of this book, that it regards all true followers of Christ as martyrs. Christ was Himself a Martyr; His disciples 'follow' Him: they are martyrs. Christ's Church is a martyr Church. She

dies in her Master's service, and for the world's good."—*Exp. B.*

when we are concerned with the existence of the Church, four being the number of the world, and therefore coming first when judgment on the world is described."—*Exp. B.*

white robes

11. white . . them,[a] we should read, "and there was given them to each one a white robe," bringing out still more fully than the old text, that the white robe is an individual, not a common blessing." "The white robe, in this book, is the vestment of acknowledged and glorified righteousness in wh. the saints walk and reign with Christ."—*Alford.* **until . . fulfilled,**[b] ref. either to their number, or the accomplishment of their course.

The intermediate state.—In this passage we are told—I. That the saints are at rest. This is illustrated by other texts. II. That, though at rest, they have not yet received their actual reward. They are in an incomplete state—1. Inasmuch as their bodies are in the dust of the earth, and they wait for the resurrection; 2. As being neither awake nor asleep—not having the full employment of their powers; 3. As regards their place of rest; 4. As regards their happiness.—*J. H. Newman.*

The last three seals seem connected more especially with life in the next world. The fifth seal displays to us the souls of the faithful in peace, but desiring the perfect consummation of their bliss; the sixth announces the certainty of future judgment, when all will be set right, when the righteous will be preserved and the wicked justly recompensed; the seventh typifies the indescribable joy and peace of heaven. It seems reasonable, therefore, to consider the passage (ch. vi. 12—vii. 17) as all contained under the sixth seal.—*Pulpit Com.*

a Re. iii. 5; vii. 9, 14; Da. xii. 10.

b He. x. 36, 37; Lu. xviii. 7, 8; Hab. ii. 3; Ja. v. 8; 1 Pe. iv. 19.

"O, how much those men are to be valued who, in the spirit with which the widow gave up her two mites, have given up themselves! How their names sparkle! How rich their very ashes are! How they will count up in heaven."—*Chapin.*

the sixth seal

12–14. sixth, "in the Apocalypse the num. six always introduces a time of severe trial and suffering."—*Wordsworth.* **black . . hair,**[c] the cloth ref. to is the cilicium. **moon,** *lit.* full moon. **blood,** ref. to color. "The image, no doubt, is suggested by the phenomena of natural total eclipses, when the sun disappears entirely, but the moon, though ceasing to be luminous, does not in general become invisible, but assumes a dull reddish color."—*Simcox.* **even . . wind,** all. to winter figs, wh. fall unripe. **heaven,**[d] firmament. **every . . places,**[e] the earth broken up, and changed.

The opening of the sixth seal a type of the overclouding of the Church.—We may take these verses as a type of times of great trouble in the Church. In this view we see—I. Christ, the Sun of Righteousness, eclipsed and clouded—not indeed with regard to His glory in heaven, but with reference to His doctrines on earth. II. The Church—represented under the figure of the moon—bathed in the blood of martyrs. III. The elders and teachers of the Church fallen away into sin—as figs cast from the parent tree. IV. The Word of God closed and not read. V. The whole earth disturbed and in disorder.—*S. H. Jones.*

natural convulsions

A great earthquake.—"The 26th of March" (1812), says the *St. Thomas' Gazette*, "has been a day of woe and horror to the province of Venezuela. At four in the afternoon, the city of Caraccas stood in all its splendor. A few minutes later, 4,500 houses, 19 churches and convents, together with all the other public buildings, etc., were crushed to atoms by a sudden shock of an earthquake, which did not last a minute, and buried thousands of the devoted inhabitants in ruins and desolation. That day happened to be Maundy Thursday, and at the hour when every place of worship was crowded, to commemorate the commencement of our Saviour's Passion, by public procession, which was to proceed through the streets a few minutes afterwards. The number of hapless sufferers was thus augmented to an incredible amount, as every church was levelled with the ground, before any person could be aware of danger. The number of victims taken out of one of the churches, two days after this disaster, amounted alone to upwards of 300 corpses. An idea of the extent of the number of dead is differently stated, from 4,000 to 8,000. The next town and seaport thereto, viz., La Guayra, has in proportion suffered still more, as well as its immediate coast. Huge masses of the mountains detached themselves from the summits, and were hurled down into the valleys. Deep clefts and separations of the immense bed of rocks still threaten future disaster to the hapless survivors, who are now occupied in burying and burning the dead, and in relieving the numerous wounded and cripples perishing for want of surgical aid, shelter, and other comforts."

c Joel ii. 10, 31; iii. 15; Ma. xxiv. 29; Hab. iii. 11; Is. l. 3; Ez. xxxii. 7, 8.

d Is. xxxiv. 4; li. 6; 2 Pe. iii. 7, 10; Ps. cii. 25, 26.

e Je. iv. 23–26; Re. xvi. 20; Hab. iii. 6, 10.

"The wheels of nature are not made to roll backwards; everything presses on towards eternity: from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean."—*R. Hall.*

"The course of nature is the art of God."—*Young.*

15—17. kings[a] **. . earth,** the enumeration is all extensive, embracing all classes, and men of every degree of social distinction. **great men,** princes; *R. V.* the grandees, the courtiers, as distinguished from those who are governors and hold military command. **rich . . captains,** the chief captains are those holding military rank. **mighty men,** probably those possessing great bodily strength.—*Pulpit Com.* **hid,** etc., note the intense fear and folly of these. **and said,**[b] etc., were it possible, they would prefer annihilation to the judgment. **wrath . . Lamb,**[c] the wrath of rejected mercy. **great day,**[d] marked by—1. A great gathering; 2. A great terror; 3. A great punishment. **his wrath,** "their wrath," in the *R. V.* **who . . stand?** stand in His favor? withstand His anger?

Presumption running into despair.—Every circumstance serves to aggravate their folly and desperate fear. I. They fear God, but too late. II. They open their lips to confess the invincible power of Christ; before, they were either dumb in silence or blasphemous in contumelies. III. They pray to the mountains and rocks, which hear them not. IV. They pray them to fall on them, which they dare not. V. To hide them, which they cannot. VI. They beg to be concealed from Him that is all eye, from the face of Him that sits on the throne. VII. To be protected from Him that is all power—"from the wrath of the Lamb."—*T. Adams.*

The wrath of the Lamb.—"Patience, trespassed upon too often, is converted into wrath," says the Latin proverb. And if, O patience, the long-suffering that is in thee becomes wrath, how great is that wrath! Plutarch says of the Roman populace, on the occasion of a certain tumult, "they thought that the wrath of Fabius now provoked, albeit he was naturally so mild and patient, would prove heavy and implacable"—all the more so, indeed, because of that natural disposition now abused and overstrained. An eminent critic observes, in arguing, that all great effects are produced by contrast, that anger is never so noble as when it breaks out of a comparative continence of aspect; it is the earthquake bursting from the repose of nature.—*F. Jacox.*

the wrath of the Lamb

a Ps. cx. 5; xlix. 1, 2.

b Ho. x. 8; Lu. xxiii. 30; Is. ii. 10—21; Je. iii. 23; Job xxxiv. 22.

c Pr. i. 27; Is. lxiii. 4—6.

d Is. xxxiv. 8; xiii. 6—9; Zep. i. 14—18; Joel i. 15; Mal. iii. 2; Na. i. 6; Ps. lxxvi. 5—9; Job xxi. 30; Is. xxxiii. 14; Ps. ii. 12.

"God planted fear in the soul as truly as He planted hope or courage. Fear is a kind of bell or gong, which rings the mind into quick life and avoidance upon the approach of danger. It is the soul's signal for rallying."—*Beecher.*

CHAPTER THE SEVENTH.

1—3. four . . earth, N. S. E. W., the cardinal points fr. wh. the winds blow.—*Alford.* **holding . . tree,**[e] "the truth probably is that the *winds*, like the *earthquake*, the rolling-up of the heaven as a scroll, etc., are part of the figurative description of the destruction of the world at the judgment-day; which destruction, like that of Sodom, is delayed for the preservation of God's elect.—*Pulpit Com.* **east,** fr. the rising of the Sun. "He proceeds from that quarter whence comes light; and like the Sun of Righteousness, he rises with healing in his wings; for his mission is to render secure the servants of God."—*Pulpit Com.* **having . . God,**[f] "the sealing instrument with which they seal God's servants." **hurt,** "by letting the winds forth. **sealed . . foreheads,**[g] their safety secured by a mark on a conspicuous place.

A sketch of an impending judgment.—From the text we see—I. The world exposed to judgment. "The four winds" indicate the universality of this judgment. II. The judgment entrusted to angels. Angels are God's ministers. He employs them to execute His judgments: 1. They appeared amid the terrors of Sinai (Deut. xxxiii. 2); 2. They appeared with our Saviour in the destruction of Jerusalem (Ma. xxiv. 30, 31); 3. They have been frequently engaged in executing Divine vengeance on this earth; 4. They will be active in the final day of retribution. III. The angels restrained by a Mediator. Observe: 1. The glorious origin of this angel; 2. His Divine credentials; 3. His great earnestness. IV. The Mediator restraining because His work is unfinished. Two thoughts are here suggested: 1. That there are men who are yet to receive the seal of God; 2. That the judgment is delayed until the number of the sealed ones is complete.—*Thomas.*

The watchful care of Providence.—Mr. Hervey, on one occasion, when returning from London, met with a singular deliverance, which he gratefully records. "I set out for Northampton," says he, "in a new machine, called *The Berlin*, which holds four passengers, is drawn by a pair of horses, and driven in the manner of a post-chaise. On this side Newport, we came up with a stage-coach, and made an attempt to pass it. This the coachman perceiving, mended his pace, which provoked the driver of the Berlin to do the

the sealing of the servants

e Da. vii. 2; Ps. lxxvi. 10.

f Mal. iii. 1; Ma. viii. 27.

g Ez. ix. 4; Re. ix. 4; xxii. 4; Song viii. 6; Ep. iv. 30; 2 Ti. ii. 19; Ex. xii. 23.

"The *winds* are the symbols of judgment; and, being in number *four* and held by *four angels standing at the four corners of the earth*, they indicate that the judgment when inflicted will be universal."—*Milligan.*

"The works of nature, and the works of revelation, display religion to mankind in characters so large and visible, that those who are not quite blind may in them see and read the first

principles and most necessary parts of it, and from thence penetrate into those infinite depths filled with the treasures of wisdom and knowledge." —*Locke.*

same, till they both lashed their horses into a full career, and were more like running a race than conveying passengers. We very narrowly escaped falling foul on each other's wheels. I called out to the fellows, but to no purpose. It is possible, amidst the rattle and hurry, they did not hear; it is certain they did not regard. Within the space of a minute or two, what I apprehended happened. My vehicle was overturned, and thrown with great violence on the ground; the coachman was tossed off his box, and lay bleeding on the road. There was only one person in the coach, and none but myself in the Berlin: yet neither of us (so singular was the goodness, so tender the care of Divine Providence!) sustained any considerable hurt. Have I not abundant reason to adopt the Psalmist's acknowledgment, 'Thou hast delivered my life from death, mine eyes from tears, and my feet from falling?' Have I not abundant reason to make his grateful inquiry, 'What shall I render to the Lord for all His benefits towards me?' And ought I not to add his holy resolution, 'I will walk before the Lord, in the land of the living'? So long as this life exists, which has been so wonderfully and mercifully preserved, it shall be devoted to the honor of my great Deliverer."

the number of the sealed

a Re. xiv. 1; Ro. ix. 27; xi. 5.

"Judah probably precedes Reuben from the greater importance he would possess in the mind of the writer of the Apocalypse, who continually exalts Christ, 'the Lion of the tribe of Judah.'"—*Pulpit Com.*

4—8. number,[a] symbol of full completion: not the number literally. "To God they are all His own people, all duly numbered and organized and marshalled as His army, and every one known to Him by name: on the other hand, from a human point of view they belong to all nations, and are too many to be counted."—*Camb. B.* **of . . Israel,** not the literal, but spiritual, Israel: the whole Ch. of Christ. **tribe . . Juda,** etc., names of tribes not to be taken literally; nor to be understood as signifying tribes of Israelitish Christians.—*Wordsworth, Alford.* The sense prob. is—a vast number from every branch, section, age, of the true Ch. of Christ.

The sealing of the servants of God.—Here observe—I. To whom this work was committed—to an angel. II. How God's servants were distinguished—by a seal upon their foreheads. III. The number of those that were sealed. Where observe: 1. A particular account of the sealed of Israel, twelve thousand for each tribe. The tribe of Dan is here omitted—prob. bec. they were greatly addicted to idolatry; also the order of the tribes is altered. 2. A general account of the saved of other nations—"a great multitude."—*M. Henry.*

"When the last keel has touched the heavenly shore, although the first and swiftest, that outran all the others, may be the best, and the next one may be the next best, and the next one may be the next best; yet the clumsiest old scow that moved slowly, and had to be steered bunglingly, if at last it does touch the shore, shall be welcome."

Peoples in heaven.—The Bible reveals to us most clearly the truth which our carnal, narrow hearts are very unwilling to receive, namely, that amongst the good whom we hope to meet in heaven, there will be every variety of character, taste, and disposition. There is not one "mansion" there, but "many." There is not one "gate" to heaven, but many. There are not gates only on the north, but "on the east three gates, and on the west three gates, and on the south three gates." From opposite quarters of the theological compass, from opposite quarters of the religious world, from opposite quarters of human life and character; through different expressions of their common faith and hope, through different modes of conversion, through different portions of the Holy Scripture,—will the weary travellers enter the Heavenly City, and meet each other—"not without surprise"—on the shores of the same river of life. And on those shores they will find a tree bearing, not the same kind of fruit always and at all times, but "twelve manner of fruits" for every different turn of mind—for the patient sufferer, for the active servant, for the holy and humble philosopher, for the spirits of just men now at last made perfect; and "the leaves of the tree shall be for the healing," not of one single Church or people only, not for the Scotsman or the Englishman only, but for the "healing of the nations," the Frenchman, the German, the Italian, the Russian—for all those from whom it may be, in this its fruits, have been furthest removed, but who, nevertheless, have "hungered and thirsted after righteousness," and who, therefore, "*shall be filled.*"—*A. P. Stanley.*

an innumerable multitude

b Is. lx. 8; xlix. 12; Ma. viii. 11; Jo. xi. 51, 52.
c Ro. iii. 29, 30; ix. 23—26; Lu. ii. 32.
d Ps. iii. 8; lxviii. 20; Is. xliii. 11; Tit. iii. 5, 6; Ac. iv. 12; He. ix. 28.

9, 10. great . . number,[b] the 144,000, and the great multitude wh. no man cd. number, represent in different ways the same class, *i.e.*, all the servants of God, all the followers of the Lamb. **of all . . tongues,**[c] the Ch. is gathered fr. all lands. **stood . . throne,** in its full light and glory. **Lamb,** the redeemed and their Redeemer. **with . . robes,** purity. **palms,** victory. **cried . . voice,** *one* great voice, unanimity. **salvation,**[d] "the praise and honor due for our salvation belongs to God, since He is the Cause of our salvation."—*Pulpit Com.* **God . . Lamb,** the author and finisher of redemption.

The redeemed in heaven.—Observe . I. The great number of the redeemed. It is in the highest degree probable that the number of the redeemed will finally far exceed the number of the lost. For consider: 1. The vast number of children that die; 2. The predictions of Scripture that a time is coming when the whole earth shall be filled with the knowledge of the Lord; 3. That Christ is represented as ultimately to be a conqueror. II. Their extensive variety. There will be no national, social, or denominational favoritism or exclusiveness in connection with the society of heaven. III. Their beautiful appearance: 1. The white robe, an emblem of moral purity; 2. The palm, the universal emblem of triumph. IV. Their delightful song.—*Hargreaves.*

Union in heaven.—We think much of our Thames; the inhabitants of Egypt, of the Nile; the Hindoo, of the Ganges; the German, of the Rhine; the American, of the Mississippi. But go down to the ocean. Ask it, Where are these rivers? And could it answer, it would say, "I know no Thames; I know no Rhine; I know no Nile; they are all lost in the ocean!" So the distinctions of sects, etc., are but rivers, which will be lost in the ocean of heaven's bliss. There is but one heaven.—*T. Jones.*

"Opinions differ as to the meaning of this image, whether we are to compare the Pagan use of the palm-branch as a symbol of victory, or the Israelite custom of bearing branches of palm, at the Feast of Tabernacles." —*Camb. B.*

11, 12. and all, etc., the throne in the centre with the four living beings was surrounded by the elders, having the Lamb in the midst, between the throne and the elders. Forming a circle round the whole were the angels. **blessing . . honour,** the sevenfold character of the ascription of praise denotes its universal and all-embracing character.—*Pulpit Com.*

ascription of praise

The worship of heaven.—I. The worship in the skies. Heaven's worship is: 1. The worship of praise; 2. Vocal and audible; 3. Common to all; 4. Harmonious and full of melody; 5. Special; 6. Eternal. II. What it is in man that qualifies and impels him to worship with the angels: 1. Personal holiness and knowledge of God; 2. The seeing God in all celestial objects; 3. The influence of superior spirits; 4. Serenity and peace of mind; 5. The development of every spiritual faculty and grace.—*S. Martin.*

"Perfect purity, fulness of joy, everlasting freedom, perfect rest, health, and fruition, complete security, substantial and eternal good."—*H. More.*

Recognition of friends in heaven.—An old minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered. "Do you think we shall be known to each other in heaven?" Without hesitation, he replied, "To be sure we shall; do you think we shall be greater fools there than we are here?' After a momentary pause, he again proceeded: "But I may be a thousand years by your side in heaven without having seen you; for the first thing which will attract my notice, when I arrive there, will be my dear Saviour; and I cannot tell when I shall be for a moment induced to look at any other object."

"If the way of heaven be narrow, it is not long; and if the gate be strait, it opens into endless life."—*Beveridge.*

13, 14. saying, etc., question to excite thought. **what . . robes?**[a] drawing attention to their glorious appearance. **whence . . they?** pointing to their original state and past trials. **sir . . knowest,** *R. V.* "my Lord, Thou knowest." "The expression denotes the utmost respect and reverence, which afterwards induce the seer to worship the angel (ch. xix. 10)." **these . . tribulation,**[b] probably all the tribulation which has been passed through by the redeemed, all that which pertained to the life through which they have passed.—*Pulpit Com.* **have . . robes,**[c] "that is, during their past life, while they were experiencing the great tribulation, they washed their robes." **in . . Lamb,**[d] faith in that blood wh. cleanseth fr. all sin.

what are these in white robes

a Re. iii. 4; Da. xi. 35; xii. 10.
b Ps. lxvi. 12; xxxiv. 19; Ro. viii. 35—37.
c Zec. iii. 3—5; Ep. v. 25—27; Jo. xiii. 8; Is. i. 18; 1 Co. vi. 11; Jude 24.
d Le. xvii. 11; 1 Pe. i. 18, 19; Re. i. 5.

The redeemed in heaven (on *vv.* 13—17).—This passage exhibits to us: I. The condition of the redeemed in heaven. This condition is marked by: 1. Cessation from all suffering. They are beyond the reach of—(1) Want (*v.* 16); (2) Harm. 2. The perfection of all enjoyment. This enjoyment is traceable to three sources—(1) They stand in the immediate presence of God; (2) They are uninterruptedly engaged in His service; (3) They have access to sources of solid gratification. II. The ground on which this condition is enjoyed—their having washed themselves in the blood of the Lamb. Here are two things implied—1. The forgiveness of sins—indicated by their being washed in the blood; 2. The renewal of character—indicated by their having their robes washed.—*J. Lee. The redeemed in heaven.*—I. Where are they seen? "Before the throne, and before the Lamb. These words give us no clue to the locality of heaven. Any part of "the Father's house" is home to His children. But they give us what is of far greater interest and moment. They represent rather a state than a place. More conscious than when clad in fleshly garments here of the immediate, all-surrounding, and all-pervading

"God hath many sharp-cutting instruments and rough files for the polishing of His jewels; and those He specially loves, and means to make the most resplendent, He hath oftenest His tools upon."—*Leighton.*

"One should go

to sleep at night as home-sick passengers do, saying, 'Perhaps in the morning we shall see the shore.' To us who are Christians, is it not a solemn but a delightful thought, that perhaps nothing but the opaque bodily eye prevents us from beholding the gate which is open just before us, and nothing but the dull ear prevents us from hearing the ringing of those bells of joy which welcome us to the heavenly land."—*H. W. Beecher.*

presence of God. More directly in view of that Saviour whom having not seen they loved. They are forever with their God, where they have wished and longed to be. II. What is their appearance? They are seen "standing." They *stand*, in token of subjection and of service to Him that *sitteth* upon the throne. They have "white robes." "The fine linen is the righteousness of saints." They are "without fault" before the throne of God. III. Whence came they? "Out of every nation;" they are "of all tribes and peoples and tongues." In the immediate presence of God and the Lamb, "life's poor distinctions" will disappear forever. It will be seen that Jew and Greek, bond and free, are all one in Christ Jesus. IV. How came they there? The answer to this question is twofold. 1. They came through the pathway of a common experience. "Out of the great tribulation." 2. They reach heaven on the ground of a common redemption. The atoning sacrifice of the Lord Jesus availed for them all.—*Pulpit Com.*

The joy of the redeemed.—William Tovart, a martyr of Antwerp, in a pious letter, thus expressed, as he very safely and scripturally might, his belief of the happiness of martyrs:—"The eternal Son of God will confess their names before His heavenly Father and His holy angels. They shall be clad with white robes, and shine as the sun in the kingdom of heaven, filled with gladness in the presence of the Lamb. They shall eat of the fruit of the tree of life, which is in the midst of the paradise of God."

no more hunger or thirst

a Re. xxi. 3; Ez. xlviii. 35; xxxvii. 26, 27.

b Re. xxii. 3, 4; Is. lx. 19, 20; Is. xii. 6; Ma. i. 23.

c Ps. cvii. 9; Is. xlix. 10; Ma. v. 6.

d Is. iv. 6; Job xi. 16.

15, 16. therefore, solely on acc. of being cleansed by the blood of Christ. **before . . God,**[a] exalted to honor and royal favor. **serve him,** the sense would be clearer if the word were rendered "worship"; it does not mean that they have active work to do for Him, but that they do what is the appropriate service of His temple.—*Camb. B.* **he . . them,**[b] *R. V.* "shall spread His tabernacle over them." **hunger . . thirst,**[c] all the need of glorified humanity fully met in heaven. **sun . . heat,**[d] ref. to the sirocco, all. to scorching blasts of trial, persecution, etc.

Heavenly enjoyments.—Heaven is: I. Freedom from evil. From: 1. Bodily sufferings—pain—poverty—toil; 2. Spiritual evils—temptation—guilt; 3. Distress on account of others. II. The perfection of our nature. Of: 1. The body—Christ's resurrection body a type; 2. The soul—thoughts—affections—will. III. A place of blessedness. A place of—1. Quiet; 2. Delights; 3. Plenitude; 4. Safety.—*W. W. Wythe.*

They shall hunger no more.—A poor woman who had once been nearly starved to death, and whose infant perished on her bosom, for want of food, said, "Never until I looked down on the pale pinched face of my dear little one, did I understand the sweetness of those blessed words,—*they shall hunger no more.*"

all tears wiped away

e Jo. vi. 35; Song i. 7; Ps. lxv. 4; xvi. 11.

f Ps. xxiii. 1, 2; Is. xl. 11; Jo. x. 3, 4; iv. 13, 14; Re. xxii. 1; Zec. xiv. 8; Ez. xlvii. 12.

g Is. xxxv. 10; lxv. 19; lxvi. 13; Re. xxi. 4; Is. xxv. 8; Ep. iii. 20, 21.

17. Lamb . . feed,[e] *R. V.* "shall be their shepherd." **lead . . waters,**[f] perennial streams of Divine refreshment. **God . . eyes,**[g] they shall be forever and far removed fr. *all* causes and occasions of sorrow.

The Lamb the guardian of the saints in heaven.—I. Take notice of the character of a lamb as applied to Christ. He was a lamb by—1. Designation—slain from the foundation of the world; 2. Manifestation; 3. Humiliation; 4. Exaltation. II. What kind of a throne is here mentioned, and why it is so called. It is the throne of—1. God; 2. Justice; 3. Grace; 4. Purity; 5. Perpetuity; 6. Authority; 7. Eminence; 8. Plenty; 9. Triumph. III. The blessings accruing through the Lamb to the Saints: 1. A communication of His love to them: 2. His influences by His Spirit on them.—*W. Stevens.*

Description of heaven.—

"There is lyf without ony death,
And there is youth without ony elde:
And there is all manner wealth to welde:
And there is rest without ony travaille:
And there is pees without ony strife,
And there is all manner lyving of life;—
And there is bright somur ever to see,
And there is never winter in that countrie,
And there is more worship and honour
Than ever had king or emperour;
And there is great melody of angeles songe,
And there is preysing Him among;

"There is no one richer than the man who always bears Christ and His grace in his heart. 'Whom have I in heaven but thee?'"

"There's a perpetual spring, perpetual youth,

And there is alle manner friendship that may be,
And there is evere perfect love and charitie;
And there is wisdom without folye,
And there is honestie without vileneye,
As these a man may joys of hevene call:
As quitte the most sovereign joye of alle;
To the sight of Goddes bright face
In whom shineth all mannere grace."—*Rolle.*

no joint-benumbing cold nor scorching heat, famine nor age have any being there."—*Massinger.*

CHAPTER THE EIGHTH.

All is now ready for the final disclosure by the Lamb of the book of God's eternal purposes. The coming of the Lord has passed and the elect are gathered in. Accordingly, the last seal is now opened, wh. lets loose the roll.—*Alford.*

the seventh seal

silence in heaven

1, 2. silence . . hour,[a] a short but solemn silence as a prelude to a great event. **seven . . trumpets,**[b] "it is probably a designation of seven angels who permanently enjoy special nearness to God."—*Camb. B.* The *seals* having revealed the sufferings, conflicts, victory, and final blessedness of the Church: the *trumpets* declare the temporary triumphs of error, and the ultimate punishment of the wicked.—*Wordsworth.*

Silence in heaven.—This silence was—I. Wonderful. Wonderful considering—1. The multitude present—they must have been under perfect control; 2. Their feelings—joy and wonder yearned to express themselves. II. Instructive: 1. Nothing done in haste, or in the heat of excitement; 2. Time for thought furnished to both friends and foes of God.

Seven.—The "seven Spirits of God" are His one Spirit; the "seven churches," His one Church; the "seven horns" and "seven eyes" of the Lamb, His one powerful might and His one penetrating glance. In like manner the seven Seals, the seven Trumpets, and the seven Bowls embody the thought of many judgments which are yet in reality one. Thus also the angels here are seven, not because literally so, but because that number brings out the varied forms as well as the essential oneness of the action of Him to whom the Father has given "authority to execute judgment, because He is a Son of man."—*Exp. B.*

a Zec. ii. 13; Hab. ii. 20.

b Lu. i. 19; 1 Co. xv. 52; Jos. vi. 4.

"Silence is the element in which great things fashion themselves together; that at length they may emerge full-formed and majestic, into the delight of life which they are henceforth to rule."—*Carlyle.*

the prayers of the saints

3, 4. prayers . . throne,[c] the trumpets are represented as sending forth Divine answers to prayer.[d] **and . . incense,**[e] "the prayers, accompanied by the incense, and typically purified by it, are received by God. He hears the prayers; and the judgments against the wicked, which follow in the trumpet-visions, constitute the answer to them. This makes more probable the view that the following visions are judgments against the world, and not (like the seals) trials to the Church."—*Pulpit Com.*

The prayers of the saints made acceptable by the incense of Christ.—Observe—I. All the saints are a praying people—none of God's children are born dumb. II. Times of danger should be praying times, and also should be times of expectation. III. The prayers of the saints themselves stand in need of the incense and intercession of Christ to make them acceptable and effectual. IV. These prayers come up to God in a cloud of incense—no prayer thus recommended was ever denied audience and acceptance.—*M. Henry.*

Description of prayer.—It is helplessness casting itself upon power. It is infirmity leaning on strength, and misery wooing bliss. It is unholiness embracing purity, hatred desiring love. It is corruption panting for immortality, and the earth-born claiming kindred in the skies. It is the flight of the soul to the bosom of God, and the spirit soaring upward, and claiming nativity beyond the stars. It is the restless dove on drooping wing turned to its loved repose. It is the soaring eagle mounting upward in its flight, and with steady gaze pursuing the track till lost to all below. It is the roving wanderer looking towards his abiding place, where are all his treasures and his gold. It is the prisoner pleading for release. It is the mariner of a dangerous sea, upon the reeling topmast, descrying the broad and quiet haven of repose. It is the soul, oppressed by earthly soarings, escaping to a broader and purer sphere, and bathing its plumes in the ethereal and eternal.—*E. R. Wells.*

c 1 Jo. ii. 1; He. iv. 16; x. 21, 22; Jo. xvi. 24.

d *Wordsworth*, who adds, "The saints of God are in a state of trial and tribulation; and their arms are prayers and tears. They commend their cause to God, and pray to Him for deliverance fr. their enemies."

e Lu. i. 10; Ps. cxli. 2; 2 Ch. xxx. 27; He. xiii. 15.

"The protection of God cannot, without sacrilege, be invoked but in behalf of justice and right."—*Kossuth.*

the first trumpet

the great tempest

5—7. **filled . . altar,**[a] "the angel now returns to the altar of burnt offering, whence he takes fire, which he casts upon the earth. This action denotes that God's judgments are about to descend on the earth, and it therefore forms the visible token of God's acceptance of the prayers of the saints, and His answer to them."—*Pulpit Com.* **and . . it,** *i.e.*, the contents of the censer: the burning ashes. **into . . earth,** to sig. the answer of prayer. **and . . were,** etc.,[b] "the manifestation of God's presence or of His judgments is continually accompanied by awe-striking phenomena, such as are here described." **angels . . sound,**[c] this verse takes up and continues the narrative of *v.* 2; the intervening passage serves to indicate the immediate cause of the judgments now about to descend, viz., the "prayers of the saints" (*v.* 4).—*Pulpit Com.* **there . . earth,**[d] here the *blood* marks the plague as more terrible, and more distinctly miraculous. "The stones of hail and the balls of fire fell in a shower of blood, just as hail and fire balls commonly fall in a shower of rain."—*Alford.* **the third part,** a definite number for an indefinite; *i.e.*, a large part.

Angelic power and human weakness.—I. Angelic power:—1. Only one angel; 2. His work prompt, extensive, power over the elements. II. Human weakness. None are able to withstand the angel, neither—1. Trees—men of influence, learning, etc.; nor—2. Grass—common people, formidable by reason of their number. Learn:—How terrible to fall unprepared into the hand of the Lord of angels.

A thunder-storm.—A profane persecutor discovered great terror during a storm of thunder and lightning which overtook him on a journey. His pious wife, who was with him, inquired the reason of his terror. He replied by asking, "Are not you afraid?" She answered, "No, it is the voice of my heavenly Father; and should a child be afraid of its father?" "Surely (thought the man) these Puritans have a divine principle in them which the world seeth not, otherwise they could not have such serenity in their souls, when the rest of the world are filled with dread." Upon this, going to Mr. Bolton, of Broughton, near Kettering, he lamented the opposition which he had made to his ministry, and became a godly man ever after.

[a] Le. vi. 13; Ez. x. 2; Is. vi. 6, 7.
[b] 2 S. xxii. 8; Ps. civ. 32.
[c] Ps. ciii. 20, 21.
[d] Ps. cv. 32; Ex. ix. 23—26; Joel ii. 30; Re. xvi. 21.

"Let the people of God go forward; let their prayers be set forth as incense; let them blow the trumpet and summon men to repentance. They are not alone; the Lord still fights for His Israel."—*Boyd Carpenter.*

the second trumpet

popular commotions

8, 9. **great . . sea,**[e] emblem of "tumultuous commotion and turbulent rage."—*Wordsworth.* "The sea, as well as the productions of the earth, can be used by God as His agent by which to punish and warn mankind."

The seven trumpets.—The judgments which follow the blast of each trumpet represent the widening spread and more tragical incidence of judgments similar to the former—which, however, are neither definite nor continuous, nor rigidly historical. These visions—retrogressive and iterative, like those of Pharaoh, and of Joseph, and of Daniel—no longer affect a fourth part, but a third part, of the earth; that is, they afflict the Roman Empire as symbolizing the whole Pagan world. They recur in cycles, but constantly deepen in intensity. The trumpet-judgments represent in terrifying and colossal images the catastrophes which marked that epoch. We read in the history of that period about storms and inundations, earthquakes and devastations of hail, internecine civil wars, the bloodshed of battles which stained the rivers and seas, the poisoning of springs and fountains, the overthrow and assassination of rulers, the carnage, the riotous wickedness, the demoniac frenzy and indescribable anguish, the gathering hosts of cavalry and infantry, the siege of Jerusalem, the anticipated Parthian invasions, the epidemics of massacre unparalleled in all the rest of history. These strange scenes are described in symbols suggested by the Plagues of Egypt and the old prophets. —*F. W. Farrar.*

[e] Ps. cv. 29; Ex. vii. 19—21; Je. li. 24, 25; Am. vii. 4—6; Ez. xxxviii. 22.

"There is a signature of wisdom and power impressed upon the works of God which evidently distinguishes them from the feeble imitations of men. Not only the splendor of the sun, but the glimmering light of the glow-worm proclaim His glory."—*Rev. John Newton.*

the third trumpet

wormwood

10, 11. **star,**[f] "in Matt. xxiv. 29 the falling of stars is part of the general picture of the coming of the judgment day. The description here may therefore symbolize an act of judgment—one more of the troubles inflicted by God upon the guilty world."—*Pulpit Com.* **burning . . lamp,** rather, "like a torch," with a flaring trail of fire. The same image is used of natural shooting stars.—*W. H. Simcox.* **wormwood,**[g] "bitterness."[h] **waters . . bitter,** "it is hardly possible to read of this third plague, and not think of the deadly effect of those strong spirituous drinks, wh. are, in fact, water turned into poison."—*Alford.*

God's drink and man's.—I, Water. Picture river, streams, wells, fountain; towns and villages on their margins; the people temperate and happy; they drink and are refreshed. II. Absinthe. Good water spoiled; the bless-

[f] Is. xiv. 4, 12.
[g] Je. ix. 15; xxiii. 15; Ex. xv. 23; 2 K. ii. 19—21.
[h] Wormwood, a plant of the genus *Artemisia*, noted for the intense bitter-

ing becomes a curse; men drink the maddening draught, and brutal violence, poverty, murder, suicide, lust, etc., follow. There is *bitterness* in heart, home, and conscience.

A water sermon.—One Paul Denton, a Methodist preacher in Texas, advertised a barbecue, with better liquor than usually furnished. When the people were assembled, a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied, you promised us not only good barbecue, but better liquor. Where is the liquor?" "There," answered the missionary in tones of thunder, and pointing his motionless finger at the matchless double spring gushing up in two strong columns, with a snort, like a sound of joy, from the bosom of the earth. "There," he repeated, with a look terrible as the lightning (while his enemy trembled on his feet), "there is the liquor which God the Eternal brews for all His children! not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded with the stench of sickening odors and rank corruption, doth your Father in heaven prepare the precious essence of life, the pure cold water; but in the green glade and grassy dell, where the red deer wanders, and the little child loves to play—there God brews it; and down, low down in the deepest valleys, where the fountain murmurs, and the rills sing; and high on the tall mountain tops, where the naked granite glitters like gold in the sun, where the storm-cloud broods and the thunder-storms crash; and away, far on the wide wild sea, where the hurricane howls music and the big waves roar the chorus, sweeping the march of God—there He brews it, that beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming in the dew-drop; singing in the summer rain; shining in the ice gem till the trees all seem turned into living jewels; spreading a golden veil over the setting sun, or a silver gauze around the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail-showers; folding its brightest snow-curtains softly about the wintry world; weaving the many-colored iris, that seraph zone of the sky, whose warp is the rain-drop of earth, whose woof is a sunbeam of heaven, all checkered over with celestial flowers by the mystic hand of refraction. Still it is always beautiful—that blessed life-water! No poison bubbles on its brink; its foam brings no madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep no burning tears in its depth; no drunkard's shrieking ghost from the grave curses it in words of eternal despair! Speak out, my friends; would you exchange it for demon's drink, alcohol?" A shout like the roar of a tempest answered, "No!"

12, 13. third . . sun, etc.,[a] "thus God can turn even the benign influences of the sun and planets into means for the destruction of man."—*Pulpit Com.* **angel,** *R. V.* "eagle," the symbol of what is swift and unerring in swooping upon its prey. **through . . heaven,** "in mid-heaven, *i.e.*, in the S. or noonday sky where the sun reaches the meridian."—*Alford.* **woe . . sound!**[b] "the inhabiters of the earth" are the ungodly, the worldly, those on whom God's wrath had been invoked by the saints at rest (ch. vi. 10), whose prayer is now answered. The triple denunciation renders the threatened judgments more emphatic and terrible.—*Pulpit Com.*

A messenger and his message.—Consider—1. The messenger—"an angel," flying as in haste, and coming on an awful errand. II. The message—a denunciation of further and greater misery upon the earth.—*M. Henry.*

Headlong career of error.—Once upon the inclined road of error, and there is no swiftness so tremendous as that with which we dash down the plane, no insensibility so obstinate as that which fastens on us through the quick descent. The start once made, and there is neither stopping nor walking until the last and lowest depth is sounded. Our natural fears and promptings become hushed with the first impetus, and we are lost to everything but the delusive tones of sin, which only cheat the senses and make our misery harmonious. Farewell all opportunities of escape—the strivings of conscience—the faithful whisperings of shame, which served us even when we stood trembling at the fatal point! Farewell the holy power of virtue, which made foul things look hideous, and good things lovely, and kept a guard about our hearts to welcome beauty and frighten off deformity! Farewell integrity—joy—rest—and happiness.—*Melvill.*

ness of many of its species. Erect, shrubby, stem ab. 18 in. high. Leaves and seeds used in E. as a medicine and tonic.

"Under the first Trumpet only inanimate nature was affected; under the second we rose to creatures that had life; under the third we rise to 'many men.' The climax ought to be noticed, as illustrating the style of the Apostle's thought and aiding us in the interpretation of his words. A similar climax may perhaps also be intended by the agents successively employed under these Trumpets: hail and fire, a great mountain burning, and a falling star."—*W. Milligan.*

the fourth trumpet

darkness

a Ex. x. 22, 23; Is. xiii. 9—11; Am. viii. 9; v. 20; Re. vi. 12, 13; xvi. 10.

b Ho. vii. 13; Da. xii. 1; Ma. xxiv. 21, 22.

"As in a picture which receives greater life by the darkness of shadows than by glittering colors, so the shape of loveliness is perceived more perfect in woe than in joyfulness."—*P. Sidney.*

CHAPTER THE NINTH.

the fifth trumpet

Lucifer

1, 2. star,[a] *R. V.* "a star from heaven fallen unto the earth." It seems that Satan himself is here referred to under this symbol. The trumpet-visions hitherto have portrayed troubles affecting the outer man; now begin to be set forth those yet more terrible visitations which, affecting his spiritual nature, are seen more directly to emanate from the devil.—*Pulpit Com.* **key . . pit,**[b] the key of the abyss; *i.e.*, hell. "For a season Satan is permitted to exercise power. The *abyss* is the abode of the devil and his angels; the present abode, not the lake of fire, into which they are subsequently cast. **as . . furnace,**[c] "the smoke of the incense (ch. viii. 4) purified the prayers of the saints, making them acceptable before God; the smoke which ascends from the abyss clouds men's minds and darkens their understandings." **sun . . pit,** "obscuring the heavenly light of Christ and of His Gospel."—*Wordsworth.*

Power of evil.—I. Widespread. From the position and influence of him who has been as a leader and guide of others. Men follow leaders; and the welfare of the world is now advanced, now retarded, by the fidelity or unfaithfulness of them who are charged with high trust and responsibility. II. Destructively injurious. In proportion to the influence which any one wields is his power for good or evil. If one falls from a high position, he drags down others. The angel of light, become an agent of evil, opens the bottomless pit. He brings the utmost evil upon men such "as have not the seal of God upon their foreheads." III. Bitterly afflictive. The injury caused is great in the social degeneracy, in the weakening of moral principle. A pillar of the house trembles, all becomes less secure. But the painfulness is great: 1. To him who falls. 2. To them whom he drags down with him. 3. To them whose sympathies being only with goodness are afflicted by anything that tends to degeneracy of manners, to feebleness of faith, or to the lowering of the tone and felicity of human life. 4. To the widespread, outlying multitudes, amongst whom the spread of goodness is retarded by every act of unfaithfulness and every instance of degeneracy and defection.—*R. G. in Pulpit Com.*

Lucifer enthroned.—

> "Shielded and drawn up close,
> Behind a broken and decaying world,
> From which the light had vanished like the light
> Out of a death-shrunk eye, sat Lucifer—
> Midst in the powers of darkness, and the hosts
> Of hell, enthroned sublime; and all were still
> As ambushed silence round the foe of God.
> But oh! how changed from him we knew in heaven,
> Whose brightness nothing made might match nor mar:
> Who rose and it was morn; who stretched his wing,
> And stepped from star to star; so changed he showed
> Most like a shadowy meteor, through which
> The stars dim glint—woe-wasted, pined with pain."—*G. Bailey.*

a Is. xiv. 12; Lu. x. 18; Re. xii. 12; viii. 10.

b Re. xx. 1—3; Jude 6.

c Re. xiv. 11; Lu. viii. 30—33.

"It is doubtful whether we ought to seek any particular interpretation of *the smoke.* If we may press the meaning so far, it is perhaps best to regard the smoke as the evil influence of the devil, which darkens men's understandings, and from which issue the troubles which are the result of heresy and infidelity, portrayed by the locusts."—*Pulpit Com.*

locusts

3, 4, locusts,[d] the *locust* is constantly referred to in the Bible. In the East they appear in great numbers, and men are helpless against their devastating power. Sometimes an attempt is made to check their progress by lighting fires, and this practice may have suggested the above description of the locusts proceeding from the smoke.—*Pulpit Com.* **power,** to annoy, destroy. **scorpions,** small animal fr. 2—6 in. long; of class *Arachnida;* like a small lobster; sting painful, sometimes mortal. **and . . hurt,** "the force of this plague is to fall directly upon mankind, not, as in the former judgments, upon the earth, and then indirectly upon men. This appears to be stated with the greater plainness, because it might readily be inferred, from the nature of locusts, that the immediate object of their destructiveness would be the vegetation of the world.—*Pulpit Com.* **those . . foreheads,** ungodly men exposed to many and strange perils.

The power of numbers.—One or two locusts easily killed; otherwise will produce a multitude. Learn:—(1) Little sins if neglected will lead to great

d Joel ii. 3; Ps. cv. 34, 35; Ex. x. 13—15; 1 Ti. iv. 1; Ju. vii. 12.

"As an illustration, we may quote Niebuhr, who gives an Arab's description of the locust: 'In head like the horse, in breast like the lion, in feet like the camel, in body like the serpent, in tail

increase of sin; (2) Single trials may be overcome; but Providence can send a host; (3) Seek the friendship of God, who protects in trial and delivers from sin.

Remorse.—

"The mind that broods o'er guilty woes
Is like the scorpion girt by fire;
In circle narrowing as it glows,
The flames around their victim close,
Till, inly searched by thousand throes,
And maddening in her ire,
One sad and sole relief she knows:
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain.
So do the dark in soul expire,
Or live like scorpion girt by fire.
So writhes the mind remorse hath riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it death!"

—*Byron.*

5, 6. five months, "this apparently meaningless period becomes explicable, when we remember that the usual duration of a locust-plague is *five months*, viz., from April to September. The visitation is for the natural period of such occurrences."—*Pulpit Com.* **torment . . scorpion,** *i.e.*, as the torment produced by. **when . . man,** "when a person is bit by a s., the place immediately begins to inflame, becomes hard and red, and is affected with excruciating pain."—*Dioscorides.* **and . . seek,** etc.,[a] if in this world the ungodly prefer death to torture, how can they endure the torture of the death that never dies?

The extremity of anguish.—Here you have a state of misery in which death is sought: I. Sought as a relief: 1. Death is universally regarded amongst men as the greatest evil; 2. The relief which men generally seek in this world in their sufferings is *from* death. II. Sought in vain. Death cannot touch the soul. Inferences:—(1) The fact that men are exposed to such a state of being implies that some sad catastrophe has befallen our nature; (2) There is something in the universe to be dreaded by man more than death—this is sin: (3) Christianity should be hailed as the only means to deliver us from this extremity of anguish.—*Thomas.*

A world full of pain.—If you were to mourn every time that grief strikes out the light of intelligence, then there would not be one single moment of the round day that you would not be in tears. There is not an hour in which some heart is not breaking. As there is not one second in which there would not be heard the ticking of that clock in the steeple, which is lifted up so far above the stir and bustle of life, if it were not for the din and noise below, so there is not one moment in the apportionment of destiny in which some staff is not broken in the hand that leans on it; in which some wife is not made desolate; in which some mother is not left childless; in which some sister is not bereft of all that was dearest to her. There is not a moment in which there are not hearts charging God falsely, and saying, "Thou art cruel." There is not a moment in which there are not dark waves passing over some souls about us, so that they might adopt the language of inspired writ, and say, "All thy waves and thy billows are gone over me." There runs a chain of sorrow through time. The world groans and travails in pain.—*H. W. Beecher.*

7—10. shapes . . horses,[b] "this remarkable comparison is almost in every particular quite familiar to the Arabs." The Gks. called it "the horse of the earth." **prepared . . battle,** ref. to ranks in which they move. **hair . . women,** all. to their antennæ, wh. are long, and fall over the back. **teeth . . lions,** they have four large teeth, so formed as to cross ea. like a pair of scissors, and very sharp and powerful (Joel i. 6). **breastplates . . iron,** ref. to their scales. **sound . . battle,** "their approach causes a noise like the rushing of a torrent"[c] (Joel ii. 5). **tails . . tails,** terrible as locusts are literally, *these* symbolical locusts were more fearful.

like the scorpion, in antennæ like a virgin's hair.' Three out of these five points of resemblance are mentioned in *vv.* 7—10."—*Pulpit Com.*

"God in reality preserves His own, though it may sometimes appear to man as though the innocent suffer with the guilty."

"*Scorpions.*—I have had them tumble down upon me while sitting under the terebinth tree nr. our tent; and I never pitch there in summer without carefully turning up every stone in search of these dangerous reptiles."—*Thomson, L. and B.* 246.

a Je. viii. 3; Job iii. 20—22; vii. 15, 16.

"Pain is less subject than pleasure to caprices of expression."—*Johnson.*

b Joel ii. 4; Na. iii. 17; Pr. xxx. 27.

c Paxton, who adds, "The noise they make in browsing on the trees and herbage may be heard at a great distance, and re-

sembles the rattling of hail."

"In 1748 locusts invaded Europe: Chas. XII. and his army in Bessarabia were stopped by them; they were four hours passing over Breslau, many reached England, and did great damage in Shropshire and Staffordshire."—*Topics.*

The locust.—These great, grasshopper-looking insects have been sad scourges to mankind, and the Egyptian plague of them has happened more than once since that early date. Africa, especially that part near to Egypt, has been at different times infested by myriads of these creatures, which have consumed nearly every green thing. The effects of the havoc committed by them may be estimated by the famine they occasioned. St. Augustine mentions a plague of this kind in Africa wh. destroyed no less than 800,000 men in the kingdom of Masinissa alone, and many more in the lands near the sea. It is also related that in the year 591 great hosts of locusts migrated from Africa into Italy, and after grievously ravaging the country, were cast into the sea, and there arose a pestilence from their stench, wh. killed nearly a million men and beasts. In the territory of Venice, in 1478, more than 30,000 persons are said to have perished in a famine occasioned by the devastations of the locusts, and instances of their dreadful numbers have been recorded in France, Spain, and Germany.

Abaddon

11, 12. king,[a] *R. V.* "they have over them as king the angel of the abyss." **Abaddon** (*destruction*). **Apollyon** (*destroyer*). In the name we have summed up the character of him who bears it. He is the "destroyer," the one who causes "perdition" to mankind.—*Pulpit Com.* **one woe,** of the three denounced by the eagle (viii. 13). **two . . hereafter,** "there is an endless Babel of allegorical and historical interpretations of these locusts fr. the pit. The most we can say of their import is th. they belong to a series of judgments on the ungodly wh. will precede the second advent of our Lord."—*Alford.*

a Job xli. 33, 34; Re. xx. 2; Jo. xiv. 30; Ep. ii. 2.

"The advance of Christianity is marked by the manifestation of evils as well as the establishment of good. Christianity does not create evils, but the very intense honesty of her principles reveals the hidden force of unsuspected corruption." — *Boyd Carpenter.*

Abaddon.—Look at Abaddon, the destroyer, with regard to—I. What he has done. The fall: the progress of error, etc. II. What he is now doing. Destroying souls, peace, hope, morality, etc. III. What he cannot do. He cannot destroy—1. Christ; His saving power, or the efficacy of His blood; 2. Christ's people—"Satan hath desired to have," etc.

Description of hell.—Its locality is untold, its creation and date are left in obscurity, its names are various—but all rather veils the discoveries of what seems elaborately concealed. It is hell, the hidden or sunken place; it is Gehenna, Tophet; it is a smoke ascending, as if to darken the universe; it is a lake burning with fire and brimstone, but of which the interior is unseen: it is a pit bottomless, a fire unquenchable, a worm undying, a death—the second and the last; it is "without," yet not unvisited or unseen; they shall be tormented in the presence of the Lamb and the holy angels; they shall go forth, and look on the carcasses of them that are slain, whose worm dieth not. This is all, or nearly all we know of it. And yet how unspeakably tremendous! Like the disjointed words upon the wall (in Coleridge's "Dream"), taken singly, each word is a riddle—put them together, and what a lesson of horrid terror do they combine to teach!—*Gilfillan.*

the sixth trumpet

13—15. four, *R. V.* omits. **horns . . altar,**[b] *i. e.*, the projections at the corner of the altar,[c] the same altars as th. previously mentioned in ch. viii. 3 and vi. 9. **loose . . Euphrates,** many writers point out that this river was looked upon by the Israelites as the natural source from which sprang their enemies. The expression may be merely accessory to the general filling up of the picture, or it may teach us that the punishments which follow flow from their natural source, viz., men's sins (*cf.* ch. xvi. 12, where the Euphrates is certainly alluded to as the source from whence arise hostile hosts).—*Pulpit Com.* **hour . . year,**[d] should be "for the hour." The article is not repeated, but plainly the one article belongs to all the nouns: they are "prepared for the hour, and day, and month, and year," *i.e.*, the exact time when God has decreed to execute the vengeance here foretold.—*Simcox.*

b Ex. xxvii. 2; xxix. 12; 1 K. i. 50; Ps. cxviii. 27.

Incomprehensible prophecies.—I. Their abuse. They are abused when used: 1. For the sake of party; 2. To support personal crotchets; 3. To show off a pretence of learning. II. Their use. To exercise the patience, faith, watchfulness, and humility of God's people.

c "Fr. xvi. 7, it would appear that the voice prob. proceeded fr. the altar itself, represented as uttering the cry of vengeance for the blood shed on it; *cf.* vi. 9, with which the cry of the martyred saints the whole series of retributive judgments is connected."—*Alford.*

A voice from the altar.—The voice heard from the altar shows us, what we might have been in danger of forgetting, that the judgment before us continues to be an answer of the Almighty to His people's prayers. When the Euphrates is here spoken of, it is clear that with the river as such we have nothing to do. It is simply a symbol of judgment; and *the four angels which had been bound at it*, but were now *loosed*, are a token—four being the number of the world—that the judgment referred to, though it affects but a third part of men, reaches men over the whole surface of the globe.—*W. Milligan.*

d Ac. i. 7.

16, 17. and . . army, etc.,[c] "this seems to be clear, that these angels are *angels of God;* that this army is *an army of God;* and that it is set in motion by a command *of God,* and with a design worthy of *God.*" "No horsemen have hitherto been alluded to; but they are apparently the destroying host under the direction of the four angels. The symbol is, no doubt, chosen to signify power, of which horsemen or cavalry are an emblem."—*Pulpit Com.* **I . . them,** "twice myriads of myriads = *i.e.*, 20,000 × 10,000 = 200,000,000. **having . . brimstone,** they had breastplates of fiery red, of smoky blue, and of sulphurous yellow. The three plagues corresponded to these colors.—*Camb. B.* **heads . . lions,** leonine, fierce in appearance.

Celestial cavalry.—They illustrate—I. The inexhaustible resources of God. II. The folly of resisting Divine power and authority. III. The wonderful varieties of being that may exist outside the circle of our present life.

Angels, ministers of vengeance.—They are sometimes sent from heaven as messengers of the Divine vengeance, to punish the sins of men. They destroy cities and nations (Ge. xix. 13; 2 S. xxiv. 16). (1 Ch. xxi. 16), "David saw the angel of Jehovah . . . having a drawn sword in his hand stretched out over Jerusalem." They lay waste whole armies with unexpected destruction (2 K. xix. 35).—*Milton.*

the great army of heaven

a Joel ii. 11; Ez. xxxviii. 4; xxxix. 11.

"To the Israelite the horse presented an object of terror rather than admiration, and an army of horsemen awakened in him the deepest feelings of alarm."—*Exp. B.*

"'Where is hell?' asked a scoffer. 'Anywhere outside of heaven,' was the answer."

18, 19. which . . mouths,[b] each judgment of the trumpet-visions appears to increase in severity. We may here see portrayed the terrible and destructive character of the results of sin. Such results are experienced to the full by the *third* part of men, the large class who "repent not of their murders, nor of their sorceries," etc. (*v.* 21).—*Pulpit Com.* **their powers,** *R. V.* "the powers of the horses." **mouth . . tails,**[c] the tail ending with a mouth. **with . . hurt,** as with venomous fangs.

The danger of error.—Let us beware of the first wrong direction of thought and feeling; however minute the degree, fearful may be the after deviations. The voyager enters a current which seems propitious; there is no apparent diversion from his course; his bark speeds well; his oar does not toil, nor his sail strain; in his confidence, all promises success. But, while he examines, scarcely does it seem that he has advanced. Much again and again reminds him of what he has noticed just before. A strange familiarity impresses his sense. Still, current flows into current; while onward and buoyant is his track. Soon he feels an unnatural vibration. Where he glided, he now whirls along. The truth seizes upon him: he is sweeping a whirlpool. Long since he has entered the verge of a maelstrom, and he is now the sport of its gyrations. No power is left his helm or mast; he is the trembling, unresisting prey. He hears the roar; he is drawn into the suck of the vortex. Not only the circle lessens, the very surface slopes: the central funnel and abyss, dark-heaving, smooth, vitreous, yawns. The mariner shrieks, the skiff is swallowed up, where the waters only separate to close, where the outermost attraction was but the minister to the famine of this devouring maw.—*R. W. Hamilton.*

b Ja. iii. 6—8; Da. vii. 20, 25.

c Such, acc. to Pliny, is the double-headed amphisbæna (*lib.* viii. 23).

"Moral life is no creation of moral phrases. The words that are truly vital powers for good or evil are only those which, as Pindar says, 'the tongue draws up from the deep heart.'"—*Whipple,*

20, 21. yet . . hands, "the works of their hands" refers to idolatry, as shown by the succeeding words. This verse begins to prepare us for the seventh judgment. Men will not repent; therefore the last final judgment becomes necessary. The absurdity of idolatrous worship is frequently thus set forth by Old Testament writers.—*Pulpit Com.* **that . . devils,** as all idolaters do.[d] "In this verse mention is made of sins against God; in the following verse man's sins against his neighbors are detailed." **idols . . walk,** including the whole paraphernalia of idolatry. **repented . . thefts,**[e] the object of the punishment is to bring men to repentance, but it largely fails to do so.

Perseverance in evil.—I. The punishment of sin—"these plagues." II. The preservation of the sinner—"some were not killed." 1. They deserved death; 2. They were spared to repent. III. The perseverance in evil. 1. The worship of false gods in defiance of Jehovah; 2. The pursuance of a course in life, which implied a disbelief in any holy Deity.

Idolatry.—When Mr. Money resided, some years since, in the Mahratta country, as his daughter, not then three years old, was walking out with a native servant, they came near an old Hindoo temple, when the man stepped aside and "made his salaam," as they call it, to a stone idol at the door. The child in her simple language said, "Saamy (that was his name), what for you do that?" "Oh, missy," said he, "that my god." "Your god, Saamy! why

human obduracy

d 1 Co. x. 20.

e Pr. xxvii. 22; Je. v. 3; viii. 6; ii. 20; Am. iv. 6—13; Ex. xi. 9; Re. xxi. 8; xvi. 10, 11.

"Other crimes are perpetrated by men at intervals; there is one continual fornication within those who are wanting in purity of heart."—*Bengel.*

"What, Dagon up again! I thought we had hurled him down from the thresh-

old, never more to rise. Bring wedge and axe, and neighbors, lend your hands and rive the idol into winter fagots."—*Athelstane.*

your god no see—no hear—no walk—your god stone. My God see everything—my God made you, made me, made everything." Mr. M. and his family resided there some time; Saamy continued to worship at the temple, and missy to reprove him; but when they were about to leave India, the poor heathen said, "What will poor Saamy do when missy go to England? Saamy no father, no mother!" The child replied, "Oh, Saamy, if you love my God, He will be your father and mother too." He promised to do so. "Then," said she, "you must learn my prayers." He agreed; and she taught him the Lord's Prayer, Creed, and her morning and evening hymns. Some time after this, he desired to learn English, that he might read the Bible; and he became at length a serious and consistent Christian.

CHAPTER THE TENTH.

the little book

a Is. lxiii. 9; Mal. iii. 1, 2; Ps. xcvii. 2; Re. i. 7; Da. vii. 13.

b Re. i. 16; Ma. xvii. 2; Ac. xxvi. 13, 15.

c Ma. xxviii. 18; Zec. ix. 10; Ps. ii. 8; lxxxix. 25; lxxii. 8.

d Am. iii. 8; Is. xlii. 13; xxxi. 4; Job xl. 9.

e Da. viii. 26; xii. 4, 9; Pr. xxv. 2; Is. viii. 16; Ma. viii. 4; De. xxix. 29.

"The angels may have wider spheres of action, may have nobler forms of duty, but right with them and with us is one and the same thing."—*Chapin.*

time shall be no longer

f Ge. xiv. 22; Ex. vi. 8; Nu. xiv. 30. *marg.*; De. xxxii. 40; Ez. xxxvi. 7; xx. 5.
g He. vi. 13, 17.
h Re. xi. 15; xvi. 17; Ez. xxxix. 8.
i Ep. iii. 9; Ac. iii. 19—21; Is. lxv. 17.

1—4. "At the point now reached by us the regular progress of the Trumpet judgments is interrupted, in precisely the same manner as between the sixth and seventh seals, by two consolatory visions. The first is contained in chap. x., the second in chap. xi. 1—13. At chap. xi. 14 the series of the Trumpets is resumed, reaching from that point to the end of the chapter."—*Exp. B.* **cloud,**[a] sig. Divine judgments, mystery. **rainbow,** sign of the covenant of mercy. **face . . sun,**[b] exceeding glorious. **pillars,**[c] firmly planted. **fire,** consuming enemies as he advances. **little,** prob. as comp. with the greater sealed bk. of ch. v. "The latter contained all God's purposes, and the seer was not permitted to read it—only part was indicated to him. This book contains only a small portion of God's methods of dealing with man, and St. John is commanded to receive the whole."—*Pulpit Com.* We are prob. to understand th. the little book contained the "mystery of God" *v.* 7, the revelation of God's judgment. **cried . . roareth,**[d] loud, distinct, terrible. "Probably the whole incident is intended merely to set forth the powerful and terrible nature of the messenger who is to deliver God's message." **seven . . voices,** "the Jews were accustomed to call thunder the seven voices, and to regard it as the voice of the Lord (*cf.* the repetition in Ps. xxix.) in the same way that they regarded lightning as the fire of God (Job i. 16). We have, therefore, most probably, a national idea of the Jews, made use of to express the simple fact of the loud and mighty character of the utterance of the angel.—*Pulpit Com.* **I . . write,** *i.e.*, what the thunders said. **I . . heaven,** where the seer himself was. **seal . . not,**[e] hence it is vain for us to speculate what the thunders said.

Divine concealment.—"Write them not," because—I. They might not be understood; II. They might be abused; III. Enough has already been made known—more than is either practised or believed.

Nature of angels.—The very names assigned to angels by their Creator convey to us ideas pre-eminently pleasing, fitted to captivate the heart, and exalt the imagination; ideas which dispel gloom, banish despondency, enliven hope, and awaken sincere and unmingled joy. They are living ones; beings in whom life is inherent and instinctive; who sprang up under the quickening influence of the Sun of Righteousness, beneath the morning of everlasting day; who rose, expanded, and blossomed in the uncreated beam, on the banks of the river of life, and were nourished by the waters of immortality. They are spirits, winged with activity, and formed with power, which no labor wearies, and no duration impairs; their faculties always fresh and young, their exertions unceasing and wonderful, and their destination noble and delightful without example and without end. They are burning ones, glowing with a pure and serene, with an intense and an immortal flame of Divine love; returning without ceasing the light and warmth which they have received from the great central Sun of the universe, reflecting, with supreme beauty, the image of that Divine luminary; and universally glorious, although differing from each other in glory.—*Dwight.*

5—7. lifted . . heaven, custom to lift up the hand in swearing.[f] **sware . . ever,** etc.,[g] *i.e.*, by the Eternal, Infinite, Creator. **that . . longer,** no more time betw. the prayer of the saints and the answer. **when . . sound,**[h] *i.e.*, "when he is ab. to blow his trumpet."—*Alford.* **mystery,**[i] *i.e.*, of His kingdom as unfolded in the course of the Gosp. dispensation. **declared,** evangelized, *i.e.*, informed them of good tidings

The end of time, and the mystery of God finished with it.—In discoursing on this text, we shall consider—1. The mystery of God in His kingdom among men: 1. What this mystery is; 2. In what respects this kingdom is a mystery. II. The relation between the mystery of God and time; 1. Time is the space appointed for the mystery being executed; 2. The subsistence or continuation of time depends upon the mystery.—*T. Boston.*

The end of time.—A young man, in giving an account of his conversion, says, "One Sabbath, after attending divine service, and after the rest of the day spent in awful transgressions, I returned home in the evening and joined the family, to whom my sister was reading a tract aloud. Contrary to my usual practice, I remained to hear it, and, with my sin fresh in remembrance, I listened with deep concern to its awful truths. It was entitled 'THE END OF TIME.' The passages which particularly struck me were these:—'The end of time! Then shall the sinner's heart give up its last hope. None are completely miserable before death; indeed, the vilest men are often the most merry; but it will not be always so,—their joy will be turned into heaviness. Imagine the Judge upon the throne, calling you to answer these inquiries at His bar, "How have you spent the many Sabbaths I have afforded? Did you improve your time well?" Time shall end! How valuable then while it lasts, particularly to the unprepared! Every hour you have is a merciful respite. Go forth and meet your offended Sovereign! Seek Him while He may be found; call on Him while He is near. Go in the name of Jesus, plead His righteousness—His blood—His death—His intercession, and say, God be merciful to me a sinner!'" The young man read the tract, and prayed over it. The Lord was pleased to open the eyes of his understanding, and to begin a good work in him. He is now a candidate for the ministry, and a consistently pious character.

"That great mystery of *Time*, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which *are* and then *are not*. This is forever very literally a miracle,—a thing to strike us dumb; for we have no word to speak about it."—*Carlyle.*

8, 9. which . . heaven, "the voice, viz., that mentioned in *v.* 4, which is probably that of Christ Himself." **give,** read, "saying unto him that he should give me." **take . . eat,** "this part of the vision is founded on Ezek. ii. 9—iii. 3. The act is no doubt intended to convey the idea that the seer is to carefully receive, to digest thoroughly, as it were, his message in order to deliver it faithfully."—*Pulpit Com.* **bitter . . sweet,**[a] *sweet*, as the gladly received Word of God; *bitter*, as disclosing the sins of men and their doom. We may presume that this little book, like the O. T. one, contained "lamentations, and mourning, and woe." To both prophets, the first result of absorbing the words of God and making them their own (Jer. xv. 16) is delight at communion with Him and enlightenment by Him: but the Priest of the Lord did not feel, as the Disciple of Jesus did, the afterthought of bitterness—the Christ-like sorrow for those against whom God's wrath is revealed, who "knew not the time of their visitation."—*Simcox.*

Bitter—sweet.—The Word of God is—I. Bitter to the natural man, because it—1. Protests against the pleasing, but erroneous, in doctrine; 2. Prohibits the pleasant, but sinful, in practice. II. Sweet to the spiritual man, because—1. It reveals a mighty Saviour; 2. It exhibits a reconciled Father; 3. It brings to light a glorious immortality.

Eating a book?—Yes; where is the difficulty? The phrase is familiar enough—"read, mark, learn, and *inwardly digest*," etc. What is eaten comes to be assimilated, and so to become a portion of one's own flesh and blood. Before the eating it lies outside us. Until it is eaten, it is only that which would nourish if it were eaten, but by no other process than by our eating it can it serve its purpose or ours. This is one of God's parables in nature. His words of truth and grace are meant to be the life of human souls, on which they grow and thrive. The assimilation by reading, thinking, faith, and prayer is necessary if God's Word is to be the support of our souls.—*Pulpit Com.*

the book eaten

[a] Ez. ii. 8—10; iii. 2, 3, 14; Ps. cxix. 103; Je. xv. 16.

"The books which help you most are those which make you think the most. The hardest way of learning is by easy reading; but a great book that comes from a great thinker,—it is a ship of thought, deep freighted with truth and with beauty."—*Thos. Parker.*

10, 11. sweet . . bitter, "the angel, dwelling most on the most important thing, the working of the contents of the bk., puts the bitterness first; the Evang., in relating what happened, follows the order of time." **he said,** *R. V.* "they say" = it was said. **thou . . again,**[b] *thou must*, because it is laid upon thee by God's command. It is to be done *again*, because the seer has already to some extent set forth God's will in the earlier part of the book; and he is now required to proceed with the delivery of his message,—*Pulpit Com.* **before . . peoples,** better, "concerning many peoples."

Privilege and responsibility.—I. The privilege—receiving the Word of God.

[b] Je. i. 9, 10, 17; Lu. xii. 11, 12; Re. xii. 11; Ma. xxiv. 14; Ps. cxix. 46; 2 Ti. iv. 16, 17.

"Many readers judge of the power of a book by the shock it

gives their feelings, as some savage tribes determine the power of their muskets by their recoil, that being considered best which fairly prostrates the purchaser."—*Longfellow.*

"Books are the legacies that genius leaves to mankind, to be delivered down from generation to generation."—*Addison.*

II. The responsibility—preaching it. Learn :—(1) That age and past labors do not exonerate one from continued toil ; (2) The Christian should seek to bring forth fruit in old age.

Mental links.—It is chiefly through books that we enjoy intercourse with superior minds ; and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am ; no matter though the prosperous of my own time will not enter my obscure dwelling ; if the sacred writers will enter and take up their abode under my roof ; if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.—*W. E. Channing.*

CHAPTER THE ELEVENTH.

the temple measured

1, 2. reed . . rod,[a] *i.e.*, " a walking-staff : probably not as long as the one in Ezek. xl. 5, but perhaps of six *feet* :—so that it would naturally, when carried, be grasped near the upper end, like a pilgrim's staff, or a modern alpenstock."—*Camb. B.* **the angel . . saying,** *R. V.* " one said." **temple . . therein,** " it scarcely seems possible to doubt that *the temple* is here figuratively used of the faithful portion of the Church of Christ." **court . . Gentiles,**[b] perh. ref. to such as are *nominally* but *not really* parts of the Ch. **they . . foot,** " the holy city—Jerusalem—always in the Apocalypse the type of the Church." " The nations " are the instrument by which the Church is trodden underfoot, and the mention of the Gentiles in connection with the apostate portion of the Church leads to the description of the oppression of the faithful by the world. (Cp. Lu. xxi. 24.)—*Pulpit Com.* **forty . . months,** " this period of three years and a half is certainly symbolical. It is the half of seven years—a perfect number. It therefore denotes a broken, uncertain period. This seems to point to the period of the world's existence during which the Church is to suffer oppression."—*Pulpit Com.*

a Zec. ii. 1 ; Re. xxi. 15; Is. xxviii. 17.

The space without the temple and city of God is left for a while in hostile hands.—" It hath been given unto the nations : and the holy city shall they tread under foot forty and two months." We know not what period of time is thus indicated ; nor from what moment it begins. We know only three things concerning this matter : 1. That the worldly power will act in opposition to and preponderate over the Church. 2. That this will be for a limited time. 3. That this permissive limit is fixed by our God. Thus far all is clear. The world in its facts answers to the Word in its statements. If we attempt to go beyond this, we shall be in confusion.—*Pulpit Com.*

b Lu. xxi. 24 ; Is. lxiii. 18 ; lx. 15 ; Ho. viii. 8 ; Ps. lxxix. 1 ; lxxiv. 1—7.

Mansions in heaven.—" When St. Thomas was at Cæsarea, our Lord appeared to him, and said, ' The King of the Indies, Gondoforus, hath sent his provost Abanes to seek for workmen well versed in the science of architecture, who shall build for him a palace finer than that of the Emperor of Rome. Behold ! now, I will send thee to him.' And Thomas went ; and Gondoforus commanded him to build for him a magnificent palace, and gave him much gold and silver for the purpose. The king went into a distant country, and was absent for two years ; and St. Thomas, meanwhile, instead of building a palace, distributed all the treasures intrusted to him among the poor and sick. And, when the king returned, he was full of wrath ; and he commanded that St. Thomas should be seized, and cast into prison, and he meditated for him a horrible death. Meantime the brother of the king died and the king resolved to erect for him a most magnificent tomb ; but the dead man, after that he had been dead four days, suddenly arose and sat upright, and said to the king, ' The man whom thou wouldst torture is a servant of God. Behold, I have been in paradise ; and the angels showed to me a wondrous palace of gold and silver and precious stones ; and they said, " This is the palace that Thomas the architect hath built for thy brother

" When does the measuring take place ? Its result is found in the subsequent prophecies ; in the careful distinction betw. the servants of God and those who rec. the mark of the beast,—in all those indications wh. point out to us the length and breadth and depth and height, both of faith and un-

King Gondoforus."' And, when the king heard these words, he ran to the prison, and delivered the Apostle ; and Thomas said to him, ' Knowest thou not that those who would possess heavenly things have little care for the things of this earth ? There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who purchase the possession through faith and charity. Thy riches, O king ! may prepare the way for thee to such a palace, but they cannot follow thee thither.' "

3—5. two witnesses, " it seems reasonable to understand the two witnesses as representative of the elect Church of God (embracing both Jewish and Christian) and of the witness which she bears concerning God, especially in the Old and New Testaments."—*Pulpit Com.* **prophesy,** preach, teach, warn. **sackcloth,**[a] " the treatment by the world of both the Church of God and the Word of God is represented by the apparel of mourning and woe, which is the lot of the Church on earth." **these are,** these witnesses *correspond to*, or *are represented by.—Stuart.* **two . . trees,** fruitful, vigorous. " The witnessing is fed by perpetual streams of that heavenly oil, of that unction of the Spirit, which is represented by the olive tree ; and it sheds light around like the candlestick."—*W. Milligan.* **and . . candlesticks,** diffusing light. " Nourished by the Spirit that was in Him, they shall, like Him, be the light of the world, so that God shall never be left without some at least to witness for Him."—*Exp. B.* **fire . . enemies,**[b] as in the case of Elijah.[c] The question, Who are the two witnesses ? has received no satisfactory answer. Many particulars respecting them in *vv.* 3—6 and 12 seem to be suggested by the experience of Moses and Elijah.

The two witnesses.—These are—I. Fruitfulness—the olive trees—1. Holy lives ; 2. Christian zeal ; 3. Good works. All these witness for God. II. Light—the candlesticks. The light of holiness, truths, and all virtues. Both fruit and light come from God.

The cause of martyrdom.—To die for truth is not to die for one's country, but to die for the world. Truth, like the *Venus de Medicis*, will pass down in thirty fragments to posterity ; but posterity will collect and recompose them into a goddess. Then also thy temple, O eternal truth ! that now stands half below the earth, made hollow by the sepulchres of its witnesses, will raise itself in the total majesty of its proportions, and will stand in monumental granite ; and every pillar on which it rests will be fixed in the grave of a martyr.—*Richter.*

6, 7. these . . prophecy, as in the case, again, of Elijah.[d] **and . . will,** as in the case of Moses.[e] **when . . testimony,** this occurs when what is next described takes place. **beast,**[f] prob. the same as th. ref. to in ch. xvii. 8 and xiii. 1. **war . . kill,**[g] " the intention is to convey the idea that the Church, in her witness for God, will experience opposition from the power of Satan, which will wax more and more formidable as time goes on, and result in the apparent triumph of the forces of evil. But the triumph will be brief ; it will but usher in the end and the final subjugation of the devil." —*Pulpit Com.*

The world's testimony to the true witness.—I. It is not permitted to be given till the work of the witness is done. II. By its nature it proves the authority of the witness. The world would love its own. The death of the witness proves both his character and the world's.

8—10. and . . city, " the great city " is referred to in ch. xvi. 19 ; xvii. 18 ; xviii. 10—19. Its signification is always the same, viz., the type of what is ungodly and of the world, and it is always consigned to punishment.—*Pulpit Com.* **which spiritually . . Egypt,**[h] " *Sodom* and *Egypt* are chosen as the type of what is evil." **where also our Lord was crucified,** *R. V.* " when also their Lord was crucified." **shall . . graves,**[i] refused rites of sepulture. **and they,** etc.,[j] we are reminded of Herod and Pilate, who, when the Jewish governor sent Jesus to his heathen brother, " became friends that very day."

The joy of the wicked over the death of the righteous.—We have here : I. Good men obnoxious to sinners. Obnoxious because they " tormented them that dwelt on the earth,"—tormented, that is, annoyed and reproached them by : 1. The contrast that their goodness formed with the wickedness of the others ; 2. The denunciations they heaped upon sinners. II. Sinners rejoicing at the death of good men. They rejoiced among themselves and congratulated one another.—*M. A. Stoddard.*

faithfulness."—*Alford.*

the two witnesses

a Is. xxii. 12 ; Je. iv. 8 ; Jon. iii. 5.

b Je. xxiii. 29 ; v. 14 ; Ac. ii. 3.

c 2 K. i. 10 ; vi. 15—17.

" The Apostle does not confine himself to the thought of two individual witnesses, however eminent. The witness he has in view is that to be borne by all Christ's people, everywhere, and throughout the whole Christian age."—*Exp. B.*

their power and their end

d 1 K. xvii. 1 ; Ja. v. 17, 18.

e Ex. vii. 20 ; Ps. cv. 26–36 ; lxxviii. 43—51.

f Re. xvii. 8 ; ix. 11 ; xiii. 7.

g 2 Ti. iii. 12.

the witnesses slain

h Ez. xvi. 2, 46 ; Is. i. 10 ; Je. xxiii. 14.

i Ps. lxxix. 2, 3 ; Lu. xiii. 34 ; Ma. xxiii. 29—34.

j Lu. xxiii. 12.

" Has the Church never become the world, on the plea that she would gain the world ? Has she never uttered smooth things in order that she might attract

those who will not endure the thought of hardness in religious service?"—*Milligan.*

The martyrdom of Coligny.—Admiral Coligny was among the earliest victims of Popish treachery and cruelty, in the bloody massacre at Paris, in 1572. One Beheme, a German, was the first that entered his chamber; who said, "Are you the Admiral?" "I am," said he; "but you, young man, should have regard to my hoary head and old age." Beheme struck him with his sword. Several other assassins rushed into the room, and the venerable Coligny fell covered with wounds. The Duke of Guise ordered his body to be thrown out at the window, that the people might be assured it was he. His head was cut off, and sent to the king and queen mother, who got it embalmed, and gave it as a present to the Pope. His body was dragged about the streets for three days together. Such was the end of this brave man, who was the first nobleman in France that professed himself a Protestant, and a defender of the Protestant cause.

witnesses' reward

a Jo. vi. 63; Ez. xxxvii. 9, 10.

b Jo. xii. 26.

c He. xii. 26, 27; Is. xxvi. 9; 1 S. vi. 5; Re. xv. 4; De. xxxii. 3; Ps. ix. 16.

11—13. three . . half, "three days and a half, the half of seven, a broken period of trouble." **spirit . . them,**[a] "the Spirit of life" has been in the Church of God previously, but she has become "dry bones"; "the Spirit" is now breathed anew into her, and she is restored and magnified before the world.—*Pulpit Com.* **and . . hither,**[b] "thus the fate of the Church is that of her Lord, and it is the fate of each individual who may witness for God. Suffering, apparent extinction, perhaps, but ultimate triumph and ascension into the presence of God is their common inheritance. If so be that they suffer with Him, they are also glorified with Him."—*Pulpit Com.* **and they ascended,** I take the death of the two witnesses, their exposure and ascension, to be symbolic; meaning th. Christians, and especially faithful Christian teachers, wd. be persecuted and some put to death; th. the enemies wd. exult; th. the cause of Christ wd. gain ground and triumph; th. the enemies wd. see all this and be filled w. consternation.—*Stuart.* **earthquake,** etc.,[c] persecutors punished. "Why are *seven thousand* men slain? Again interpreting symbolically, *seven* involves the idea of completeness. God's vengeance overtakes a large number, and that number is complete, none escaping who deserve to be included."

"To survive the ruins of one world, and to enjoy God; to resemble Him; to be filled with His fulness—what a happiness—what an inestimable happiness is this! Yet this is thy privilege; barter it not for trifles of an hour—this is thy glorious privilege, O man!"—*Hervey.*

The great voice of heaven.—There calls to us from heaven the voice of—I. God. He calls in His dealings and in His Word. II. Our Saviour. He calls from His cross and throne. III. The Spirit. He calls as Sanctifier and Comforter. IV. Angels. V. Apostles and martyrs. VI. Our own departed friends.—*Boyd. Come up hither.*—Let us regard these words as the invitation of our great forerunner to His sanctified people. They should be to saints:—I. The subject of joyful anticipation. We should pant for the hour of our emancipation, not dread it. We are not called *down* to the grave, but *up* to the skies. II. The object of patient waiting. God knows best when to bid us to "come up hither."—*Spurgeon.*

the universal and eternal kingdom of Christ

d Zec. xiv. 9; Ps. xxii. 27, 28; Da. ii. 34, 35, 44; vii. 13, 14, 18, 27; 1 Ch. xxix. 11.

14, 15. second . . quickly, this period is described as "the third woe," because it is the period of the final punishment of the wicked; and it is the judgment of the ungodly which is the theme of the trumpet-visions, although mention is incidentally made of the preservation and reward of the just."—*Pulpit Com.* **the . . world,** *R. V.* "the kingdom . . . is become," with all varieties of law and language. **become,** through the triumph of the truth: become practically, really. **the . . Christ,** *R. V.* "the kingdom;" owning Him as the Head in all things to His people. **he . . ever,**[d] "the meaning is that evil has been finally and forever put down, that good is finally and forever triumphant."—*Exp. B.*

"The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to every house of mourning, in the light

The glory awaiting the Church on earth.—Consider: I. The probable condition of the world in the accomplishment of this prediction. This happy period will be distinguished by: 1. The universal dissemination of Christian knowledge; 2. The general prevalence of religion; 3. The increase and glory of the Christian Church—traced in—(1) Internal prosperity; (2) Enlargement of territory; (3) Subjugation of enemies; 4. The diffusion of happiness throughout the world. II. The means by which this great event will be produced: 1. The preaching of the Gospel; 2. The active zeal of Christians; 3. The operations of Divine Providence; 4. The effusion of the Holy Spirit. III. The duties which arise to us in anticipating it: 1. To seek the possession of personal religion: 2. To render hearty co-operation in every legitimate means of accelerating the advance of this glorious period; 3. To pray for its accomplishment.—*J. Bowers.*

The empire of God.—We have passed from planet to planet, from sun to sun,

from system to system; we have reached beyond the limits of this mighty solar cluster with which we are allied; we have found other island universes sweeping through space: the great unfinished problem still remains,—whence came this universe? Have all these stars, which glitter in the heavens, been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages? Whence came this magnificent architecture, whose architraves rise in splendor before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance. Who shall reveal to us the true cosmography of the universe by which we are surrounded? It is the work of an Omnipotent Architect. Around us and above us rise sun and system, cluster and universe; and I doubt not, that, in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system, heard by Omnipotence alone across immensity and through eternity.—*Mitchell.*

with which it brightens the great mystery of the grave."—*Macaulay.*

16—18. and . . God,[a] read, "which are before God, who sit upon their thrones." **because . . reigned,** "God never ceased to reign, though for a time He abrogated His *power*. This *power* He has now reassumed, and the elders thank Him for it, for it is the assurance of the end of the suffering of the Church of God."—*Pulpit Com.* **and . . angry,**[b] they were angry, says Hengstenberg, at the progress of the kingdom of God, after the Word was made flesh. **that . . judged,**[c] Prof. Stuart supposes "the dead" to refer to the martyrs, who are to be judged, in the sense of "vindicated." **reward,**[d] the Divine reward following the world's ill-usage. **unto . . prophets,** whom the world despised. **and . . name,** who believe the prophets' words. **small . . great,**[e] the humblest believer shall not be overlooked in the distribution of rewards. **destroy . . earth,** the wicked are those who "destroy the earth," since it is on their account that the world is destroyed; they "destroy the earth" also by *corrupting* it, which is the force of διαφθεῖραι.—*Pulpit Com.*

the elders give thanks

a Re. iv. 4; v. 8; xix. 6; Ps. xcv. 1—3; xcvii. 1, 12.

b Ps. xcviii. 1, 9.

c Ro. ii. 2, 6—11.

d Ma. xvi. 27; 2 Co. v. 10.

e 2 Jo. 8; Re. xxii. 12; Jo. xii. 26.

The Father Almighty.—God is Almighty in regard to—I. His right or authority over all beings. He is naturally Lord and King of the world. II. His power or ability to do all things. III. The actual exercise of such authority and power, in ruling over and disposing of all things. IV. His possession of all things in His own hands. V. The preservation and upholding of everything in its proper state.—*J. Barrow.*

The eternity of God.—When creation began, we know not. There were angels and there was a place of angelic habitation, before the creation of man, and of the world destined for his residence; and even among these pure, spiritual essences, there had been a rebellion and a fall. How long these spirits had existed, and how many other orders of being besides, it is vain to conjecture. But of one thing we are certain; that how far back soever we suppose the commencement of creation carried, let it be not only beyond the actual range of the human imagination, but even beyond the greatest amount of ages and figures, in any way combined, could be made to express; still there was an eternity preceding, an eternity from which this unimaginable and incomputable duration has not made the minutest deduction; for it is the property of eternity, that it can be neither lengthened by the addition, nor shortened by the subtraction of the longest possible periods of time. Before the commencement of creation, therefore, before the fiat of Omnipotence, which gave being to the first dependent existence, and dated the beginning of time, in infinite and incomprehensible solitude, yet in the boundless self-sufficiency of His blessed nature, feeling no want and no dreariness, Jehovah had, from eternity, existed alone. There is something awfully sublime in this conception of Deity.—*Wardlaw.*

"O Thou, above all gods supreme! Who broughtest the world out of darkness and gavest man a heart to feel; By whatsoever name Thou art addressed—God, Father, or Jehovah; the God of Romulus or of Abraham,—not the God of one man, but the Father and Judge of all."—*Klopstock.*

"Wherever thou be, let this voice of God be still in thine ear—My son, return inwardly to thy heart, abstract thyself from all things and mind Me only."—*Leighton.*

19. opened,[f] "heavenly mysteries more clearly revealed and more commonly understood." **seen . . temple,**[g] *i.e.*, "the secret mysteries of God. The ark was in a secret place; and seen by none but the high priest once a year. Now seen and understood by all."[h] **lightnings . . hail,** "the solemn salvos, so to speak, of the artillery of heaven, w. wh. each series of visions is concluded."—*Alford.*

mysteries revealed

f Re. xv. 5; Is. vi. 1.

g Ex. xxv. 21; De. xxxi. 24—26.

h Trapp. "The ark of the Covenant is seen, the symbol of God's faithfulness in bestowing grace on His people,

Award of the judgment day.—There is a machine in the Bank of England which receives sovereigns, as a mill received grain, for the purpose of determining wholesale whether they are of full weight. As they passed through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but a solemn parable for me. Founded as it is upon the laws of Nature, it affords the

and inflicting vengeance on His people's enemies."—*Alford.*

most vivid similitude of the certainty which charcterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust: the only hope lies in being of standard weight before they go in.—*Arnot.*

CHAPTER THE TWELFTH.

woman clothed with the sun

a Ge. iii. 16, 20; Mi. v. 2, 3; Is. lxvi. 7–13; Ps. lxxxvii. 5.

"As with the other visions, so here, the recital seems calculated to support the suffering Christian in his trials, since the overthrow of the powers of darkness is foretold.

"I was born so high, our eyrie buildeth in the cedar's top, and dallies with the wind and scorns the sun."—*Shakespeare.*

1, 2. wonder, sign. **woman,**[a] "the woman is undoubtedly the Church of God; not necessarily limited to the Christian Church, but the whole company of all who acknowledge God."—*Pulpit Com.* **clothed . . sun,** exceeding bright and glorious. **and . . feet,** "the figure is probably intended simply to enhance the beauty of the vision, and to portray the exceeding glory of the Church." **and . . stars,** the patriarchs. **and she,** etc., the trouble which afflicted the Jewish Church, and the longing of the patriarchs for the advent of the Saviour, are here depicted. So also St. Paul, encouraging the Romans to bear patiently their sufferings, says, "The whole creation groaneth and travaileth in pain together until now" (Rom. viii. 22).—*Pulpit Com.*

The Church's glorious attire.—I. Her robe—"the sun," indicating her bright and glorious appearance in the world. II. Her footstool—"the moon," the emblem of change, beneath her feet; she is not affected by any changes. III. Her crown—"twelve stars," the lights of the moral world.

Christ the Son.—There is a true sense in which we may describe our Lord not only as the Foundation, but also as the Son, of the Church. He is "the First-born among many brethren," the elder Brother in a common Father's house. He is begotten by the power of the Holy Spirit; and they that believe in His name are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So close indeed in the teaching of St. John is the identification of Christ and His people, that whatever is said of Him may be said of them, and what is said of them may be said of Him. Human thought and language fail to do justice to a relation so profound and mysterious. But it is everywhere the teaching of the beloved disciple—in his Gospel, in his Epistles, in his Revelation—although the Church may not fully understand it until she has lived herself more into it than she has done. Her "life" will then bring her "light."—*W. Milligan.*

the great red dragon

b Re. xii. 9; Ep. ii. 2; Is. xxvii. 1.

c Da. viii. 10.

d Ge. iii. 15.

e Ex. i. 15, 16; Ma. ii. 16.

"The devil, in the person of Herod, attempts to prevent the salvation of the world; through Pharaoh he endeavors to crush the chosen people of God through whom the Messiah was to bless all the earth; by means of the power of Rome he labors to exterminate the infant Church of

3, 4. red, symbol of fire, destruction, war, persecution. **dragon,**[b] "the old serpent." **heads,** symbols of intelligence. **horns,** power. "The heads and horns are both declared in chap. xvii. 10, 12, to typify kingdoms. We have therefore in this picture of the dragon the idea of the full and complete power of the world arrayed on earth against Christ and His Church." **crowns,** *διαδήματα.* It is not the *στέφανος*, the crown of victory, worn by the saints; but the symbol of sovereignty worn by the dragon to denote his power as "prince of this world." The seven crowned heads signify universal sovereignty; the ten horns, absolute power. Probably those to whom St. John wrote understood the symbol as referring specially to the power of heathen Rome, which was at that time oppressing the Church; but the meaning extends to the power of the world in all ages.—*Pulpit Com.* **tail,** evil influence and example. **stars,**[c] Satan once a star himself. **dragon . . born,**[d] like his personal representatives, Pharaoh and Herod.[e]

The great red dragon.—Here notice—I. His monstrous shape; II. His vast power—"ten horns;" III. His regal dominion—"seven crowns;" IV. His extensive sway—"third part of the stars of heaven;" V. His vindictive cruelty—waiting "to devour," etc.

Dragon.—In the mythical hist. and legendary poetry of almost every nation, the d. appears as the emblem of the destr. and anarchic principle as it manifests itself in the earlier stages of society—viz., as misdirected physical power and untameable animal passion. Like the serpent, the d. is always a minister of evil, of the principle wh. aims at negation, opposition, and contradiction, the object of wh. is to fight ag. order, harmony, and progress. But whilst the serpent seeks the attainment of its object by cunning and deceitful artifices—crawling on its belly, and always assuming ostensibly characteristics the very opposite to its own—the d. proceeds openly to work, running on its feet, with expanded wings, and head and tail erect, violently and ruthlessly outraging decency and propriety, spouting fire and fury fr. both mouth

and tail, and wasting and devastating the whole land. The destr. of this disorderly element was one of the first objects of human energy, but it was an object wh. was unattainable by merely human means, and mankind were accordingly indebted for its accomplishment to that intermediate class of beings known as heroes in classical antiquity. As the highest ideal of human strength and courage, the task properly fell to Hercules; but it was not confined to him, for we find both Apollo and Perseus represented as dragon-slayers.—*Chambers' Ency.*

5, 6. she . . child,[a] *lit.* "a son, a male." **who was to rule,** *lit.* "who is to rule." This designation of the Son proves beyond question who He is, see ii. 27 as proving how Ps. ii. 9, is understood in this book."—*Camb. B.* **who . . iron,** both the Psalm and the Apocalypse are occupied mainly with the victory of Christ over His adversaries. Hence the "sceptre of iron."—*Exp. Bib.* **and . . throne,** ascension and glorification of Christ. **woman . . wilderness,** Ch. persecuted finds her home in desert regions. (Ill. by hist. of Waldenses, Covenanters, Pilgrim Fathers, etc.) **where . . God,**[b] she is cared for by her Divine Friend, and by hardship is made strong. **there . . days,**[c] see on xi. 3, and *v.* 14.

The vision of the woman clothed with the sun.—[Archdeacon Farrar's interpretation of the vision is here given, tho. it differs slightly fr. the views represented above.] A star-crowned woman, representing the ideal Church of Israel, brings forth a man-child, who symbolizes partly the Messiah, partly the Christian Church. A scarlet dragon, with seven diademed heads and ten horns—an emblem of Satan as represented by the Roman Empire with its seven successive emperors and its ten Provincial-Governors—endeavors to devour the Child. But the Woman, the Mother-Church of Jerusalem which had rocked the cradle of Gentile Christianity, flies to the Wilderness—to Pella, on the edge of the Arabian desert, and is there safe for 1,260 days, *i.e.*, during the horrors of the three and a half years between the time when Vespasian began his dreadful work in Judæa, and A.D. 70, when city and temple perished in fire and blood. The Dragon is overcome by Michael, and the Woman, aided by the eagle-wings of divine protection, escapes in safety. —*Farrar, Messages of the Books.*

The leadings of Providence.—A Swiss chamois hunter, crossing the Mer de Glace, fell into one of the enormous crevasses that rend the ice in many places. He fell a hundred yards without serious injury; but his situation seemed hopeless. He could not climb out; and the cold would soon freeze him to death. A stream of water ran down the crevasse; and he followed it, wading, stooping, crawling, or floating as best he could. At length he reached a vaulted chamber from which there was no visible outlet. The water heaved threateningly. Retreat was impossible, delay was death. Commending himself to God, the hunter plunged into the whirling flood. Then followed a moment of darkness and terror: then he was thrown up amid the flowers and hay-fields of the vale of Chamouni. The Rev. Newman Hall uses this story to illustrate deliverance in the dark hours of human experience.

7—9. there . . heaven, Jo. now reverts to an earlier period, in order to recite the antecedent hist. of the dragon. **Michael,**[d] "in Daniel, *Michael* is the prince who stands up for the people of Israel (Dan. xii. 1; x. 13, 21)."—*Pulpit Com.* **angels,**[e] the good, who stood with Michael. **and . . not,**[f] though numerous, they were weakened and demoralized by sin. **neither . . heaven,**[g] evil angels expelled. **which deceiveth,** Wordsworth says, "The deceits by which Satan cheated the world in oracles, sorcery, soothsaying, magic, and other frauds, are here specially noticed. These were put to flight by the power of Christ and of the Holy Ghost, in the preaching of the Gospel by the Apostles and others in the first ages of Christianity." **he . . earth,**[h] where, under certain restraints, he is permitted much power for a season.

War between the good and bad angels.—Peace between good and evil is an impossibility; the very pretence of it would, in fact, be the triumph of the powers of darkness. I. Michael will always fight. Christ will always be the dragon's foe; and it is the duty of all His servants to be so too. II. The dragon and his angels will not decline the affray. They are incessant in their onslaughts, sparing no weapon, fair or foul. Then, every man to his post, ye warriors of the cross, and may the Lord tread Satan under your feet shortly.—*Spurgeon.*

Christ."—*Pulpit Com.*

the safety of the Church

a Ga. iv. 4; Ac. iv. 30; Is. ix. 6.

b Ps. ix. 9; Ac. vii. 38; Ma. ii. 13; 1 K. xvii. 2—4, 8, 9; xix. 3—8.

c Re. xi. 3.

"Making the best of *both* worlds is generally, if not always, a very doubtful procedure, though not a few professed Christians are forever attempting it."—*Pulpit Com.*

"We are bidden go by the way of the wilderness, so that we may escape the besetments that would otherwise delay our progress."—*Pulpit Com.*

"Let us incessantly bear in mind, that the only thing we have really to be afraid of is fearing anything more than God."—*Book of the Fathers.*

war in heaven

d Judè 9; Da. x. 13.

e Ps. lxviii. 17; Da. vii. 10; Ps. ciii. 20, 21; He. xii. 22; Re. v. 11.

f Jude 6; Ma. xxv. 41; Re. ix. 11.

g Lu. x. 18; Jo. xii. 31.

h Re. xx. 2; Ge. iii. 1, 4, 5; Is. li. 9; Ps. lxxiv. 12—14; 2 Pe. ii. 4; Is. xiv. 12, 13.

Among men engaged in war, peace may be made to the advantage of all parties; but in

the spiritual warfare, there is no peace.

The prince of evil angels.—The devils also have their prince. (Ma. xii. 24) "Beelzebub, the prince of the devils." They retain likewise their respective ranks. (Col. ii. 15) "having spoiled principalities and powers." Their leader is the author of all wickedness, and the opponent of all good. (Job i. and ii.; Ze. iii. 1) "Satan." (Jo. viii. 44) "the father of lies." (Eph. ii. 2) "the spirit that now worketh in the children of disobedience."—*Milton.*

the great dragon cast out

10—12. voice, the word "loud" here is literally "great." Here, "our brethren" seems to imply that it is a number of angels that speak. **salvation . . Christ,** *i.e.*, these things are realized. **for . . down,**[a] though he deceives the world, he is kept under by the Ch. **which . . night,** more literally, "accuseth." The meaning of the tense is to mark the act as habitual rather than present. The "Prologue in Heaven" of the Book of Job, and Zech. iii. 1, of course illustrate the sense.—*Camb. B.* **by the blood,**[b] more literally, "because of the blood" . . . "and because of the word." **and . . testimony,** by their bold preaching of the truth. **they . . death,**[c] they loved the truth better than life; would not save their life by denying Christ. **therefore . . them,** fidelity and salvation of the Ch. an occasion of joy in heaven. **having . . time,**[d] viz., "the time, apparently, between Christ's first coming, which broke his strength, and His second, which will destroy his kingdom forever."—*Camb. B.*

a Ro. xvi. 20.
b 1 Co. xv. 57; 1 Jo. v. 4, 5; Ro. viii. 37; Jude 24, 25.
c Ma. xvi. 25; Lu. xiv. 26; Song viii. 6; Ac. xx. 24.
d 1 Pe. v. 8; Ma. viii. 28, 29; xiii. 19, 25, 39.

"The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number. So blinded are we by our passions, that we suffer more to be damned than to be saved!"—*Colton.*

How Satan is to be vanquished.—Let us consider—I. The character of the adversary with whom we have to contend. He is called "the accuser of the brethren." He accuses them: 1. To God Himself (read the history of Job); 2. To their fellow-men (Ezra iv. 12—16; Esth. iii. 8, 9; Ac. xxviii. 22; Ma. v. 11); 3. To themselves (2 Cor. vii. 5). II. The means by which we may be sure of overcoming him. "By the blood of the Lamb"—by regarding this blood as—1. The ground of our hopes; 2. The source of our strength; 3. A stimulus to our exertions.—*C. Simeon.*

"Those who completely sacrifice themselves are praised and admired; that is the sort of character men like to find in others."—*Rahel.*

The accuser of the brethren.—Mr. Dod, a little before his death, experienced some severe conflicts with Satan; but he was enabled, through grace, to obtain the victory. One morning, about two o'clock, he said to the person who sat up with him, "That he had, from the beginning of the night, been wrestling with Satan; who had accused him as having neither preached nor prayed, nor performed any duty as he should have done, either for manner or end. But," continued he, "I have answered him from the examples of the prodigal and the publican."

the dragon persecutes the woman

13, 14. persecuted,[e] "the devil, defeated in his attempts against God in heaven, and foiled in his attack upon the *man-child*—Christ Jesus (see *v.* 5), now directs his efforts against the *woman*—the Church. The interpretation must not be confined to one peculiar form of evil which assails the Church, but must include all—the bodily persecutions with which those to whom St. John wrote were afflicted, the heresies which arose in the Church, the lukewarmness of her members (ch. iii. 16), and all others."—*Pulpit Com.* **were . . wings,** her Lord provides for her safety. Might have saved her without. He supplies the power, she must use it. **of . . eagle,** that she may soar heavenwards also (safety in holiness). **fly . . place,**[f] He who appointed the place, gave the means of reaching it. **nourished,** as Israel with the manna. The wilderness becomes a fruitful field. **time . . time,**[g] see on xi. 2.

e Ge. iii. 15; Ne. iv. 7, 8; Jo. xv. 19, 20; Ac. viii. 1; xii. 1—3.
f Is. xxvi. 20; xxvii. 8; xl. 31; Ho. ii. 14, 15; Ma. x. 23.
g Re. xi. 2, 3; xiii. 5; Da. vii. 25.

"The symbol of the eagle is a common one in the Old Testament, and this may account for the presence of the article. The escape of the Jewish Church from the power of Pharaoh, and her preservation in the wilderness, are referred to under a like figure (see Exod. xix. 4; Deut. xxxii. 11). The natural en-

Flight from persecution.—Here we have the Church under the figure of a woman. Notice—I. The danger incurred—persecution. Unable to fight longer with the strong, Satan persecutes the weak. II. The means provided for escape from this danger: 1. Wings supplied for flight. The words used indicate speed—an eagle's wings,—power and endurance—the wings of a great eagle; 2. Nourishment given for the future.—*H. Guthrie.*

Interposition of Providence.—In the course of the year 1786, an event occurred in the case of the late pious Lady Huntingdon, which she ever after regarded as a remarkable interposition of Divine Providence in her behalf. Lord Douglas, a descendant of a Scotch family of that name and title, had been residing for some time at Brussels, and there lived as a professed Papist. On a visit which his lordship paid to London, several years before, he passed himself off for a convert from Popery to Protestantism, and having being introduced to Lady Huntingdon, he pretended to be a warm and zealous Christian. In the year 1785 he wrote a letter to her ladyship, inviting her to come over to Brussels, along with Mr. Wills, one of her ministers; and

holding out prospects of much spiritual benefit from their visit to that benighted and superstitious country. Her ladyship accepted the invitation, and proposed to accompany Mr. Wills on the following summer. She had a new equipage prepared for the expedition, and set off from Wales to meet Mr. Wills in London. On the road, however, she was detained, and arrived in town several days beyond the time appointed. This, it afterwards appeared, was the very means of preserving her valuable life; for letters arrived from the Continent, warning her that the invitation was part of a deep-laid scheme for alluring her to a place where, on her arrival, it was proposed to put her to death as a heretic, and a most successful opponent of Romish ignorance and superstition. This instance of God's preserving mercy deeply affected her ladyship: and more especially when she heard that Lord Douglas, on the very day she had set out from Wales, had dropped down suddenly at Brussels, and instantly expired!

mity between the eagle and the serpent is alluded to by Wordsworth."—*Pulpit Com.*

15—17. water . . woman,[a] we have not means for interpreting this description in detail. All we can say certainly is, th. it describes the providential failing of Satanic attempts at the destruction of the Christian Church.—*Camb. B.* **that . . flood,** "the *flood* is typical of every form of destruction with which the devil seeks to overwhelm the Church of God. At the period of the writing of the Apocalypse, it plainly symbolized the bitter persecutions to which Christians were subjected; but its meaning need not be limited to this one form of destruction. Thus all those writers are correct, so far as they go, who interpret the *flood* of the Mohammedan power, of heresy, of the Gothic invasion, etc."—*Pulpit Com.* **helped . . woman,**[b] the writer intends to express the idea that the Church is preserved in a wonderful and even miraculous way from the efforts of the devil.—*Pulpit Com.* **was . . woman; war . . remnant,** the sense may be, that the devil attempts to frustrate God's counsels, not now by attacking the old Israel, but the new "Israel of God."

the earth helps the woman

a Is. lix. 19; Re. xii. 10; Da. xi. 21, 22; Is. viii. 7.

b Ps. cxxiv. 1—5; xciii. 3, 4; lxxvi. 10.

Our foe.—I. Our foe is a personal one. II. He is an old one. III. He is a daring one. IV. His attempts are often failures. V. He is an angry foe. VI. He is a malicious one. VII. He is a watchful and crafty one. VIII. He is a circumscribed foe. IX. He is a foe with whose devices we have to reckon in fighting the battle of life. Daily fighting, daily praying, daily victory, till the end.—*Pulpit Com.*

"And we shall be better and stronger Christians for having had such a foe to fight. Not only is it the battle that *tries* the soldier, but that *makes* him. We have, however, not just one skirmish, and then peace. Oh no! 'Patient continuance in well-doing.'"—*Pulpit Com.*

Vain attempts to destroy Christianity.—"Oh!" said Cæsar, "we will soon root up this Christianity: off with their heads." The different governors hastened one after another of the disciples to death, but the more they persecuted them the more they multiplied. The proconsuls had orders to destroy Christians; the more they hunted them, the more Christians there were, until at last men pressed to the judgment seat and asked to be permitted to die for Christ. They invented torments, they dragged saints at the heels of wild horses, they laid them upon red-hot gridirons, they pulled off the skin from their flesh piece by piece, they were sawn asunder, they were wrapt up in skins and daubed with pitch and set in Nero's gardens at night to burn, they were left to rot in dungeons, they were made a spectacle to all men in the amphitheatre, the bears hugged them to death, the lions tore them to pieces, the wild bulls tossed them upon their horns, and yet Christianity spread. All the swords of the legionaries which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity, for the weakness of God is mightier than men.—*Spurgeon.*

"He is a foe on whose ultimate defeat and complete discomfiture we may surely and confidently reckon if we look to Jesus."—*P. Com.*

"Ours is a religion jealous in its demands, but how infinitely prodigal in its gifts! It troubles you for an hour, it repays you by immortality."—*Bulwer Lytton.*

CHAPTER THE THIRTEENTH.

1, 2. and I stood, we should probably read, "and he [the Dragon] stood"—the clause being connected with the preceding chapter. "The imagery which follows is founded upon the vision of Dan. vii." **and saw,** read, "and I saw." **beast,**[c] in the vision of the Wild Beast from the Sea, St. John intimates, as clearly as any Apocalypse could possibly intimate, that he is speaking of Rome and Nero. He describes this Wild Beast by sixteen distinctive marks, every one of which points to Rome and Nero, and most of them to Nero only.—*Farrar.* **and . . crowns,** "διαδήματα, crowns denoting sovereignty; not στέφανος, the victor's wreath. The *crowns* upon the *horns*

the beast like a leopard

c Da. vii. 3; viii. 9—12, 23—25; Re. xvii. 3, 9, 12.

denote the sovereign nature of the power with which the beast is invested."—*Pulpit. Com.* **blasphemy,** it is a "name of blasphemy;" that is, the worldly power, typified by this beast, denies the Divinity and might of the true God, and exalts itself above Him.—*Pulpit Com.* **leopard,**[a] beautiful in form and color; stealthy and rapid in progress; crafty in springing on its prey; bloodthirsty. **feet . . bear,** hugging to death all whom it embraces. **mouth . . lion,** capacious, armed with strong teeth. **and . . power,**[b] to use for his own ends, "war with the remnant of her seed."

Lessons for the practical ruling of life.—1. Do not be caught by appearances. There may be more show in might than in right. God approves only the latter. 2. Do not expect the immediate triumph of God's work. The end is not yet. The twelve hundred and sixty days are not yet closed; perchance they are not even near to their end. 3. Do not let us be in a state of agitation and of perpetual fear, as if something might happen to undo God's work. Never! 4. Do not let us mistake our own proper work.—*Pulpit Com.*

a Da. vii. 4–7.
b Ep. vi. 12; 1 Pe. v. 8.

"Of all the dark catalogue of sins, there is not one more vile and execrable than profaneness. It commonly does, and loves to cluster with other sins; and he who can look up and insult his Maker to His face, needs but little improvement in guilt to make him a finished devil."—*S. H. Cox.*

he is wounded and healed

3, 4. one . . death,[c] some see in this wounding a reference to the destruction of the Roman pagan empire, and in the healing, to the establishment of the Christian empire. Others see in the wounding the death of Nero (cp. ch. xvii. 10, 11), and in the healing, an allusion to the current expectation th. Nero wd. rise fr. the dead. Most th. John shared this expec., but makes use of it in order (indirectly and dimly) to suggest whom he meant. **all . . beast,** followed after, in admiration. **worshipped,** servile homage paid to magnificently infamous success. **dragon . . beast,** "because he gave his authority" (*R. V.*) is found in all the best manuscripts. The adherents of the beast thus intimate their belief in his superior prowess and his ability to succeed in his war against those who "keep the commandments of God, and hold the testimony of Jesus."—*Pulpit Com.* He who bows down in homage to splendid crime worships the devil. **they . . beast,** they were blinded by his pomp, were cowed by his arrogance: but it was, indeed, a *beast*—a *wild* beast—they worshipped. **who . . beast?** nothing, except its own father—the dragon. **who . . him?**[d]

The comfort to be derived from these words.—In four respects: 1. Here we find sketched for us beforehand the checkered course of truth and right in the world; sketched, too, in precise accordance with the facts of history. The great Lord has foreseen the struggle. 2. He who foresees, and has thus sketched for us the forms of evil, has also assigned a limit to their duration. 3. In the worst of times, a faithful few shall be preserved. 4. The people of God will overcome at last by the two weapons of faith and patience.—*Pulpit Com.*

The wounded head.—Whether the death and supposed return of Nero, or the overthrow of paganism by the conversion of Constantine, and the revival of its worst features afterwards, be St. John's meaning, there can be no doubt that the world's seemingly deadly wounds do heal. If its dominion be overthrown in a given locality, or in your heart and mine, do we not know how the evil spirit, who has left for a while, comes back?

c Re. xiii. 14.

"No person th. is an enemy to God can be a friend to man. He who has already proved himself ungrateful to the Author of ev. blessing, will not scruple, when it will serve his turn, to shake off a fellow-worm like himself. He may render you instrumental to his own purposes, but he will never benefit you."—*Bishop Coleridge.*

d Ep. vi. 17; Re. i. 16; ii. 12; Ma. viii. 16; He. iv. 12; Re. xix. 15; Jo. xvii. 17; Ps. cxxxviii. 2.

his blasphemous mouth

5, 6. mouth . . things,[e] characteristic of Nero as of Antiochus Epiphanes (Dan. vii. 8). **blasphemies,**[f] impious claims to divine honors. **and them that dwell,** *R. V.* "even them th. dwell."

None but those who are really Christ's withstand (*v.* 6).—Yes, we are sent forth as sheep amid wolves. It seems as strange as it is sad. But so it is. For our comfort remember that it is the sheep who have ever made short work with the wolves. We should surely have thought it would have been the other way. See, literally, in lands where wolves once ran wild, as in our own, the pastures are covered over with flocks; but the wolves, where are they? As the anvil, though smitten hard, and year in and year out, yet it wears out many a hammer; so the smitten Church wears out the persecutor's hammer.—*Pulpit Com.*

e Da. vii. 8, 25; xi. 36–39.
f Da. viii. 10, 11.

he makes war with the saints

7, 8. given, etc.,[g] by God. For wise reasons he was permitted to persecute the Church. **all,**[h] speaking generally, the greater part. **written . . life,**[i] those over whom the beast has authority are those who worship him, and whose names have not "been written in the book of life." The expression, "book of life," is found only in this book and Phil. iv. 3. In all the places where it occurs it seems to refer primarily to Christians. (*Cf.* Phil. iv. 3; ch. iii. 5; xx. 12, 15; xxi. 27; xxii. 19.)—*Pulpit Com.* **from . . world,**[j]

g Jo. xix. 11; Da. vii. 21, 25; viii. 12.
h Da. iii. 7.
i Lu. x. 20; Re. iii. 5; Ex. xxxii. 32; Re. xx. 12, 15; xxi. 27.
j 1 Pe. i. 20.

it is most natural to connect these words with "slain." But the similar clause (xvii. 8) seems to prove that the words are to be taken with "written."—*Camb. B.*

Christ sacrificed in eternity.—We conclude from the wonderful declaration contained in the text—I. That the things that are to happen in the universe in the most distant future are to God as facts already accomplished. Two truths are here disclosed—1. That God's intelligence is infinite; 2. That God's purposes are unfrustrable. II. That the principle of self-sacrificing love is an eternal principle in the creation: 1. It is the root of the universe; 2. It is typified in all material existences; 3. It agrees with the moral constitution of the soul. III. That redemption is no after-thought in the arrangements of the universe. God—1. Foresaw the fall; 2. Ordained the remedy, from eternity. IV. That our planet was prob. formed for the special purpose of becoming the theatre of God's redemptive love to man.—*Thomas.*

These words a preparation.—But this chapter has a meaning, and a momentous one, for the men of to-day, although, as we think, for the men of St. John's day it pointed to that awful persecuting power, summed up in the monster Nero, then Emperor of Rome, and who, like the foul, fierce beast that he was, had been making dire havoc in the Church of Christ. This man, or monster rather, was the dragon's—that is, the devil's—chief agent. And this entire chapter was to the persecuted Church of that day a solemn announcement of suffering appointed for them which they could not hope to escape (*vv.* 9, 10), which demanded patience and faith, but which, however (ch. xvii. 14), should issue in glorious victory through the might of their Lord, whose "called and chosen and faithful" they were. Such then were the preparations for martyrdom with which the Church was supplied in those awful days of testing and of trial. How do the poor petty persecutions—scarce worthy of the name—which now and again some of us have to put up with, dwindle into insignificance by their side.—*Pulpit Com.*

"The injuries of life, if rightly improved, will be to us as the strokes of the statuary on his marble, forming us to a more beautiful shape, and making us fitter to adorn the heavenly temple."—*Mather.*

"Some men's religion and holiness is all in their titles of God's children, and in naked names of Christians; which only they hold, when, indeed, all Christianity is banished from them."—*Cawdray.*

9, 10. if . . hear,[a] see on ii. 7. **leadeth . . captivity,** *i.e.*, the same punishment shall overtake the persecutors as they have inflicted. **here,** in the bearing of these persecutions. **patience . . saints,**[b] sugg. of the time these trials shall last.

the patience and faith of the saints

a Ma. xi. 15; Je. xiii. 15.
b Lu. xxi. 19; Ja. v. 7; He. x. 37–39.

War to be avoided by believers.—The sword should be avoided by Christians, because—I. Its use is against the teachings of Christ. (See Ma. xxvi. 52.) War formed no part of the New Covenant. II. Christ's Church needs no such weapon. Its best arms are suffering, patience, love, and prayer. III. They who make use of it will themselves fall by it. IV. Its use damages the Church more than it serves it.—*Grammlich.*

11, 12. horns, power. **lamb,**[c] "that is, while simulating an appearance of Christ, his words betrayed his devilish nature. The aim of this beast throughout is to assume a plausible exterior, that men may be beguiled by him."—*Pulpit Com.* **and . . dragon,**[d] "no doubt the obvious view is right, that he *looks* like Christ and *is* like Satan."—*Camb. B.* **and . . power,** etc., with all this assumed gentleness there is no diminution of power; no losing sight of the end—universal dominion.

the beast like a lamb with a dragon's voice

c Ma. vii. 15; 2 Co. xi. 14; Ac. xx. 29; Zec. xi. 16, 17; Ps. xii. 3, 4.
d "This beast is said to speak as a dragon, bec. he deceives by hypocrisy or semblance of the truth."—*Primasius.*

Wolves in sheep's clothing.—Consider what these are: 1. In appearance. Like a lamb, that is, gentle, humble, and obedient. II. In reality. Dragonish; they are known by their voice, "thy speech betrayeth thee;" seductive, sophistical, delusive words, etc.

The second wild beast.—Stuart and Alford interpret the second beast as the persecuting heathen priesthood. Dr. Milligan, in the *Expositor's Bible*, finds it in the false teachers of the first Epistle of John. Archdeacon Farrar identifies it with Vespasian.

13–15. wonders,[e] so he professes.[f] **maketh . . men,** perh. in imitation of Elijah. "To reproduce the acts of Elijah *now* shows the spirit, not of the true Christ, but of the false."—*W. H. Simcox.* **deceiveth,** etc., "there is still a reminiscence of St. Matt. xxiv. 24."—*Camb. B.* **image**[g] **. . beast,** "we cannot tell how, or how literally, this prophecy will be fulfilled in the last days; but it is certainly relevant to remember how the refusal of worship to the Emperor's image was made the test of Christianity in the primitive persecutions."—*Camb. B.* **power to give life,** etc., allusion, perhaps, to some lying wonders of Pagan priests.—*Alford.*

lying wonders

e Ma. xxiv. 24; 2 Ti. iii. 1.
f "It is notorious enough that the great arm of the sacerdotal power, Pagan and Papal, has ever been the claim to work miracles."—*Alford.*
g Ma. xxiv. 15; Da. ix. 27; xii. 10, 11.

"Miracles are ceased, and therefore we must needs admit the means, how things are perfected."—*Shakespeare.*

Subtle dangers.—I. The exceedingly varied character of the enemies of the truth. Every spirit not of God will oppose the true. II. The necessity for watchfulness against the most specious opponents. III. The extremely dangerous character of every spirit that is of the earth, or that partakes of the nature of the beast. IV. The necessity for purity, fidelity, and patience.

"*He doeth great wonders*" (see Ma. xxiv. 24).—Here are all "signs and lying wonders," by which men are deceived who cleave not to the truth. Perhaps visible signs, prestiges, prodigies, wonders, soothsayers, witchcraft, and fraud of a barbarous age; and then, as times change, the pretended wonders of the intellect. "It would seem like a new heathendom sinking down again to the deification of nature and humanity." It maketh an image. Often in heathen Roman times was the image of the beast set up, and the alternative lay between martyrdom and apostasy. But not only in imperial Roman times, or papal or Protestant persecuting times, but in times of proud philosophical, materialistic, atheistic, earthly wisdom that stands in opposition to God; and that is none the less exclusive towards men that accept it not. Proud, anti-Godlike, anti-Christlike wisdom persecutes to the death. The profession of the simple Christian faith is a sign for exclusion and proscription. Intellectual pride laughs in its sleeve at the simplicity of Christ.—*Pulpit Com.*

the number of the beast

16—18. causeth . . receive,[a] or "give to themselves." **mark,**[b] sign of ownership (ill. branding of slaves). "Pagan devotees sometimes received such a brand, marking them as the property of their god."—*Camb. B.* **hand,** executive power. **foreheads,** administrative authority. **and . . man,** etc., "such disabilities seem to have been actually imposed, at least in the Diocletian persecution, by requiring business transactions to be preceded by pagan formulas."—*Camb. B.* **number,** see below. **wisdom,**[c] a test of wisdom; ability to calculate, etc. **for . . man,** comparing xxi. 17, it appears that these words mean "is reckoned simply, by an ordinary human method."—*Camb. B.*

a 2 Co. iv. 4.

b Re. xv. 2; xvi. 2; xix. 20; xx. 4.

The evil spirit.—The record of this vision serves to illustrate several things concerning this master-spirit of evil. 1. He is endowed with tremendous power. It is said of this dragon that "he doeth great wonders [signs]"; 2. His grand pursuit is moral mischief. (1) He promotes blasphemy. "He opened his mouth in [for] blasphemy [blasphemies] against God, to blaspheme His Name, and His tabernacle." (2) He promotes destruction. "It was given unto him to make war with the saints, and to overcome them" (*v.* 7). 3. His sphere is coextensive with the world. "He causeth all, both small and great, rich and poor," etc. (*vv.* 15—17). One of his prime ministers, or rather chief generals, came out of "the sea," and the other came up from "the earth." 4. However great his influence, he is under a restraining law. An old writer has said, "He is limited in point of time; his reign is to continue forty and two months. He is also limited as to the persons and people that he shall entirely subject to his will and power; 5. His mission will ultimately prove self-ruinous. "He that leadeth into [if any man is for] captivity shall go into captivity [into captivity he goeth]."—*Pulpit Com.*

c Da. xii. 9, 10; De. xxix. 29.

"Evil companions are strong to seduce but heartless to sustain their victims. What reveller wears crape for a dead drunkard? What gang of gamblers ever intermitted a game for the death of a companion? What debauchee mourns for a debauchee?"—*Joseph Johnson.*

The number of his name.—St. John, in a very common form of enigma, known to the Jews as *Gematria*, and to the Greeks as *isopsephia*, gives the numerical equivalent of the Wild Beast's name. That equivalent is three sixes—6 6 6—three numbers symbolic of earthliness and imperfection. Any ordinary reader would instantly (and for the Christian community very perilously) have deciphered the riddle had not St. John intentionally made his Gematria correspond to Hebrew letters and not to Greek. In Hebrew letters the names Neron Kesar—Nero Caesar—give 6 6 6.—*Farrar, Messages of the Books.* "The number six itself awakened a feeling of dread in the breast of the Jew who felt the significance of numbers. It fell below the sacred number seven just as much as eight went beyond it. . . . The number six was held to signify inability to reach the sacred point and hopeless falling short of it. To the Jew there was thus a doom upon the number six even when it stood alone. Triple it; let there be a multiple of it by ten, and then a second time by ten until you obtain three mysterious *sixes* following one another, 666; and we have represented a potency of evil than which there can be none greater, a direfulness of fate than which there can be none worse. The *number* then is important, not the *name*.—*Exp. Bib.*

"I would fain know all that I need, and all that I may. I leave God's secrets to Himself. It is happy for me that God makes me of His court, and not of His council."—*Bp. Hall.*

CHAPTER THE FOURTEENTH.

1—3. Sion,[a] "the city of the living God, the heavenly Jerusalem." **hundred,** etc., representing all the redeemed, see on vii. 4. **his Father's name,** read, "His Name and His Father's Name."—*Camb. B.* **voice . . waters,**[b] see on i. 15. **thunder,** see on vi. 1. **harpers . . harps,** see on v. 8. **sung . . song,**[c] see on v. 9. **man . . earth,**[d] "to apprehend its melody and meaning,[e] so as to accompany it and bear a part in the chorus."—*Alford.*

Connection between the present faultlessness of the saints and their earthly life.—1. God's work for and on them. (1) They were purchased (*v.* 3; *cf.* ch. v. 9, 10). (2) They were begotten (*v.* 3); "purchased *to be* the first-fruits," etc. (*cf.* Jas. i. 18). (3) They were sealed (*v.* 1, "his name . . . written," etc.). This is the triple order of the Divine work in every case (Eph. i. 13, 14). The sealing marks them (*a*) as God's own, (*b*) as the object of God's care, (*c*) as having forthwith on their forefront the badge of service. Their constant motto is, "Whose I am, and whom I serve." 2. Their work for God. (1) Acknowledged devotion to God and His cause. The seal on their foreheads, while graven by God, is also a visible and constant pledge of loyalty and fidelity to Him. Secret discipleship is not the law of Christian life. Men are to say, "I am the Lord's." (2) Avoidance of sin. They stand in contrast from those named in *vv.* 9—11; and are those specified in ch. xv. 2. (3) "Following the Lamb whithersoever He goeth." These are the men. There is no mistaking them; their marks are plain.—*Pulpit Com.*

Marks of servitude.—It was a custom among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular idol the mark of that particular idol. These marks were usually impressed on their right hands, or on their foreheads (Rev. xiii. and xvi.), and consisted of some hieroglyphical character, or of the name expressed in vulgar letters, or in numerical characters. Gal. vi. 17: "The marks of the Lord Jesus." What these marks were, the Apostle explains by the stripes, etc., mentioned in 2 Cor. xi. 23. There is a beautiful allusion to the stigmata—marks which were sometimes fixed on servants and soldiers, to show to whom they belonged. How strikingly do these two remarks illustrate the scene of Jesus the Lamb of God, the all-conquering Redeemer, standing as the great Captain of Salvation at the head of His brave army of saints on nount Sion. "I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads."—*Bib. Treas.*

4, 5. these . . virgins,[f] pure, holy beings who have lived chaste lives The Gk. word is masculine. **they . . goeth,** His personal attendants in "the realms of the blest." **firstfruits,** of the great harvest of souls. **guile,**[g] deceit, falsehood. **they . . fault,**[h] blameless. **before . . God,** *R. V.* omits these words.

Faultless life in heaven.—Consider.—I. In what chiefly consists the happiness of God, or what especially constitutes His glory. While perfection beams in every feature of the Divine mind, God's glory and joy is in the perfection of His character. II. In what the happiness of the angels consists. In what, indeed, but in sharing this life of God? They are happy not merely in what they hear, or see, or know of the things of God, but chiefly in what they are towards God Himself. III. In what consists the unhappiness of the devils—in the defect of this state of being towards God. IV. On what our happiness too will chiefly depend—on our fellowship with God in character. Other things *may* be, this *must* be, if we are to be happy.—*Dr. N. Macleod.*

The Christian rewarded.—When a noble soldier in a foreign land hath achieved brave designs, won honorable victories, subdued dangerous adversaries, and with worthy chivalry renowned his king and country, home he comes. The king sends for him to court; and there, in open audience of his noble courtiers, gives him words of grace, commendeth, and (which is rarely more) rewardeth his valor, heaps his dignities. preferments, and places of honor on him. So shall Christ at the last day, to all those soldiers that have valiantly combated and conquered His enemies, in the sight of heaven and earth, audience of men and angels, give victorious wreaths, crowns, and

the new song

a Is. xxxv. 10; li. 11; He. xii. 22, 23.

"Even now the Church can listen with ravished ear to songs which she shall hereafter join in singing."—*W. Milligan.*

b Re. i. 15; xix. 6.

c Ps. xcviii. 1; xl. 3; Jer. xxxi. 11; Rev. xv. 3.

d Re. xix. 6.

e 1 Co. ii. 14; Ep. iii. 9.

"I ever held this sentence of the poet as a canon of my creed, 'that whom God loveth not, they love not music.'"—*T. Morley.*

"Music is a prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing."—*Mrs. L. Child.*

followers of the Lamb

f Tit. ii. 13, 14; Re. xvii. 14; Ps. xviii. 23, 24.

"*Virgins.*—The word must be taken in the sense of similar words of the Apostle Paul, when he says, 'I espoused you to one husband, that I might present you as a pure virgin to Christ.' Such were the 144,000. They had renounced all that unfaithfulness to God and to Divine truth which is so often spoken of in the Old Testament as spiritual fornication or adultery."—*Exp. Bib.*

g Nu. xxiii. 21; Ps. xxxii. 2; Zeph. iii. 13.

h Song iv. 7; Ma. v. 48.

garlands, "long white robes," to witness their innocency, and palms in their hands to express their victory; and finally He will give them a glorious kingdom to enjoy for ever and ever.—*T. Adams.*

the everlasting gospel

a Mk. xvi. 5; Ma. xxiv. 14; Col. i. 5, 6, 23; Is. lii. 7; 2 S. xxiii. 5; Is. xl. 8.
b Ps. lxxvi. 7, 9; Re. xv. 4; Jo. v. 25–29.

"The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, 'Go and sin no more, and I will not condemn thee;' it says at once, 'Neither do I condemn thee; go and sin no more.'"—*Dr. Bonar.*

6, 7. the . . gospel, probably (though not certainly) "the gospel" in the ordinary sense, which is the signification of the expression throughout the New Testament, though the word is not found elsewhere in St. John's writings. The idea of this and the following verses is to portray the certainty of coming judgment.—*Pulpit Com.* **preach . . people,**[a] *R. V.* "proclaim," etc. **with . . voice,** that all may hear. **fear God,**[b] the Creator, Redeemer, Judge. **and . . him,** to Him alone, the Originator of human redemption. **worship . . waters,** render homage to Him as the Almighty Creator.

The genius of the Gospel.—Christianity is a doctrine—I. Which can neither be demonstrated, nor discovered by reason. II. Capable of embracing all times and all nations. Two of its chief ideas form what is called natural religion; so called, bec. nature everywhere teaches them to the natural soul. These ideas are—1. The existence of God; 2. The immortality of the soul. III. Which takes the principal direction of the conduct of those who embrace it. IV. Favorable to the progress of the human mind, and the onward march of civilization. What other known religions satisfy these four necessary conditions? We answer—*none.* Is not Christianity, then, worthy of being embraced?—*Vinet.*

The three angels.—The varied scenes in this book are, to us, not so much pictures of events which, when once occurring, exhaust the meaning of the prophecy, but rather representations of what is continuously going on and repeatedly renewing itself—of present-day realities, and not merely of passing incident. In the paragraph before us we have a vision of three angels flying in the midst of heaven. Their messages are precisely those which are being given throughout the Christian age; they belong as much to this century as to any other; to any other as much as to this. They give three messages which are perpetually true.—*Pulpit Com.*

Babylon is fallen

c Is. xxi. 9; Je. li. 8; l. 2; Re. xvi. 19; xvii. 1–5.

"Society is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldest thou have thy social scenes resound with music? then speak ever in the melodious strains of truth and love. 'With what measure ye mete, it shall be measured to you again.'"—*Thomas.*

8. Babylon . . city,[c] "in its oppression of the Jewish nation, Babylon is a type of the world-power which persecutes the Church of God. At the time when St. John wrote, this power was pre-eminently possessed and wielded by Rome, and that empire may thus be intended as the immediate antitype of Babylon. But the description is also applicable to the persecuting power of the world in all ages, and its denial of and opposition to God."—*Pulpit Com.* The present tense, "is fallen," expresses the certainty of the future event. **wine . . wrath,** the wrath of God. Two ideas are mingled in the sentence. They drink of the cup of her fornication, wh. is at the same time the cup of God's wrath. **fornication,** this word here, as often in these Scriptures, represent idolatry.

The fall of the wicked.—We have in the text three leading ideas: I. That wickedness cannot continue long without punishment. God's justice, though, perhaps, apparently slow, is always sure. II. That where sin is great, punishment will be also great. III. That worldly prosperity and power are no bar to the just dealings of heaven.—*S. Langton.*

Babylon and Jerusalem.—"Nothing," says Dr. Lee, "is more marked than the contrast which is maintained between Babylon as the type of the world, and Jerusalem as the type of the Church. The one is introduced by the foundation of Babel soon after the Deluge; the other by the establishment of the house of David in the city of Zion. Babylon is a scene of confusion. Jerusalem is as a city that is compact together." Babylon breaks up. Jerusalem is the city that emerges out of the ruins. Thus the second angel is a co-worker with the first. One is God's messenger to draw men out of the world. The second is one who proclaims the certain downfall of the great world-agency which has set up its false attractions and lured men by its harlotry to forsake the Lord. And from the very first the sentence hath gone forth against this great Babylon, that she must fall. The false in life, in religion, in commerce, must go. All wickedness is decaying, and will utterly perish before the Lord. The heathen were wont to say, "The feet of the gods are shod with wool, but their hands are hands of iron."—*Pulpit Com.*

the mark of the beast

d Ps. lxxv. 8; Is. li. 17, 22, 23.
e Re. xix. 20; xx. 10; Is. xxxiii. 14; Ma. xxv. 41, 46; Is. lvii. 21; Lu. xvi. 23, 24; Ma. xviii. 34; Jude 7.

9–11. worship . . hand, see on xiii. 16. **without mixture,**[d] "not tempered with any elements of mercy."—*Wordsworth.* **in the presence,**[e] etc.,

"it is impossible to translate these words otherwise: they prove that the holy angels, and the Lamb Himself, acquiesce or something more in the justice and necessity of God's awful judgments. This being so, we dare not give weight to sentimental or *à priori* arguments against their possibility, though to our present faculties God's future treatment of sin may be as hard to reconcile with His known attributes as His permission of its origin in the past." —*Camb. Bib.*

Sin and penalty.—We deem it of infinite moment, when a preacher has to handle these awful themes (and handle them he must if he would declare "the whole counsel of God"), that he should show with vivid clearness that *it is sin which is to be mainly dreaded, rather than its penalty.* Sin is the infraction of law. The punishment is God's defence of law. Could we wish for a time to come when existing sin would not be punished? Could we wish that the punishment of sin should be in any other hands than those of a pure and holy God? Could we wish that God should give a law, and never guard its honor? "But," it may be said, "while I fully confirm that, still I do long for the time to come when sin will cease altogether." Be it so. If God wills it, so it will be sooner or later; but we cannot find any clear disclosure of that. Three things only remain for us to see to: (1) To hate sin as God hates it; (2) To seek His grace to slay it in us; (3) And then to cooperate with Him in putting it down everywhere.—*Pulpit Com.*

"The words of the original translated both in the Authorized and Revised Versions 'for ever and ever' ought properly to be rendered 'unto ages of ages.'"—*Exp. Bib.*

12. here, in the belief of this; in the endeavor to escape this; in the fear and worship of God, rather than the beast. **patience,**[a] manifested by heroic, believing endurance of present trials and persecutions; and perseverance in Christian living. **here are they,** omit "here are," and read, "of the saints, they th. keep," etc.

Description of patience.—Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman and approves the man; she is beautiful in either sex and every age. Behold her appearance and her attire. Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen on her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and color that of innocence and security; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.—*Horne.*

the patience of the saints

a He. vi. 12.

"It is foolish to strive with what we cannot avoid; we are born subjects, and to obey God is perfect liberty."—*Seneca.*

"Be patient and long-suffering towards sinners: such is the value of one soul, that it is worth waiting all your days to save it. . . . The Lord waits with patience upon sinners, and well may you. Consider yourselves how long God was treating with you ere you were won to Him. Be not discouraged, if your success presently answer not your expectation."—*Flavel.*

13. write, for the comfort of suffering, toiling saints. **blessed are the dead,** etc., two questions arise as to this verse, though its touching associations make us unwilling to raise questions about it. What is its relevance *here?* and why are the holy dead blessed "*from henceforth*"?—*i.e.*, probably, from the time foreshadowed by the last part of the vision. The answer to both probably is, that in those days a holy death will be the only escape from persecution and temptation, which "if it were possible should seduce even the Elect."—*Camb. Bib.* **die . . Lord,**[b] die as martyrs, if need be, in the name, and for the sake of, the Lord. **Spirit,** who is commanding this to be written. **rest . . labours,**[c] works of faith, labors of love: labors of tongue and pen. **and . . them,** *R. V.* "for their works follow with them."

A command to put this on record.—It was "safe" to write this. The value of this truth is unspeakable. 1. It shows us that death is not a terminus of life, but an incident in living. It is a change of states under the guardian care of a Divine Redeemer, who loves His own too much to let them perish. 2. In the light of such a truth, we should dread death less. Nay, more; we

the blessed dead

b Lu. xxiii. 43; Ps. cxvi. 15; 1 Co. xv. 18; 1 Th. iv. 14, 16; 2 Co. v. 8; Phi. i. 23.

c Is. lvii. 2; 2 Th. i. 7; Da. xii. 13; Job iii. 17.

"How often is the believer's death-bed like the deep calm repose of a summer evening sky, when all Nature is hushed to rest;

ought not to dread it at all. Our Saviour has passed through the gates of the grave Himself, that He might deliver them who through fear of death have been all their lifetime subject to bondage. 3. A right use of this truth will prepare us for enduring with more calmness and bravery the trials and hardships of this life. Persecution. Insult. Martyrdom. What fretfulness under sorrow is often shown by those who abandon the evangelical faith! Life of Carlyle; a man who, though a prodigy of intellectual acquirement, lived a life which was one continuous whine. 4. Let us not grieve unduly over those who are gone. If they have died in the Lord, and if we are living in the Lord, we shall go to them; but they shall not return to us. We can rejoice in the thought of the increasing wealth of our treasure in the heavenly state, as saint after saint is caught upward into light. 5. Let us look forward hopefully and cheerfully to our own future. What work the Master may have appointed for us we cannot foresee, nor do we at all know when we shall be called up to join the "men who are made perfect." But we need not wish to know. It is enough for us that they and we are one.—*Pulpit Com.*

"Death has two sides to it,—
One sunny, and one dark; as this round earth
Is every day half sunny, and half dark.
We on the dark side call the mystery *death:*
They on the other, looking down in light,
Wait the glad birth with other tears than ours."—*Macdonald.*

The death of Rowland Hill.—During the last two or three years of this good man's life, he very frequently repeated the following lines of a well-known poet:—

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me I cannot tell why;
But this I can find:
We two are so joined,
That He'll not be in glory, and leave me behind."

"The last time he occupied my pulpit," writes his friend and neighbor, the Rev. George Clayton, "when he preached excellently in behalf of a charitable institution, he retired into the vestry after the service, under feelings of great exhaustion. Here he remained, until all but ourselves had left the place. At length he seemed with some reluctance to summon energy enough to take his departure, intimating that it was probably the last time he should preach in Walworth. I offered my arm, which he declined, and then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound: nothing indeed was heard but the slow, majestic tread of his own footsteps, when in an under tone he thus soliloquized:

"'And when I'm to die,' etc.

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it first awakened." When the good old saint lay literally dying, and apparently unconscious, a friend put his mouth close to his ear, and slowly repeated his favorite lines:—

"And when I'm to die,
Receive me, I'll cry," etc.

The light came back to his fast-fading eye, a smile overspread his face, and his lips moved in vain attempt to articulate the words. This was the last sign of consciousness he ever gave. We could almost wish that every disciple of Christ would commit these lines, quaint as they are, to memory, and weave them into the web of his Christian experience. *Confidence in Christ, and undeviating adherence to Him,* can alone enable us to triumph in life and death.—*Belcher's Life of Whitfield.*

14–16. like . . man,[a] Christ Himself. **having . . crown,**[b] "the *crown* of victory, στέφανος, which he gained as Man (*cf.* also ch. vi. 2).—*Pulpit Com.* **and . . sickle,** emblem of the crisis now arrived. **voice . . cloud,** de-

the departing soul, like the vanishing sun, peacefully disappearing only to shine in another and brighter hemisphere! 'I seem,' said Simeon on his death-bed, 'to have nothing to do but to wait; there is now nothing but *peace*, the *sweetest peace.*'"—*J. A. Macduff.*

"It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind."—*Swift.*

"Death has a deep meaning and many issues. We cannot by our searching find it out. None of us has seen its other side. Death is like a mighty angel, with one foot standing on time, and another on eternity."—*Arnot.*

"'To die in the Lord,' we must first have been 'in the Lord.' And can any be said to be 'in the Lord' if they never think of Him, never call upon Him, never look to Him, and never seek to live to Him? 'In the Lord' is the constant phrase which tells of a living trust and hope and love towards the Lord; and how can the description be applied where none of these things are? God help us all to remember this!"—*Pulpit Com.*

the last harvest

a Re. i. 7; Ma. xxvi. 64; Da. vii. 13; Ma. xxiv. 30.
b Re. xix. 12; xvii. 14; vi. 2.

claring the Father's will. **for . . time,** the Father keeps the time and seasons in His own power. **for . . ripe,** dried, ready to be cut. **and . . reaped,**[a] "the dominant idea in the metaphor of the harvest is the ingathering of the good."—*Wordsworth.*

The harvest of the earth.—This tells of: 1. The multitude of God's people. Who can count the ears of corn even in one harvest-field? how much less in the harvest of the whole earth? 2. The preciousness of them. What do we not owe to, what could we do without, the literal harvest of the earth? 3. The joy of God in them. *Cf.* "They shall joy before Thee with the joy of harvest." 4. The care that has been needed and given. 5. The long "patience" that has been exercised. Who but God could be so patient? We often cry, "How long, O Lord, how long?" But He waits—and we must learn the like lesson—for the harvest of the earth, for that which is being ripened in our own soul. Harvest comes only so. 6. The evidence of ripeness. We know of the natural harvest that it is ripe by the grain assuming its golden hue. What imparts that golden hue to the wheat? The process of vegetation is fulfilled. The fibres of the plant become rigid; they cease their office; down below there has been a failure of the vital power, which is the precursor of death. Henceforth the heavenly powers work quick and marvellous changes; the sun paints his superscription on the ears of grain. They have reached the last stage; having fed on the riches of the soil long enough, they are now only influenced from above."—*Spurgeon.* And when it is thus with the people of God, when the golden light of the Sun of Righteousness shines on them and they are transformed thereby, then the evidence of ripeness is seen, and the season for the sickle has come. 7. God will certainly gather in His people. "Harvest shall not fail," nor shall *this* harvest either.—*Pulpit Com.*

a Ma. xiii. 30, 38—42; Je. li. 33; Ma. iii. 12.

"Justice, as defined in the *Institutes* of Justitian, nearly two thousand years ago, and as it is felt and understood by all who understand human relations and human rights, is: 'Constans et perpetua voluntas, jus suum cuique tribuere'—'a constant and perpetual will to render to every one that which is his own.'"—*J. Q. Adams.*

17, 18. another . . sickle,[b] "the dominant idea in the metaphor of the vintage is the crushing of the wicked."—*Wordsworth.* **which . . fire,** the "fire" over which this angel has power must be the "fire" of chap. viii. 5, the fire taken from that altar to kindle the incense of the prayers of the saints. The angel is thus a messenger of judgment, about to command a final and full answer to be given to the prayer that the Almighty will finish His work and vindicate His cause.—*W. Milligan.*

The last vintage.—This reminds us of—I. The luxuriant growth of crime—a spreading vine. II. The intoxicating nature of crime—the purple cluster. III. The inevitable punishment of crime—the sharp sickle.

Considering the judgment day.—Urthazanes, a Persian courtier who had apostatized from the Christian faith, saw Simeon, a holy bishop, led past him to martyrdom, and saluted him as he passed; but the bishop frowned upon him. Urthazanes' heart was broken; and he cried, "Ah, how shall I appear before the great God of heaven, whom I have denied, when Simeon, but a man, will not endure to look upon me? If he frown, how will God behold me when I come before His tribunal?" This led to his reclamation; and he afterwards died a martyr.

the last vintage

b Joel iii. 13; Lu. xviii. 8.

"Justice without power is inefficient; power without justice is tyranny. Justice and power must therefore be brought together, so that whatever is just may be powerful, and whatever is powerful may be just."—*Pascal.*

19, 20. winepress . . God,[c] the anc. winepress, fr. wh. this fig. is borrowed, was a large fixed structure, capable of holding large quantities of grapes. **trodden,** the juice of the grape was expressed by men treading the grapes. **blood . . furlongs,**[d] it is difficult to explain *v.* 20 farther than to say th. it teaches the enemy shall be overthrown w. great slaughter; to ill. the great number of the wicked.

The Lord of the harvest.—One other point ought to be particularly noticed before we close the consideration of this chapter. The harvest of the good is gathered in by the Lord Himself, that of the wicked by His angel. The same lesson appears to be read in the parables of the tares and of the draw-net. And is there not a beauty and tenderness in this contrast? It is as though that Son of man and Son of God who is the Judge of quick and dead, the Judge alike of the righteous and of the wicked, loved one half of His office, and loved not the other. It is as though He cherished as His own prerogative the harvest of the earth, and were glad to delegate to other hands the vintage. It is as though the ministry of mercy were His chosen office, and the ministry of wrath His stern necessity. One like unto the Son of man puts forth the sickle of the ingathering; one of created, though it be of angelic, nature is employed to send forth the sickle of destruction—*W. Milligan.*

the winepress of the wrath of God

c Re. xix. 15.

d Is. xxxiv. 5—7; xlix. 26; Re. xvi. 5, 6.

"There is no wrath in God but the wrath of love. Divine law is but love speaking in the imperative mood; Divine retribution is but Divine love chastising the child to bring him back to the right and the true."—*Pulpit Com.*

CHAPTER THE FIFTEENTH.

victorious harpers

a Le. xxvi. 28.
b Re. xiv. 2.

Stand on the sea of glass.—"Perhaps no more is meant than when we speak of a town lying '*on* the sea:' this is supported by the fact that Israel sung the song of Moses on the *shore*, after their passage."—*Camb. B.*

1, 2. seven last plagues, *lit.* "seven plagues, the last." **for . . God,**[a] "the reason why these plagues are the last."—*Camb. B.* **saw . . glass,** see on iv. 6. **mingled . . fire,** glowing, in the light of heaven. **image . . name,** see on xiii. 14—18. "Over his mark" should be omitted. **harps**[b] **of God,** sacred harps, harps used for the praises of God.

The harps of God.—I. The harps of God: 1. Made in the great manufactory of heaven; 2. Formed of the most precious materials; 3. Warranted to last to all eternity—no strings will ever be broken. II. The harpers—"them that had gotten the victory over the beast." The sword of war must come before the harp of peace. Consider—1. Their fight; 2. Their victory; 3. Their reward.—*W. C. Evans.*

Victory over the beast.—Luther, having rejected with disdain the great offers by which Alexander, the Papal legate, attempted to gain him over to the court of Rome: "He is a ferocious brute (exclaimed the legate, equally confounded and disappointed), whom nothing can soften, and who regards riches and honors as mere dirt; otherwise the Pope would long ago have loaded him with favors."

song of Moses and the Lamb

c Ex. xv. 1, 2 *ff.*
d Re. v. 8—10.
e Ps. cx. 2; cxxxviii. 14; cxliv. 17; De. xxxii. 4; Je. iv. 7.
f Ps. xlvi. 10; Mal. i. 11; Ps. xlviii. 10.

3, 4. sing . . Moses,[c] *i.e.*, like Moses' song of triumph. **and . . Lamb,**[d] for the deliverance He effected. **great,** etc., O. T. expressions.[e] **saints,** *R. V.* "nations." **all . . thee,**[f] a glorious prediction. **judgments,** righteous acts.

Israel in Egypt.—We shall—I. Exhibit the parallel which exists between the condition of Israel when passing through the sea, and the position of the Church of Christ at the present day. II. Compare the triumph of the Lord at the Red Sea with the victory of the Lamb in the great and terrible day of the Lord. Moses sang his song bec.—1. All Israel was safe; 2. All God's enemies were destroyed. III. Point out certain prominent features of the song of Moses, which will doubtless be as prominent in the song of the Lamb. This song—1. Is a praise of God; 2. Celebrates something of the fierceness of the enemy; 3. Shows the total overthrow of the enemy: (1) The ease with which God accomplishes this; (2) The future results of this overthrow; 4. The eternity of God's reign.—*Spurgeon.*

A quibbler answered.—A certain man went to a dervish, and proposed three questions: 1st, "Why do they say that God is omnipresent? I do not see Him in any place; show me where He is. 2dly, Why is man punished for his crimes? since whatever he does proceeds from God; man has no free will; for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good. 3dly, How can God punish Satan in hell-fire, since he is formed of that element? and what impression can fire make on itself?" The dervish took up a large clod of earth, and struck him on the head with it. The man went to the Cadi, and said, "I proposed three questions to such a dervish, who flung such a clod of earth at me, as has made my head ache." The Cadi, having sent for the dervish, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The dervish replied, "The clod of earth was an answer to his speech. He says he has a pain in his head; let him show me the pain and I will make God visible to him. And why does he exhibit a complaint to you against me? Whatever I did was the act of God; I did not strike him without the will of God; and what power do I possess? And, as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the Cadi highly pleased with the dervish's answer.

"Act! the wise are known by their actions; fame and immortality are ever their attendants. Mark with deeds the vanishing traces of swift-rolling time."—*Salis.*

"The law of nature is, that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if food, you must toil for it, and if pleasure, you must toil for it."—*Ruskin.*

ministers of wrath

g Re. xi. 19.
h Ex. xxxix. 1, 2, 5, 6, 7.

5, 6. temple . . opened,[g] "the *temple* spoken of is, as upon every occasion when the word is used, the shrine or innermost sanctuary, the Holy of holies, the peculiar dwelling-place of the Most High; so that the seven angels with the seven last plagues come from God's immediate presence."—*Milligan.* **having,** we should probably read "which had": we see in *v.* 7 that they did *not* come out having them.—*Camb. B.* **clothed,** etc.,[h] *R. V.* "arrayed with *precious* stone, pure *and* bright;" a priestly dress to denote a priestly office.

Ministers of judgment.—I. Their nature—angels. II. Their number—seven; the complete number, implying that the retribution shall be over-

"Heaven is the day of which grace is the dawn; the rich, ripe fruit of

whelming. III. Their authority—Divine; they came out of the temple. IV. Their character—righteous; they had white robes. V. Their commission—to execute wrath.

Meaning of the term angel.—Both the Hebrew and the Greek words signify messenger. The pillar of fire that went before the Israelites is called God's angel. The winds and flames of fire are angels to us when used by God to teach us, or as rods to punish us. The angel of a nation denotes its king or ruler. The angels of the Churches were no other than the ecclesiastical ministers set over them—whether bishops, priests, or elders. It is to be understood that the admonitions addressed to the angels of the Seven Churches applied to the members of those Churches, rather than, if at all, to the ministers.

7, 8. one . . beasts, "four living beings. These, as representing life on the earth (see on ch. iv. 6; v. 9), are appropriately chosen as the medium for conveying to the angels the plagues about to be inflicted on men."—*Pulpit Com.* **vials,** *R. V.* "bowls." **full . . God,**[a] so the incense they now contained was to sig. **filled . . power,**[b] the "smoke" suggests (1) the cloud, or Shechinah, the symbol of God's presence and glory (*cf.* Exod. xvi. 10; xxiv. 16); (2) the sign of God's active operation (Exod. xix. 18); (3) the token of judgment and calamity (Isa. xiv. 31; Ps. xviii. 8; ch. xiv. 11).—*Pulpit Com.* **till . . fulfilled,** till the vials were emptied.

The wrath of God.—The wrath of God is—I. Perfect—*seven* vials and *seven* angels. II. Pure—borne by *angels* in *golden* vials. III. Significant—Manifesting the glory and power of God. IV. Terrible—filled the Temple so that none could enter it till it was fulfilled.

Averting the wrath of God.—I met to-day with a picture of what we must do in order to be saved. There was a large regiment of soldiers in India who did not receive their pay for six months, getting only their rations. The men suspected the commanding officer had kept back the money, he being a notorious gambler. They met together, and determined, next day, when called out, they would not obey orders, but they would all march in a body to the general's house, some six miles distant, and present a complaint against their commanding officer of having robbed them of their pay. The day came. The officer gave his orders as usual; the officers and non-commissioned officers did their duty; but the men stood still. He ordered every tenth man to be locked up: it was done, no resistance being made. The drum played, and the rest marched away in good order, and filed off to the general's house. They presented their petition, and reported against their commanding officer. The general thought, "Well, if we let them do this, all discipline will be broken. We must put this down. They ought to have had their pay; but they must not disobey orders." Next morning, to their great surprise, they saw a black army of Sepoys, with field-pieces in front, and cavalry, all ready for action. They formed into a line, and saluted the general. The black men got ready, and so did the regiment: they fixed their pieces ready for the charge: when the commanding officer said, "Twenty-third, obey me! Handle arms! Ground arms!" Then he ordered the Sepoys to charge them, and drive them from their weapons, and gave further command that they should be stripped of all their accoutrements. Then, having disarmed and dishonored them, he said, "I will forgive you." I think that is just what God would have us do. We have revolted and rebelled against Him. "Ground arms!" saith He. "Put your sins away; put your drunkenness, your self-righteousness, away. Ground arms!" And when sin is renounced, and we are ready to perish, and we think that the law is ready to blow us in pieces, then He says, "I will forgive you."—*Spurgeon.*

which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court."—*Guthrie.*

the wrath of God

a Ps. lxxv. 8. *b* Ex. xix. 18; Le. ix. 23, 24; Ex. xl. 34, 35; 1 K. viii. 10, 11; 2 Ch. v. 14; Is. vi. 3, 4.

"Nothing good bursts forth all at once. The lightning may dart out of a black cloud; but the day sends his bright heralds before him, to prepare the world for his coming."—*Hare.*

"Two things, moral *cleanness* and moral *reality*, are the qualifications for fellowship with God. 'It is not,' says Luther, 'he who sings so well or so many psalms, nor he who fasts or watches so many days, nor he who divides his own among the poor, nor he who lives quietly, kindly, and friendly; but it is he alone who is *pure within and without.*"

the first vial

the earth

the second vial

the sea

CHAPTER THE SIXTEENTH.

1–3. to . . angels, their number indicating the thoroughness with wh. the work should be done. **go . . ways,**[c] ea. having his appointed way. **fell . . sore,**[d] "the counterpart of the sixth plague of Egypt." **sea,**[e] a literal fulfilment is not to be sought after. Sentiments of *vv.* 2 and 3: The enemies of the Ch. shall be annoyed on the land and on the sea, *i.e.*, everywhere.—*Stuart.* **became . . man,** "became blood as of a dead man."

Branded slaves.—I. Their brand—"the mark of the beast:" 1. Voluntarily

c Je. vi. 11; Ez. xxii. 22. *d* Ex. ix. 8–10; De. xxviii. 27; 1 S. v. 6–9. *e* Re. viii. 8, 9; Ex. vii. 20; Ps. lxxviii. 41, 44; cv. 29.

"A life tossed ab. in the restless sea of popular passions, and agitated by the fickle winds and waves of popular tumults, may appear to the world to be full of energy; but it is *not life*; it is not worthy of that name; it ought rather to be called *death*."

submitted to; 2. Conspicuously worn. II. Their servitude: 1. Degrading; extending to the heart and mind—"they worshipped;" 2. Idolatrous; they worshipped the image of the beast. III. Their punishment: 1. Painful—a sore; 2. Offensive—noisome.

Martyrdom of Paschal.—In September, 1560, Pope Pius IV. and his holy college gathered at Rome to witness one of their favorite spectacles. A pile had been raised in the square of St. Angelo, near the bridge over the Tiber. The people assembled in a great throng. The condemned—a pale and feeble young man—was led forth, when suddenly he began to speak with such rare eloquence and force that the people listened. The pope grew angry and troubled, and the inquisitors ordered the Vaudois to be strangled, lest his voice might be heard above the flames. Pius IV. then saw the martyrdom in peace, and directed the ashes of his foe to be thrown into the Tiber. The martyr was John Louis Paschal, a young pastor of great eloquence, who had been called from Geneva to a congregation of Vaudois in Calabria. The post of danger had a singular charm for the brilliant preacher. He was betrothed to a young girl of Geneva. When he told her of his call to Calabria, "Alas!" she cried, with tears, "so near to Rome, and so far from me!" Yet she did not oppose his generous resolve, and he went to his dangerous station. Here his eloquence soon drew a wide attention. He courted by his boldness the crown of martyrdom. He was shut up in a deep dungeon, was chained with a gang of galley slaves, was brought to Rome, where Paul had suffered, and was imprisoned in a long confinement. His persecutors strove to induce him to recant, but no bribes nor terrors could move him. He wrote a last fond exhortation to Camilla Guina, his betrothed, and his eloquence was heard for the last time as he was strangled before the stake.—*Harper's Magazine.*

the third vial

rivers, etc.

4—7. rivers, etc.,[a] "the *rivers* and *wells* are the channels and springs of the prosperity and health of the power wh. is here punished."—*Wordsworth.* **angel . . say,** "the a. who was set over the water." **because . . thus,**[b] determined the things of *v.* 4. **for . . worthy,**[c] of this punishment wh. answers to their crime. Omit "for." "It is correct to consider that this prophecy received its first fulfilment in the violent deaths of so many of those who were the earliest Christian persecutors."—*Pulpit Com.* **another out of,**[d] should be omitted: St. John "heard the Altar say" what follows. Why the unusual image should be used of the Altar speaking, instead of a voice only coming from it (*cf.* ix. 13), we cannot say.—*Camb. B.*

The seals, bowls, and trumpets.—While we by no means follow the historical interpreters of this book in the attempt to identify any chronological sequence of actual events with the seven seals, trumpets, and bowls, respectively, yet (as is well pointed out by Professor Godet) there is undoubtedly a moral progression indicated. The *seal* points out an event concealed as yet, but foreseen by God. The *trumpet* poiuts out an event announced as forthcoming. The *bowl* points out the event in actual execution. The seven seals set before us the kind of events which were to be looked for—victory, war, famine, pestilence, martyrdom, convulsion; then the end. The seven trumpets have pointed out the sphere over which the several judgments shall fall which are to bring about the end. These correspond almost precisely with the seven bowls; thus confirming the impression that between trumpets and bowls there is the distinction between announcement and effect.—*Pulpit Com.*

Whatsoever a man soweth that shall he also reap.—Consider some illustrations of this law. *Egypt.* The memory of how she shed the blood of God's servants, and how blood was given her to drink. *Israel under Ahab and other idolatrous kings.* He and they shed the blood of God's prophets. But sure revenges came. At Carmel; in Assyria, where Israel was carried away captive, and where as a nation she perished. *Assyria. Cf.* the Book of Jonah for its sins and its predicted doom. Fate of Sennacherib. *Greece. Cf.* the Books of Maccabees, as to persecutions under Antiochus Epiphanes; his miserable death, *Jerusalem. Cf.* our Lord's words, "It cannot be that a prophet should perish out of Jerusalem," etc. (Luke xiii. 33, 34). Her siege and fall. *Rome,* both pagan and papal (*cf.* Gibbon, for fall).

"Persecution often does in this life, what the last day will do completely,—separate the wheat from the tares."—*Milner.*

the fourth vial

heat

8, 9. power . . him,[e] *i.e.*, to the sun. "Power" is not in the original. **to . . men,** who had not the seal. "The objects upon wh. the vials are poured out are elements and powers of the empire of the beast."—*Wordsworth.* **blasphemed . . God,** "as with Pharaoh and the Egyptians, the judgments of God, instead of awakening them to repentance, only serve to harden their hearts."—*Pulpit Com.*

a Re. viii. 10, 11.

b Ro. ii. 2; iii. 26.

c 1 K. xviii. 4; 2 Ch. xxiv. 20, 21; Ma. xxiii. 34, 35; De. xxxii. 42; Re. xviii. 20.

d 2 Th. i. 6; Ro. ix. 14; Ps. l. 6.

e Re. viii. 12; ix. 17—21.

Moral ends of suffering.—They appear to involve three things : 1. The righteous punishment of cruel persecution ; 2. The righteous punishment of supreme worldliness ; 3. The overwhelming ruin of organized wrong.

All the dispensations of the suffering have a great moral purpose.—The suffering of the sevenfold plagues is settled in the government of God for *moral* ends. These ends are not malignant, but merciful. They are not to *ruin* souls, but to *save* them. They are curative elements in the painful cup of life ; they are storms to purify the moral atmosphere of the world. Disrobing these verses of all metaphorical incongruities, they suggest the grand purpose of God in all the dispensations of suffering. Wrong will not stand forever before right. Though mountains of ice may stand before the glowing sunbeams of a thousand summers, wrong is bound to fall ultimately before the right. Take courage ; be of good cheer !—*Pulpit Com.*

"He that waits for repentance waits for that which cannot be had as long as it is waited for. It is absurd for a man to wait for that which he himself has to do."—*Nevins.*

10, 11. seat, throne. **darkness,** blindness, ignorance. **they . . pain,**[a] too ignorant to see their folly and repent, they have to suffer the effects of the former plagues. **and . . God,** etc.,[b] not unusual for wicked men to curse the hand that inflicts the punishment.

Unmelting obduracy.—"They repented not,"—I. For the time of repentance was past. II. For it was so dark that they saw not the evil of their life. III. Although their impenitence was accompanied with pain. IV. Not having kissed the hand that blessed, they blaspheme the hand that smites.

The exposure of the impenitent.—There is a story of a certain king that was never seen to laugh or smile ; but in all places, amongst all persons, at all times, he was very pensive and sad. His queen, being much troubled at his melancholy, requested a brother of his that he would ask him what was the cause of his continual sadness. He did so. The king put him off till the next day for an answer, and in the meantime caused a deep pit to be made, commanding his servants to fill it half full with fiery coals, and then caused an old rotten board to be laid over it, and over the board to hang a two-edged sword by a small slender thread, with the point downwards, and close by the pit to set a table full of all manner of delicacies. His brother, coming the next day for an answer, was placed on the board, and four men with drawn swords about him, and withal, the best music that could be had, to play before him. Then the king called to him, saying, "Rejoice and be merry, O my brother ! eat, drink, and laugh ! for here is pleasant being." But he replied and said, "O my lord and king ! how can I be merry being in such danger on every side ?" Then the king said, "Look how it is now with thee : so it is always with me ; for if I look about me I see the great and dreadful Judge, to whom I must give an account of all my thoughts, words, and deeds, good or evil. If I look under me, I see the endless torments of hell, wherein I shall be cast if I die in my sins. If I look behind me, I see all the sins that ever I committed, and the time which unprofitably I have spent. If I look before me I see my death every day approaching nearer and nearer unto my body. If I look on my right hand, I see my conscience accusing me of all that I have done and left undone in this world. And, if I look on my left hand, I see the creatures crying out for vengeance against me, because they groaned under my iniquities. Now, then, cease henceforward to wonder why I cannot rejoice at the world, or anything in the world, but continue sad and heavy."—*Spencer.*

"Place not thy amendment only in increasing thy devotion, but in bettering thy life. This is the damning hypocrisy of this age : that it slights all good morality, and spends its zeal in matters of ceremony, and a form of godliness without the power of it."—*Fuller.*

"He that will not repent brings himself to ruin. Nor is he truly penitent that is not progressive in the motion of aspiring goodness. A man should well be aware of the step which he has already stumbled on."—*Feltham.*

12—14. Euphrates,[c] this river, the pride and strength of the lit. Babylon, was diverted from its course by Cyrus when B. was taken. The meaning is that a barrier that wards off hostile hosts is removed. The "kings of the east" represent God's judgments ; those who are laid open to attack are the adherents of the beast. The imagery may be derived : (1) From the fact that the enemies of the Jews generally came from beyond the Euphrates. This accounts for the employment of this figure in ch. ix., and may reasonably be considered to contain the same allusion here.—*Pulpit Com.* **three . . frogs,** like frogs, unclean, noisy, loving the glimmering twilight. "These *three spirits* represent the influences of the dragon, the first beast, and the second beast, which we have interpreted as the devil, the love of the world and worldly power, and self-deceit ; in other words, the devil, the world, the flesh. These influences are spiritually *unclean*, and suggest the loathsome Egyptian plague of the *frogs ;* that is to say, their likeness to frogs consists in their common quality of uncleanness."—*Pulpit Com.* **for . . miracles,**[d] "it is the uniform testy. of the prophetic Scriptures that the anti-Christian power shall

the fifth vial

darkness

a Zec. xiv. 12.

b Da. xii. 10 ; Pr. xxvii. 22 ; 2 Ch. xxviii. 22 ; Lu. xxiii. 39, 40.

the sixth vial

the three frogs

c Is. xliv. 27 ; xlv. 1—3 ; Ex. xiv. 21, 22 ; Jos. iv. 22 ; Ps. lxxiv. 15 ; Hab. iii. 8.

d 1 Ti. iv. 1 ; 2 Th. ii. 9 ; 1 K. xxii. 19—22.

"In St. John's time there were apprehensions of a Parthian invasion of the empire on behalf of

a pseudo-Nero, *i.e.*, a shadow of Antichrist: and it is likely that St. John's prophecy is expressed (as so many O. T. prophecies are) *in terms of* the present political situation."—*Camb. B.*

work signs and wonders as means of deceiving mankind."—*Alford.* **gather . . Almighty,** this gathering, the signal for the appearing of the Lord.

The three unclean spirits.—I. What they were like. They resembled frogs; reptiles, unclean; habits of the frog noisy; loves darkness and mire. II. Whence they came; from the mouth of the dragon; denoting falsehood, blasphemy, and error. III. What they are; the spirits of devils. IV. Whither they go; to the kings of the earth; aptness of kings to be deceived, being inflated by pride, and spoiled by flattery.

Evil is hastening to its own defeat.—We are not to think simply of literal warfare. The sacred seer gives us only "the outward sign, the corporeal type. Under Christianity we can only see the broad line which springs from that same bad cause. Such are some fulfilments of this law, some more, some less, evident. Doubtless Jerusalem, at the hour when St. John wrote in the very throes of her mortal agony, when blood was indeed given her to drink; and Rome, racked with civil war and the fierce factions fomented by this chieftain and that, and for whom yet more fearful fate waited—these were uppermost in St. John's mind. But the law lives yet. and lived before St. John's day; not one jot or one tittle of it has failed or can ever fail. And the Bible and the facts of life supply illustrations not a few of the fulfilment of this law in individuals as well as nations. And where the eye cannot trace the fulfilment, it is not to be thought that the law has failed. In his moral life—that which is within and unseen—the law can lay hold on the transgressor, and does so. Every man's sin finds *him* out, even if he be not found out.—*Pulpit Com.*

Armageddon

a 1 Th. v. 2; Ma. xxiv. 42; xxv. 6.

b Ge. iii. 10.

c Ju. v. 19—22; 1 S. xxix. 1; 2 S. iv. 4; 2 Ch. xxxv. 20—24; 2 K. xxiii. 29, 30. It was customary with the sac. writers to reproduce the scenes of former events as the platform on wh. other events would occur. Joel iii. 2, 12; *cf.* 2 Ch. xx. 22, 26.

"The only occasions when *Megiddo* is mentioned in connection with a battle are Judges v. 19; 2 Kings xxiii. 29 (*cf.* Zech. xii. 11.)

"Repentance is heart's sorrow and a clear life ensuing."—*Shakespeare.*

15, 16. behold . . thief,[a] "St. John apparently hears, and writes down as he hears, the words of Christ spoken in the midst of his vision." The 15th verse is parenthetical. **garments,**[b] "the forewarned householder sits up with his clothes on, and the thief will decamp as soon as he sees him. If he were *not* forewarned, he might hear the thief at work, and start naked out of bed, but would be too late for anything but a fruitless chase in unseemly and ridiculous guise."—*Camb. B.* **Armageddon,**[c] the hill, or, perh., the city of Megiddo. Symbolical name for the place of final struggle betw. hosts of good and evil (all. to the famous battle-field in Canaan).

Watchfulness.—I. Whatever may have been the troubles and conflicts of the Church of God in the past, severer ones are yet in the distance. II. Already to Christian faith and hope this final conflict of evil is represented as "*that great day of God Almighty.*" III. The crisis here indicated will precede the coming of the Son of God. IV. Certain events may herald his approach, but yet His actual coming will be "as a thief." This is the repeated teaching of the Word of God. V. In view of this issue—certain in fact, though uncertain as to time—we are to keep on the watch. VI. Consequently, being on the watch means standing ready to do any duty whatever, the moment it is required."—*Pulpit Com.*

Watchfulness.—The Honorable Robert Boyle was, from early youth, singularly attentive to derive moral and religious improvement from every object in nature, and every occurrence in life. In the year 1648, he made a short excursion to the Hague. Sailing home, between Rotterdam and Gravesend, he saw, through a perspective glass, a vessel imagined to be a pirate, and to give chase to the ship in which he was embarked. The occasion suggested to him the following judicious reflection:—"This glass does, indeed, cause the distrusted vessel to approach; but it causes her to approach only to our eyes, not to our ship. If she be not making up to us, this harmless instrument will prove no loadstone to draw her towards us; and if she be, it will put us in better readiness to receive her. Such an instrument, in relation to death, is the meditation on it, by mortals so much and so causelessly abhorred. For though most men studiously shun all thoughts of death, as if, like a nice acquaintance, he would forbear to visit where he is never thought of; or, as if we would exempt ourselves from being mortal, by forgetting that we are so; yet meditation of this subject brings the awful reality nearer to our view, without at all lessening the real distance betwixt us and death. If our last enemy be not approaching us, this innocent meditation will no more quicken his pace than direct his steps; and if he be, it will, without hastening his arrival, prepare us for his reception."

the great earthquake

d Is. xxvi. 20, 21;

17, 18. voice, the voice of God Himself. **done,**[d] as commanded. That is done, wh. will finish all. God's great Judgment has *not* come to pass yet,

but everything has been done to prepare for it. "One who had fired a train would say, 'It is done,' though the explosion had not yet taken place."—*Simcox.* **earthquake,**[a] yet those that men have known include some of terrible magnitude, this, more extensive and destructive.

Practical lessons.—The scene urges—I. To fidelity to the right, even though evil gain power. II. To fearlessness in presence of the great forces of evil. III. To a patient endurance of the oppression of evil. IV. To assurance of ultimate victory, freedom, and peace.—*R. G.*

The Lisbon earthquake.—One of the most terrible earthquakes on record is that which happened at Lisbon on November 1st, 1755. The morning was fine, and there was no apparent indication of the coming destruction. About nine o'clock a low, subterraneous rumbling was heard, which gradually increased, and culminated, at last, in a violent shock of earthquake, which levelled to the ground many of the principal buildings of the place. Three other shocks followed in rapid succession, and continued the work of destruction. Scarcely had the ill-fated inhabitants begun to realize the enormity of the disaster which had come upon them, when they were surprised by another visitation, of a different, but not less destructive, character. The sea suddenly began to rush with great violence into the Tagus, which rose at once as much as forty feet above high-water mark. The water swept over a great part of the city, and many of the inhabitants fled from its approach to take refuge on a strong marble quay, lately erected. They had collected there to the number of three thousand, when the quay was suddenly hurled bottom upwards, and every soul on it perished. There was another shock in the evening, which split the walls of several houses; but when it passed away, the rents closed up again so firmly that no trace of them could be seen. What the earthquake and the flood had spared was consumed by fire. The 1st of November, being All Saints' Day, was kept as a high festival, and all the churches were brilliantly illuminated with candles; these falling, with the shock of the earthquake, against the timbers and curtains, set fire to them, and as there were no means of checking it, the conflagration spread rapidly. It is stated that, by the combined effect of these disasters, no less than 60,000 persons perished.—*World of Wonders.*

Re. x. 7; xxi. 6; 1 Pe. iv. 7.

a Zec. xiv. 4, 5; Hag. ii. 6.

"Surely there is something in the unruffled calm of nature that overawes our little anxieties and doubts: the sight of the deep-blue sky, and the clustering stars above, seems to impart a quiet to the mind."—*Edwards.*

"In His miracles nature is no longer stiff, but fluent; its laws, so stubborn to others, became elastic in His hands; before Him, each of its mountains became a plain; it listens for, and hears and obeys the highest intimation of His will."—*Archbishop Trench.*

effects of the earthquake

19–21. and . . city,[b] "probably Jerusalem. Jerusalem is (or is to be) converted—she is the city of God again, yet even she is sorely shaken: other cities are wholly overthrown: while the city of God's Enemy is to receive something more than overthrow."—*Camb. B.* **three parts,** "it is just possible that there may be a reference to the three parties of John, Eleazar, and Simon, into which Jerusalem was divided at the time of its siege by Titus."—*Simcox.* **Babylon . . God,**[c] specially remembered for her sins. **cup**[d] **. . wrath,** see on xiv. 8. **and every,** etc., an effect not uncommon of severe earthquakes is, to sink islands and mountains. **hail . . talent,**[e] the talent is betw. 50 and 60 pounds weight. **men . . hail,** blasphemy instead of repentance!

The great earthquake.—I. The scene where it took place—the whole world; the everlasting hills, the remote islands, the great cities, and the solid earth which men trust. II. What accompanied it—storm of hail; those who fled from their homes overtaken by the hail. III. The reason for it—human sin, blasphemy against God.

Hailstones.—Natural historians record various instances of surprising showers of hail, of which the hailstones were of extraordinary magnitude. An author, speaking of the war of Louis XII. in Italy, in 1510, relates, that there was for some time a horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, or rather, as he calls them, pebble stones, which destroyed all the fish, birds, and beasts in the country. It was attended with a strong smell of sulphur; and the stones were of a bluish color, some of them weighing one hundred pounds.

b Zec. xiii. 8, 9.

c Re. xviii. 5; Je. xliv. 21; Ho. ix. 7.

d The word *cup* is oft. used fig. in Scripture for the portion or destiny of any one (Ps. xi. 6); for judgments or affliction (lxxv. 8; Je. xxv. 15, etc.).

e Ps. xviii. 12–14; Jos. x. 11; Ez. xxxviii. 22; Job xxxviii. 22, 23. *Diod. Sic.* (xix. 4, 5) speaks of hailstones of a mina ea. in weight as being enormous; 60 minas = a talent.

CHAPTER THE SEVENTEETH.

the woman on the scarlet beast

1–3. whore, harlot, the harlot prob. means Pagan Rome. **that . . waters,**[f] this is the description of Babylon in Jer. li. 13, whence, doubtless, the expression is derived. In the place quoted, the sentence refers to the many canals of Babylon; but the interpretation of this passage is given in *v.* 15, where the *waters* are stated to be "peoples." **kings . . fornication,**

f Je. li. 13.

"Rome,[a] wholly given to idolatry and to worshipping the beasts, has allured and seduced all its tributary nations to do the same."—*Stuart.* **wilderness . . scarlet,** her color that of *blood* and *fire.*

The book of a stormy period.—The two cities which towered so vast before the imagination of the Seer, and which formed the terrible antithesis to the City of God, were Rome and Jerusalem. The main events which at that epoch crowded the horizon of the world were the Fire of Rome, the setting of the sun of the Julian line into seas of blood, the revolt of Judæa, the burnings of the Temple of Jehovah in Jerusalem, and of Jupiter Latiaris in Rome. The events which crowded the horizon of the Church were the Neronian Persecution, the Fall of Jerusalem, the close of the Old Dispensation, the Coming of the Lord. Amid minor details this is the double series of events which is dealt with in the book of the prophecy. It is the book of the Second Advent. It is the consolation of martyrdom. It is the burden of Jerusalem. It is the burden of Pagan Rome. It is a stormy comment—dictated by its commencing accomplishments—upon the great eschatological discourse which Jesus uttered to His disciples on Olivet, in which He had told them that that generation should not pass away till all things were fulfilled. It is a pæan and a prophecy over the ashes of the Neronian martyrs. It breathes an infinite defiance against all tyrannies, whether they assume the garb of religion or of the world. It is the tremendous counter-manifesto of a Christian seer, uttering the language of immortal confidence in God, and assured certainty of triumph, as he stood face to face with the blood-stained fury of imperial heathendom.—*Farrar, Mess. of the Books.*

[a] The seven hills of Ro. were the Palatine, Quirnal, Aventine, Cælian, Viminal, Esqualine, Janiculan. Ro. was called "the seven hilled city" in Jo.'s time; celebrated as such in the annual national festival the *Septimontium*, and so called by all the Lat. poets for 500 yrs. fr. this time.

"Alexander's great success so inflated his pride, that he despised his father, put on the costly Persian garb, and finally declared himself to be the son of Jupiter."

4—6. forehead . . written, the custom with harlots. **mystery,**[b] Stuart would translate: "A name mysteriously written: BABYLON THE GREAT; the mother of harlots[c] and of the abominations of the earth;" making the name or title only three words, and regarding the clause "the mother of," etc., as John's exclamation. **mother . . harlots,** the chief or leader of all harlots, etc. **drunken,** etc., "the phraseology," says Moses Stuart, "is derived from the barbarous custom, still extant among many pagan nations, of drinking the blood of enemies slain in the way of revenge. Here, then, the fury of the persecutors is depicted in a most graphic manner." **wondered,**[d] *R. V.* "wondered with a great wonder."

The queen of evil.—Consider—I. Her appearance—gay and gaudy. Here are all the allurements of worldly honor and riches, pomp and pride, suited to sensual and worldly minds. II. Her principal seat and residence—"upon the beast," etc. III. Her name, which was "written on her forehead." IV. Her diet—"the blood of the saints and martyrs."—*M. Henry.*

the name on her forehead

[b] 2 Th. ii. 7.
[c] Ez. xvi. 44, 45.
[d] Da. vii. 25; xi. 33, 35; Ps. lxxix. 2, 3; xliv. 22; xciv. 5, 6; He. xi. 33—40; Da. viii. 27; vii. 28.

"Who makes the fairest show means most deceit."—*Shakespeare.*

7, 8. mystery, see on *v.* 5. **seven . . horns,** see on *v.* 3. **beast . . was,** etc.,[e] what the angel says, seems to be equivalent to this: "The *beast* means the Roman emperors, specifically Nero, of whom the report, spread throughout the empire, is th. he will revive, after being appy. slain, and will come as it were fr. the abyss or Hades; but he will still perish and th. speedily."—*Stuart.* **and yet is,** *R. V.* "and shall come."

Babylon and Jerusalem.—These prophecies present two broadly contrasted *women*, identified with two broadly contrasted *cities*, one reality being in each case doubly represented: as a *woman* and as a *city.* The harlot and Babylon are one; the bride and the heavenly Jerusalem are one. The two women are contrasted in every particular that is mentioned about them: the one is pure as purity itself, "made ready" and fit for heaven's unsullied holiness; the other foul as corruption could make her, fit only for the fires of destruction. The one belongs to the Lamb, who loves her as the bridegroom loves the bride; the other is associated with a wild beast, and with the kings of the earth, who ultimately hate and destroy her. The one is clothed with fine linen, and in another place is said to be clothed with the sun and crowned with a coronet of stars: that is, robed in Divine righteousness and resplendent with heavenly glory; the other is attired in scarlet and gold, in jewels and pearls, gorgeous indeed, but with earthly splendor only. The one is represented as a chaste virgin, espoused to Christ; the other is mother of harlots and abominations of the earth. The one is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed; the other is drunken with martyr blood, and *seated on* a beast which has received its power from the persecuting dragon. The one sojourns in solitude in the wilderness; the other reigns "in the wilderness" over peoples, and nations,

the origin and destiny of the beast

[e] Re. xi. 7.

'In the Gospel of John we read the life of Christ on earth; a man am. men, humble, poor, weak, and suffering. But in the Revelation of John, we have the gospel of Christ now raised fr. the dead. He speaks and acts as having conquered the grave, and triumphed over death and hell, as having entered into the place of His glory; angels, principalities and powers being

and kindreds, and tongues. The one goes in with the Lamb to the marriage supper, amid the glad hallelujahs; the other is stripped, insulted, torn, and destroyed by her guilty paramours.—*Exp. Bib.*

made subject unto Him."—*Bossuet.*

9—11. here . . wisdom,[a] see on xiii. 18. **the . . sitteth,** this no doubt points to Rome the seven-hilled city. **kings,** prob. to be understood of the kings or emperors of Rome. **five,** perhaps Augustus, Tiberius, Gaius, Claudius, and Nero. **one is,** prob. Vespasian (passing over the very brief reigns of Galba, Otho, and Vitellius). **the other,** Titus. **the eighth,** Domitian, who was regarded by Pagans and Christians alike as a revival of Nero.[b]

the mind, having wisdom

a Da. xii. 10; Ja. i. 5; 1 Jo. ii. 20, 27; Ma. xiii. 11; Pr. ix. 10.

b 2 Th. ii. 6—9.

The wise mind.—The wise mind—I. Obtains its wisdom from the infinitely wise God. II. Employs its wisdom in the consideration of moral problems. III. Exercises its wisdom on the true Word of God, and on the events of human history as the unfolding of Divine purposes.

12, 13. ten . . kings, etc.,[c] *i.e.*, the tributary kings of the Roman empire in compliance w. the desire of the beast, on whom they are dependent for authority, unite w. him in persecuting the church.—*Stuart.*

the ten kingdoms

c Da. vii. 23, 24.

A gang of royal galley-slaves.—We have seen more than once, in the neighborhood of convict settlements, men yoked together, and working under the supervision of armed taskmasters. Here we have ten kings—I. Of royal title without royal liberty; II. Independent monarchs yet tributory to a sovereign; III. Proud of Divine right, yet ruled by Satan's might; IV. Unfaithful stewards, using their power and strength not for the popular weal, but to advance the power of the popular oppressor.

"*Moral error has no lasting foundation.* Its superstructures are not houses on the rocks, but on shifting sands. Whether it appears in the form of thrones, governments, churches, colleges, markets, it stands nowhere but on volcanic hills."—*D. T.*

Moral evil.—The *one* idea which those symbols suggest to me and serve to illustrate is that the *supports of moral evil are unstable.* Moral evil in our world has its supports. Many seem strong as "seven mountains," mighty as "seven kings," and more, but all are shifting and transitory. Many have been and are not, some have risen and have passed away, others in their course have come and will disappear. This has been the history of moral evil in our world. Many of the arguments that have sustained it from time to time have appeared as settled and imposing as mountains, as gorgeous and majestic as kings; but "mountains have fallen and come to nought," and even imperial bulwarks have disappeared as visions of the night. So it has been, so it is, and so it must be to the end.—*Pulpit Com.*

14. war . . Lamb,[d] by resisting His supremacy, persecuting His servants, violating the principles of His Gospel. **Lamb . . them,** by force of truth, and events of providence. **Lord . . kings,**[e] all who resist His authority will be punished as rebels. **called . . chosen,**[f] all the called are not chosen;[g] but all the chosen are first called.[h] **faithful,** true to the faith delivered to them.

war with the Lamb

d Da. xi. 31; Ac. iv. 26; Is. viii. 9, 10; Re. xix. 19.

e Re. xix. 16; 1 Ti. vi. 14, 15; Dan. ii. 47.

f 2 Ti. 1, 9; Ro. viii. 28; Jo. xv. 16; Ep. i. 4; 1 Pe. i. 2.

g Ma. xx. 16; xxii. 14.

h 2 Pe. i. 10.

The downfall of the typical Babylon.—Here is—I. A war begun between the beast and the Lamb. II. A victory gained by the Lamb. Christ will be sure to gain the victory. III. A reason assigned for this victory. This is taken from the character of—1. The Lamb; 2. His followers. IV. A victory justly aggrandized (*v.* 15).—*M. Henry.*

"It goes a great way towards making a man faithful to let him understand that you think him so, and he that does suspect that I will deceive him gives me a sort of right to cozen him."—*Seneca.*

A contented Christian.—When Henry the Fourth, King of France, was told of the King of Spain's ample dominions; as, first, he is King of Castile, and I (quoth Henry) am King of France; he is King of Navarre, and I am King of France; he is King of Naples, and I am King of France; he is the King of the Sicilies, Nova Hispania, of the Western Indies, and I am King of France,—he thought the kingdom of France equivalent to all those. So let the soul of every good Christian solace itself against all the wants of this mortal pilgrimage in this, that it is a member of the Church. One hath more learning or wit, yet I am a Christian; another hath more honor or preferment in the world, yet I am a Christian; another hath more silver and gold and riches, yet I am a Christian; another hath larger possessions, yet I have an inheritance in heaven, I am a Christian. Were but this consideration of the true Christian's worth laid in the balance of the sanctuary, it would weigh down all temporary conceits whatsoever.—*Spencer.*

15, 16. waters,[i] etc., *i.e.*, the waters designate many and widely scattered nations. **upon the beast,** *R. V.* "and the beast." **hate,** as the whipped and branded slave hates his tyrant. **shall . . naked,** strip her of her trappings of state. **and . . fire,**[j] this may have been suggested by Nero's burning of Rome.

the destruction of the harlot

i Ps. xciii. 3, 4.

j Re. xviii. 8; Is. xiv. 4—6; Ho. ii. 2, 3.

"All men will be Peters, in their bragging tongue; and most men will be Peters, in their base denial; but few men will be Peters, in their quick repentance."—*Feltham.*

The war of emancipation.—"Who would be free, himself must strike the blow." Here we have—I. Hatred towards the oppressor; II. A struggle for liberty; III. The final overthrow of the tyrant.

Great Babylon.—A noble chamber had Pope John XXI. built for himself in the palace of Viterbo; and by the falling in of the roof he so admired, he was crushed to death. "John XXI.," writes Dr. Milman, "was contemplating with too great pride the work of his own hands and burst out into laughter; at that moment the avenging roof came down upon his head." The catastrophe was held at the time to be a special judgment on a reprobate Pontiff. Nebuchadnezzar's boast, and worse than Nebuchadnezzar's doom. The historian of Mexico tells us of Montezuma, while exacting from his people the homage of an adulation worthy of an oriental despot, and the profuse expenditure of whose court was a standing marvel, that "while the empire seemed towering in its most palmy and prosperous state, the canker had eaten deepest into its heart." Ruin was at hand. The hour was come, and the man; and that man was Fernando Cortès.—*F. Jacox.*

union against evil

17, 18. God . . hearts,[a] the thought and purpose. **to . . will,**[b] while they thought they fulfilled their own will. **until . . fulfilled,**[c] in regard to the persecution and deliverance of the Church. **and . . woman,** etc., "a repetition of the assertion made in *v.* 5. viz., that the harlot and Babylon are identical. Many writers have been led by this verse to believe that Rome, either pagan or papal, is thus pointed out as the antitype of the harlot. That this is one fulfilment of the vision need hardly be doubted. Rome was in St. John's time the foremost embodiment of the hostile forces of the world. But this is not the whole fulfilment, which is in all time.—*Pulpit Com.*

a 2 Th. ii. 11; Ro. ix. 19—22.

b Pr. xxi. 30; Is. xiv. 27; xlvi. 10.

c Is. lv. 11; Je. i. 12.

"The multitude which does not reduce itself to unity is confusion; the unity which does not depend upon the multitude is tyranny.—*Pascal.*

"Men's hearts ought not to be set against one another, but set with one another, and all against the evil thing only."—*Carlyle.*

The beast's dominion over earthly kings.—Here is the judgment of Babylon set down. Consider—I. What it is, and by whom it shall be—by the ten horns, that is, the ten kings. II. What these ten kings shall do—they shall—1. Hate the city; 2. Make her desolate; 3. Eat her flesh; 4. Burn her with fire.—*R. Sibbes.*

"As on many other occasions, the fortunes of the Church of Christ are modelled upon the fortunes of her Master. Now there was one scene of the past—how well does John remember it, for he was present at the time!—when the Roman power and a degenerate Judaism, the beast and the harlot of the day, combined to make war upon the Lamb. For a moment they seemed to succeed, yet only for a moment. They nailed the Lamb to the cross; but the Lamb overcame them, and rose in triumph from the grave. But the Seer did not pause there. He looked a few more years onward, and what did he next behold? That wicked partnership was dissolved. These companions in crime had turned round upon one another. The harlot had counselled the beast, and the beast had given the harlot power to execute the darkest deed which had stained the pages of human history. But the alliance did not last. The alienation of the two from each other, restrained for a little by co-operation in common crime, burst forth afresh, and deepened with each passing year, until it ended in the march of the Roman armies into Palestine, their investment of the Jewish capital, and that sack and burning of the city which still remain the most awful spectacle of bloodshed and of ruin that the world has seen."—*Milligan.*

CHAPTER THE EIGHTEENTH.

the fall of Babylon the great

1—3. earth . . glory,[d] "the description given of this angel is proportioned to the importance of his message. He has *great authority;* the earth is *lightened with his glory;* the voice with which he cries is *mighty.* It could hardly be otherwise than that, with such joyful tidings as he bears to men."—*Exp. Bib.* **fallen,**[e] the "mystery" of the beast and the harlot having been declared, the angel now describes the doom in store for them.—*Pulpit Com.* **devils,** demons. **hold,** resort, rendezvous, den. **cage . . bird,** not a prison, but place where they are safe. *V.* 2 sets forth the utter desolation of the place. **wine,** intoxicating, pleasant draught. **kings . . her** (on the figure employed, as well as the identical language, see ch. xvii. 2). **merchants . . delicacies,** "it signifies overweening pride and insolence and wantonness, arising from superfluity of wealth and gifts. *Cf.* the warning to the Church of Laodicea (ch. iii. 17)."—*Pulpit Com.*

d Hab. iii. 3, 4.

e Je. li. 8; Re. xiv. 8; Is. xiii. 19; xxxiv. 11, 14; Je. li. 37; 39.

"Many in hot pursuit have hasted to the

The destruction of the spiritual Babylon.—Observe—I. By whom this destruction is declared—by an angel, who is described by—1. The place whence he came; 2. His authority and power; 3. The effects of his appearance. II. The place denounced—Babylon the great: 1. It is compared to the ancient Babylon, bec. of its likeness to it in—(1) Sin; (2) Punishment; 2. It is called "great," because of the greatness of—(1) Its strength and glory; (2) Its power and dominion. III. The manner of the denouncement. Notice the repetition of the word "fallen," implying: 1. The certainty, 2. The suddenness, 3. The totality, of the ruin.—*W. Burkitt.*

St. Peter's at Rome.—Pope Julius II. began the building of the magnificent church at Rome, but left it unfinished. His successor, Leo X., was desirous to complete this superb edifice, but being involved in debt, and finding the Apostolic treasury exhausted, he had recourse to the selling of indulgences, a gainful traffic, for the procuring a sufficient sum of money. Accordingly, in 1517 he published general indulgences throughout all Europe, to such as would contribute to the building of St. Peter's. The sum of ten shillings was sufficient to purchase the pardon of sins, and the ransom of a soul from purgatory!

goal of wealth, but have lost, as they ran, those apples of gold, the mind and the power to enjoy it."—*Tupper.*

"The Babel tower of sin is a tower which man builds in pride, and when its top reaches to heaven, then it is suddenly thrown down."—*Wordsworth.*

4—6. come . . people,[a] cp. Jer. li. 6, 9. **that . . plagues,**[b] share in her punishment. **sins . . heaven,**[c] ref. to number, and calling for vengeance. **reward,**[d] words addressed to ministers of Divine wrath. **double,** etc.,[e] "the command may be founded upon the law of the theocracy by which thieves and violent aggressors of the poor were required to make a double repayment to those whom they had injured."—*Milligan.*

The ruin of the evil city, and the salvation of God's followers dwelling in it.—Observe, in these verses (4—8)—I. That God may have a people even in Babylon. II. That God's people shall be called thence, and called effectually. III. That they who are resolved to partake of wicked men's sins must receive of their plagues. IV. That when the sins of a people reach up to heaven, God's wrath will reach down to earth. V. That though private revenge is forbidden, yet God will have His people act under Him, when called upon, against His enemies. VI. That God will proportion the punishment of sinners to the measure of their wickedness, pride, and security. VII. That when destruction comes on a people suddenly, the surprise is a great aggravation of their misery.—*M. Henry.*

separation from sin to escape punishment

a Is. xlviii. 20; Je. l. 8; li. 6, 45; 2 Co. vi. 17; Is. lii. 11; Zec. ii. 7.
b Ge. xix. 16, 17, 29; Jude 23; Nu. xvi. 21; 2 Co. vii. 1.
c Re. xvi. 19; Je. li. 9; Is. xlvii. 10.
d Je. l. 15; Ps. lxxv. 8; xi. 6.
e Ex. xxii. 4.

7—10. how . . herself,[f] proudly demanding the homage of men. **deliciously,** luxuriated, in wealth and ease. **so . . her,** her state shall be completely reversed. **for . . heart,** this her secret thought. **queen**[g] **. . widow,** the prophetical writers still supply the imagery (*cf.* Isa. xlvii. 8, "shall not sit as a widow;" see also Lam. i. 1).—*Pulpit Com.* **death,**[h] for her prospect of longevity. **mourning,** for her rioting. **famine,** to replace her delicacies. **she . . fire,** "the description is not to be taken literally, but is typical of a sudden and overwhelming reverse."—*Pulpit Com.* **strong . . her,**[i] in His hands her strength will be perfect weakness. **kings,** etc., showing the folly and the fate of those who depend on creature reliances and comforts. **standing,** etc.,[j] and beholding with consternation. **fear . . torment,**[k] lest they too should be consumed. **alas . . city,** whom all her greatness could not save.

A singular incident.—A priest, in Austria, wishing to set forth the excellence of the Romish communion, and to decry those of Luther and Calvin, adopted the following extraordinary method. Presenting a green walnut to the view of his audience, he said, "I am now about to show you the nature and comparative worth of the three religions." For this purpose, he first took off the husk, and said, "Here you have the Lutheran religion: it is not only worthless but very bitter." He then exhibited the naked shell, saying, "And here you have the religion of Calvin, which is both hard and dry. But now I shall show you the holy Catholic religion, which is the sweet kernel within." He then proceeded to crack the nut with his teeth, intending to eat the kernel and commend its sweetness to his flock; when, lo! to his own confusion the nut proved rotten, and was so offensive to his mouth, that with a blushing countenance, he was compelled hastily to lay it aside! Thus was the advocate of a corrupt religion caught in his own guile, and led to discover a truth he would have been glad to conceal!

kings of the earth bewailing her fall

f Ezek. xxviii. 2; Lu. ix. 25.
g Je. l. 30, 32; Is. xlvii. 5.
h Is. xlvii. 9; 54—56.
i Ps. lxxxix. 8, 13.
j Je. l. 46; li. 31, 32.
k Ge. xix. 28; Jude 7.

"They that deliver themselves up to luxury are still either tormented with too little, or oppressed with too much; and are equally miserable by being either deserted or overwhelmed."—*Seneca.*

11—13. thyine wood,[l] aromatic wood, used for incense, and for building

merchants bewailing her fall

l "The wood of

the *citrus* of the Roms., prob. the *cupressus thioides* or the *thuia articulata*. It was used for costly doors, with fittings of ivory; and for tables."—*Alford.*

a Pr. vii. 17; Song iv. 14.
b Ez. xxvii. 13.

"By the utter desolation of a great city, such as that which came on Babylon, is set forth the fact of the final and complete overthrow of that kingdom of evil of which Babylon was the ancient type, and Rome, in St. John's day, the embodiment."—*Pulpit Com.*

of temples. **cinnamon,** prob. the same as ours; used in anointing.[a] **odours,** *Gk.*, amomum, an ointment for the hair, made fr. an Asiatic shrub. **flour,** or meal. **slaves,** *Gk.*, bodies. **souls . . men,**[b] persons of men. It is probable that the two expressions, "bodies" and "souls of men," refer to two classes of slaves.—*Pulpit Com.*

The merchandise of slaves.—A late traveller at the Cape of Good Hope says, in a letter to a friend, "Having learned that there was to be a sale of cattle, farm stock, etc., by auction, we stopped our wagon for the purpose of procuring fresh oxen. Among the stock of the farm was a female slave and her three children. The farmers examined them as if they had been so many head of cattle. They were sold separately, and to different purchasers. The tears, the anxiety, the anguish of the mother, while she met the gaze of the multitude, eyed the different countenances of the bidders, or cast a heart-rending look upon the children; and the simplicity and touching sorrow of the poor young ones, while they clung to their distracted parent, wiping their eyes, and half concealing their faces, contrasted with the marked indifference and laughing countenances of the spectators, furnishing a striking commentary on the miseries of slavery, and its debasing effects upon the hearts of its supporters. While the woman was in this distressed situation, she was asked. 'Can you feed sheep?' Her reply was so indistinct, that it escaped me; but it was probably in the negative, for her purchaser rejoined, in a loud and harsh voice, 'Then I will teach you with the *sjamboc*,'—a whip made of the rhinoceros's hide. The mother and her three children were literally torn from each other."

her desolation

c Ez. xxvii. 30; 1 S. iv. 12; 2 S. i. 2; xiii. 19; xv. 32; Job ii. 12; La. ii. 10.
d Is. xxiii. 14; xliii. 14; Ez. xxvi. 16—18; Je. li. 37, 43.

"Three classes of persons are introduced to us: Kings, Merchants, and Sailors. All are *of the earth*; and each class, in its own strain, swells the voice of lamentation. The words are largely taken from the Old Testament, and more particularly from the description of the overthrow of Tyre in Ezekiel (chaps. xxvi., xxvii.)."—*Exp. Bib.*

14—16. fruits, dainties, luxuries. **soul . . after,** instead of higher good. **are . . thee,** and left thee in extremest poverty. **thou . . all,** how much soever thou mayest seek them. **which . . her,** their gain being the highest good they sought in their trade. **shall . . off,** helpless beholders. **for . . torment,** lest it should reach them. **wailing,** bewailing the loss of a chief source of profit. **saying,** etc., "the identity of description of the woman and Babylon is another proof of the essentially identical nature of the two. (See on ch. xvii. 1; *cf.* also ver. 12.)"—*Pulpit Com.*

Wesley and the Papacy.—Mr. Samuel Wesley, the father of the celebrated Mr. John Wesley, being strongly importuned by the friends of James the Second to support the measures of the Court in favor of Popery, with promises of preferment absolutely refused even to read the king's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it from these words:—"If it be so, our God whom we serve is able to deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

the good rejoice over her fall

e Is. xxvi. 1, 5—8.
f Ps. lviii. 11; lxxix. 10; Re. xix. 2.

"In vain we at-

17—19. one . . nought, ill-gotten riches have swift wings. **shipmaster,** pilot or captain. **all . . ships,** passengers, tourists, or merchants. **stood . . off,** fig. for mental posture of awe. **cried . . burning,** it was so vast and dense. **what . . city!** so splendid in her prosperity, so mournful in her fall. **cast . . heads,**[c] Oriental mode of sig. great grief. **rich,** this word shows the secret of their grief. **costliness,** costly treasures, great wealth, **for . . desolate,**[d] her rise the growth of centuries, her fall so sudden.

So early as the beginning of the 15th century, this was the language of a reflecting observer: "The hill of the Capitol, on wh. we sit, was formerly the head of the Roman empire, the citadel of the earth, the terror of kings: illustrated by the footsteps of so many triumphs, enriched w. the spoil and tributes of so many nations. This spectacle of the world how is it fallen! how changed! how defaced! the path of victory is obliterated by vines, and the benches of the senators are concealed by a dung-hill. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for tho cultivation of pot-herbs, or thrown open for the reception of swine and buffaloes."—*Gibbon.*

20. rejoice . . her,[e] occasion of the joy of holy nature. Both the sorrow and joy of earth diff. viewed fr. higher ground. **heaven,** including angels and the redeemed, who rejoice when sinners repent. **ye . . prophets,**[f] as ye see that your warnings and predictions are verified. **for . . her,** vindicated your character, wh. she maligned; and your words, wh. she scorned.

What is meant by Babylon?—Where, more than in London, will you find

a city that doth glorify itself (*v.* 7); or spend vast sums in wanton luxury; or that is proudly self-confident, thinking, if not saying, "I am a queen, and am no widow, and shall see no sorrow"? Or where is there a city that has wider connections with the whole world, so that all the merchants of the earth look to her; for she it is who more than any other is the buyer of their goods? And what city has a vaster multitude of bodies and souls (*v.* 13) given up and enslaved to minister to her luxury, her lust, her wealth? Is she not "clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls," because she is possessed of "so great riches"? And see the forest of masts in her river and docks; and the throng of shipmasters and sailors and them that trade by sea. And if "the beast" meant, as it did, the ungodly world-spirit, embodied now here, now there, but which always and everywhere, though in varied form, "makes war with the Lamb," and is essentially anti-Christian,—if such beast sustained the Babylon of this chapter, what else sustains the metropolis of our land? But though all this may well cause much searching of heart to ourselves, we do not for a moment think that Babylon is London. No; Babylon is *every nation, city, community, or person who shall become in God's sight what Babylon was.* Be like Babylon, and you are Babylon. Her doom is yours, and her final fate yours also.—*Pulpit Com.*

tempt to clear our conscience by affecting to compensate for fraud or cruelty by acts of strict religious homage towards God."—*Blair.*

"Fair Laverna, give me a prosperous robbery, a rich booty, and a secret escape. Let me become rich by fraud, and still be accounted religious." — *Prayer of Rom. Robber to Goddess Laverna, Horace,* Ep. I. Bk. i. 16, 60.

her destruction and desolation

a Jer. li. 25, 63, 64; Ex. xv. 5, 6; Ne. ix. 11.
b Is. xxiv. 1.

21, 22. stone, etc., a stone great as a millstone. **cast . . sea,**[a] where it would be instantly lost to sight. **violence,** *R. V.* "thus with a mighty fall shall Babylon, the great city, be cast down." **shall . . all,** no more than the stone in the depths of ocean. **pipers,** flute-players. **shall . . thee,** all joy and revelry shall cease. **craftsman,** artisan. **sound . . thee,**[b] no consumers of food, depopulated.

The fall of Babylon.—At one moment we behold the city in her brightness, her gayety, her rich and varied life. We hear the voice of her harpers, and minstrels, and flute-players, and trumpeters, all that can delight the ear accompanying all that can please the eye. Her craftsmen of every craft are busy at their work; and each shop in the great city resounds with the noise of the hammer, or the shuttle, or the other instruments of prosperous industry. The cheering sound of the millstone tells that there is food in her humbler dwellings. Her merchants, too, are the princes of the earth; innumerable lamps glitter in their halls and gardens; and the voice of the bridegroom and the bride is the pledge of her well-being and joy. The next moment the proud city is cast like a millstone into the sea; and all is silence, desolation, and ruin. The resources of language appear as if they had been exhausted to supply the description of so great a fall."—*Milligan.*

"Zion is where God dwells with men; Babylon the great is where any unclean spirit, commercial or religious, sets aside the will of God, and so comes between men and their Maker."—*Pulpit Com.*

her sins

c Ge. iv. 10; Ps. lxxix. 2, 3; Je. li. 35.

23, 24. light . . thee, no more splendid illuminations. **voice . . thee,** the pomp of thy marriage ceremonies shall cease. **merchants . . earth,** who decked thee with jewels, and made their profit out of thy trade. **found . . saints,**[c] their blood staining the ruins; fig. for her great blood-guiltiness. **all . . earth,** for their fidelity to the truth.

Christ in conflict with Satan.—We have now reached the close of the longest and most important section of the Apocalypse, beginning, as has been already pointed out, with chap. vi. As the writer of the fourth Gospel describes in the fourth section of that book, extending from chap. v. to chap. xii., the conflict between the Son of God and "the Jews," so he describes in the corresponding section of the Apocalypse the conflict between the glorified Son of man as He lives and reigns in His Church and the evil of the world. Throughout the conflict we are not once permitted to forget that, although Christ and the true members of His Body may be the objects of attack, and may even have to retire for security from the field, God is on their side, and will never suffer His faithfulness to fail or forget His promises. In a threefold series of judgments the guilty world and the guilty Church are visited with the terrors of His wrath. These three series of judgments, too, go on in an ascending line. Comparing the Trumpets with the Seals, the simple fact that they are Trumpets indicates a higher, more exciting, more terrible unfolding of wrath. That the bowls, again, are still more potent than the trumpets, appears from the language in which they are described. —*Exp. Bib.*

Auberlen remarks: "Wherever true, faithful Christians are, neglected and oppressed by the rulers of the Church, from avowed or secret antipathy to God's truth; wherever we refuse or are ashamed to bear the reproach of Jesus Christ, our heavenly Master, even as He bore it, there we commit murder against the saints of God."

CHAPTER THE NINETEENTH.

Alleluia to the Lord our God

a Ps. lxvi. 1, 3–5, 8; Is. xii. 2.
b Is. xlv. 21; Ps. cxlv. 17; lviii. 11.
c Re. xiv. 8; xviii. 20.

"Things should not be done by halves; if it be right, do it boldly; if it be wrong, leave it undone. Every day is a little life, and our whole life is but a day repeated." *Bp. Hall.*

"Heaven is above all yet; there sits a Judge that no king can corrupt." — *Shakespeare.*

1, 2. great voice, the "great voice," as usual, characteristic of the heavenly utterances (see ch. v. 2, etc.).—*Pulpit Com.* **of . . heaven,** the redeemed. **Alleluia,**[a] Heb., Praise ye Jah., or Praise ye the Lord. A word oft. found in the Pss. and in the LXX. **unto . . God,** *belong* to Him. **true . . judgments,**[b] however terrible. **judged,**[c] sentenced, condemned. **avenged,** exacted retribution. **blood,** shed by her. **of . . servants,** "precious shall their blood be in His sight."

Relics.—The Christian traveller who visits the monastery of Great St. Bernard cannot but be deeply pained to see the worship that is paid in the chapel belonging to this establishment to the waxen figure of a young woman, richly dressed, and contained in a glass case, the framework of which glitters with gold and jewelry. Nothing can exceed the earnestness of the priest who conducts this worship; his expressions of respect, faith, and love are most numerous and varied. This waxen image contains some bones said to have belonged to a noble Roman lady named Faustina, who suffered martyrdom under the reign of Nero! A well-worded certificate declares these relics genuine! They were purchased at Rome by a man who holds a high situation as a member of the Reformed Church of Switzerland. He presented them to this chapel, and the Pope paid the expenses of the statue and case. This may remind us of the conduct of those Europeans who have lately made, and sent into India, images of the idols worshipped there, and who thus contribute to strengthen the stupid and barbarous idolatry which the missionaries of the Gospel are laboring to abolish at the peril of their lives. It is not, however, probable, that the Swiss gentleman would be well satisfied with the effects produced by his present, if he were to witness the devoted idolatry which he has occasioned.—*Archives du Christianisme.*

the elders, etc., praise God

Her smoke rose up for ever and ever.—"We have here no right to fasten our thoughts upon immortal spirits of men deceived and led astray. Such may be included. If they have identified themselves with the harlot, we need not hesitate to say that they are included. But what is mainly brought under our notice is the overthrow, complete and final, of sin itself."—*Exp. Bib.*

3, 4. her . . ever, the "smoke" is that of the burning of Babylon, mentioned in ch. xviii. 9, 18. The final nature of this judgment is indicated by the closing words.—*Pulpit Com.* **and,** etc., "the four-and-twenty elders, the representatives of the glorified Church, and the four living creatures, the representatives of redeemed creation. All creation, animate and inanimate, swells the voice of joy and praise."—*Milligan.*

St. Patrick.—The name of St. Patrick has been long familiar to the Irish, and it is interesting to know that their obligations to him originated in his attachment to the Sacred Scriptures. It was in his sixteenth year that he was carried captive into Ireland, where he was obliged to keep cattle, on the mountains and in forests, in hunger and nakedness, amidst snow, rain, and ice. Here he learned the language and customs of the country; and afterwards, in better circumstances, travelling over the whole of the island, he not only preached frequently, but maintained and educated many children, and instructed the natives in the use of the Roman letters. This he considered necessary, that his new converts might read the Sacred Scriptures and other good books, without which they would not be able to instruct their countrymen in learning and religion. The labors of this indefatigable man, though blended with some superstitious observances, appear to have been eminently successful, and Christianity was very generally embraced throughout the island. Fiac, one of his converts, whom he appointed Bishop of the Church of Sletty, wrote a poem in his praise, which is yet extant. In one of the verses of this poem, it is said, "He daily sang the Apocalypse, and hymns; and the whole Psalter he sang thrice; he preached, and baptized, and prayed; and he incessantly praised God." But we are also informed, by the same author, of his superstitions; for it is stated that one of his usual acts of mortification was to stand every night in the fountain of Slan, which was never dry, whilst he sang a hundred Psalms. He died about the year 493.

a great multitude praise God

d Ps. l. 1, 14, 23; xxii. 22, 25; He. ii. 11, 12; Zec. iv. 7.
e Re. xi. 15–17; Ez. xliii. 2.

5, 6. ye . . him,[d] the praise of such alone acceptable. Omit the first "and," thus reading: "ye his servants, ye that fear him." **both . . great,** for ea. has some reason for praising God: the Creator, Preserver, Redeemer of both great and small. **voice . . waters,**[e] see on xiv. 2. **and . . thun-**

derings, loud resounding. **for . . reigneth,**[a] the King of kings, eternal, immortal, reigneth over all, for ever more.

Joy in God's government.—I. The fact—"the Lord God Omnipotent reigneth." We are under the moral government of God as—1. Lawgiver; 2. Ruler of providence; 3. Mediator. II. The sentiment justified—"Alleluia." It is a matter of devout gratitude that—1. We live under the government of a God of grace; 2. This government is in the hands of Christ; 3. It rightfully belongs to Him; 4. Its end and object are identical with the one great object of His atoning work; 5. Our great King honors and rewards all His faithful followers. III. The expression to be given to this sentiment: 1. Look out upon events with a calm, if you cannot always with a triumphant, eye; 2. Let the fact be greeted with actual thanks; 3. Cultivate a spirit of patient acquiescence, holy cheerfulness, and joy.—*Anon.*

Christians in heaven.—I once heard the following droll story of a certain Canadian convert:—He had a dream, he said, one night, that he was translated to heaven, which, to his imagination, seemed very much like a large church or meeting-house (I devoutly trust he was mistaken in *that*). He said he thought Jesus Christ questioned each one before Him as to his ecclesiastical position. One said he was an Episcopalian. "Then," said Christ, "you can go and sit down in that pew—*there* all the Episcopalians are gathered together." Another said he was a Baptist; he was in like manner told to repair to another pew. A third said he was a Presbyterian, a third pew was assigned to him; and so of the rest. At last it came to the turn of the poor savage to be catechized; and not being sufficiently *up* to the nice divisions of ecclesiastical and doctrinal theology, he was afraid that there would be no "pew" found for him. Trembling, he replied, when asked what *he* was, "I am a—Christian, and love the Lord Jesus with all my heart." "Oh, then," said the Saviour, "*you* may walk all about heaven, and hither and thither just as it pleases you."

[a] 1 Ch. xxix. 11.

"Our imagination so magnifies this present existence, by the power of continual reflection on it, and so attenuates eternity, by not thinking of it at all, that we reduce an eternity to nothinguess, and expand a mere nothing to an eternity; and this habit is so inveterately rooted in us that all the force of reason cannot induce us to lay it aside."—*Pascal.*

"The thought of eternity consoles for the shortness of life."—*Malesherbes.*

7, 8. give . . him, the source of our joy and rejoicing. **for . . come,** the highest occasion of joy. **wife,**[b] the Church. **hath . . ready,**[c] has completed her adornment. **granted,** "justification is a free gift." The double nature of the process is here set forth. "It was given her," the power comes from God (*cf.* ch. xiii. 5, etc.), and yet "she arrays herself:" the action is still voluntary.—*Pulpit Com.* **fine,** not earthly woven. **linen,** no mixture of human merits. **clean,**[d] free fr. earthly impurity. **white,**[e] emblematical of holiness. **for . . saints,**[f] *R. V.* "the righteous acts of the saints." That is, their former righteousness, exhibited in fidelity to God and hostility to the world.

the marriage of the Lamb

[b] Re. xxi. 2, 9; Ma. xxv. 6, 10; Zep. iii. 17; Song vii. 1—5.
[c] Ps. xlv. 13, 14; Is. lxi. 10; Ep. v. 25—27.
[d] Ep. i. 4.
[e] Re. vii. 4.
[f] Luke xv. 22; Zec. iii. 4.

The marriage of the Lamb.—I. The Bride—the Elect Church, loved by Christ with an everlasting love, redeemed by Him, chosen in Him from the beginning, appointed of the Father, and at last to be glorified with Him forever. II. The marriage—this does not take place at the *death* of believers, but it will happen at the grand Resurrection-day. III. The preparation of the bride for this great solemnity: 1. This is attributed to Christ Himself; 2. It includes the imparting of everything necessary to fit each member of the Church for his appointed place; 3. The glory of God will be its completion. —*S. Minton.*

The blessedness of heaven.—The Earl of Balcarres, when near his end, said to his wife: "How sweet is rest to a wearied soul, and such a rest as this is that I am going to! O blessed rest! where we shall never cease, day or night, from saying, 'Holy, holy, holy, Lord God Almighty!' where we shall rest from sinning but not from praising." Dr. Nisbet, too, the first president of Dickinson College, in his last efforts at vocal utterance, articulated with peculiar fervor the words, "Holy, holy, holy;" and with that exclamation on his lips, fell asleep.

"Happiness and virtue reach upon each other—the best are not only the happiest, but the happiest are usually the best."—*Lytton.*

"There is in man a higher aim than love of happiness; he can do without happiness, and instead thereof find blessedness."—*Carlyle.*

9, 10. write, specially, emphatically. **the . . Lamb,**[g] the beginning of endless joy. **these . . God,** and shall most indubitably come to pass. **fell . . him,** in gratitude and reverence to one who had imparted such great things. **fellow-servant,** a little higher in rank, yet a servant. **and . . Jesus,** cp. i. 2, 9; vi. 9, and, closest of all, xii. 17. Good men are companions in labor with holy angels. **worship God,**[h] and Him alone. **the . . Jesus,** *i.e.*, the witness borne to Jesus. **the . . prophecy,**[i] the spirit which animated the prophets; all God's servants are bound together by one purpose, and one all-directing, all-animating spirit, wh. leads them to bear witness to Christ.

the true sayings of God

[g] Lu. xiv. 15; Ma. xxii. 2, 11, 12; Song i. 4.
[h] Ma. iv. 10; Ac. x. 25, 26.
[i] Jo. v. 39; Lu. xxiv. 27; Ac. x. 43; 1 Pe. i. 10, 11.

"To be humble to superiors is duty; to equals, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue that, for all her lowliness, commandeth those souls it stoops to."—*More.*

"When Handel wrote the 'Hallelujah Chorus' he endeavored, so he said, to picture to himself what the great gladness of the glorified must be. He rightly and reverently sought to imagine the whole scene as it is recorded here. And it is good for us to muse much on a scene like this. It is a veritable *sursum corda* for poor sin- and sorrow-laden men such as we are."—*Pulpit Com.*

"Happiness is no other than soundness and perfection of mind."—*Antoninus.*

Marriage.—Let us consider the subject of marriage.—I. Its nature. It is a sacred union of two persons. It derives its origin from God, and is sanctioned by Him. II. Its peculiar objects and duties: 1. To check selfishness. "It is not good for man to dwell alone." 2. The proper and careful training of the children; 3. The enforcement of mutual love and good-will. III. Of what it is an emblem or figure—of the union established between Christ and the believer. "Blessed are they," etc. Blessed in—1. The present life; because they are sanctified, and their consolations in Christ abound; 2. The life to come.—*R. Thursfield.*

The Marriage Supper of the Lamb.—

"Ascend, beloved, to the joy;
The festal day has come;
To-night the Lamb doth feast His own,
To-night He with the bride sits down,
To-night puts on the spousal crown,
In the great upper room.

"The festal lamps are lighting now
In the great marriage-hall;
By angel-hands the board is spread;
By angel-hands the sacred bread
Is on the golden table laid;
The King His own doth call.

"Long, long deferred, now come at last,
The Lamb's glad wedding-day;
The guests are gathering to the feast,
The seats in heavenly order placed,
The royal throne above the rest;
How bright the new array!

"Ascend, beloved, to the feast;
Make haste, thy day is come;
Thrice blest are they the Lamb doth call
To share the heavenly festival
In the new Salem's palace-hall,
Our everlasting home."

—*H. Bonar.*

faithful and true

11—13. white horse, etc.,[a] see on vi. 2. **faithful,** to His followers. **true,** to His word. **and . . war,** "in Ps. xlv. 3—5 (4—6) we have the same mixture as here of the Bridegroom with the triumphant Warrior."—*Camb. B.* **eyes . . fire,**[b] penetrating, commanding, consuming. **head . . crowns,**[c] Διαδήματα, "kingly crowns (*cf.* ch. xii. 3; xiii. 1), because he now comes as a king to judgment. The plurality of "crowns" points to His character as King of kings (see ch. xvii. 14; *cf.* ch. xiii. 1).—*Pulpit Com.* **name . . himself,**[d] none but He knows all its depths, etc. **blood,**[e] "the *primary* meaning must be to describe the Conqueror as stained with the blood of *His enemies.* But no doubt it is legitimate for the Christian to remember, that the *way* that Christ overcomes His enemies is by shedding, not their blood, but His own."—*Camb. B.* **the word of God,**[f] "with which St. John alone has made us familiar in the opening of his Gospel."—*Exp. Bib.*

Who is the leader, and what is his name?—This question receives here a threefold answer. Surely no student of Scripture can fail to see that here is a vision of the Lord Jesus Christ, although neither the personal nor the official name is given. But we are told: 1. He hath a name which no one knoweth but He Himself. There are aspects of His nature which are known to us, or it would be impossible to reverence and love Him. But there are other aspects which to us are unknown. There are fathomless depths in His own infinite nature. "No one knoweth the Son but the Father." 2. He has a name which is known. A name which expresses at once His relation to God and to man. "His name is called The Word of God." This is the name in which the beloved Apostle so much delights (John i. 1—5). The Lord Jesus as "the Word" is the revealed expression of the mind of the invisible Father. 3. He hath also a title expressive of kingly authority, of supremacy over all

a Ps. i. 2, 3; cx. 1, 2; Is. xxviii. 5, 6; Ma. xxiv. 30, 31; Jo. v. 26, 27; Ps. xlv. 3, 4; Is. lxi. 2.

b Re. i. 13, 14; ii. 18; Mal. iii. 2.

c Ps. xxi. 3; cxxxii. 18; Ph. ii. 8—11.

d Re. iii. 12; Ma. xi. 27.

e Is. lxiii. 1—3; lix. 16—18; ix. 5.

f He. i. 3; 1 Jo. v. 7; He. xi. 3; Ps. xxxiii. 6; 1 Pe. i. 23; 2 Pe. iii. 5—7; Jo. xii. 48; Ps. cxxxviii. 2.

earthly names—"King of kings, and Lord of lords." "All kings shall fall down before Him."—*Pulpit Com.*

Heaven a scene of triumph.—Heaven is *a place of complete victory and glorious triumph.* This is the battle-field: there is the triumphal procession. This is the land of the sword and the spear: that is the land of the wreath and the crown. This is the land of the garment rolled in blood, and the dust of the fight: that is the land of the trumpet's joyful sound; that is the place of the white robe, and of the shout of conquest. Oh, what a thrill of joy shall shoot through the hearts of all the blessed when their conquests shall be completed in heaven; when death itself, the last of foes, shall be slain; when Satan shall be dragged captive at the chariot-wheels of Christ; when He shall have overthrown sin, and trampled corruption as the mire of the streets; when the great shout of universal victory shall rise from the hearts of all the redeemed!—*Spurgeon.*

14, 15. armies . . followed,[a] holy angels, glorified saints. **clothed . . clean,** "the dress of Angels in St. Matt. xxviii. 3, and parallels, Acts i. 10; but of Saints in this Book, iii. 4, vii. 9, and probably iv. 4; compare the almost exactly similar words of *v.* 8. Here this costume contrasts with the blood-dyed one of their Leader. The probable meaning is, that they have no need to take part in the work of slaughter. (See *v.* 21.)"—*Camb. B.* **out . . sword,**[b] see on i. 16, and ii. 12, 16. **rule . . iron,**[c] see on ii. 27, and xii. 5. **winepress,** etc., see on xiv. 19, 20.

The grand review.—I. What is meant by this figure of the armies of the glorified riding upon white horses. It shows—1. The strength of the redeemed; 2. Their fleetness; 3. The victory they have gained; 4. Their innocence. II. Consider the battalions of the saved. Here are the regiments of—1. Christian martyrs of all times and countries; 2. Christian philanthropists; 3. Christian poor; 4. Christian invalids; 5. Christians of all grades and ages.—*T. de Witt Talmage.*

Our perfect consummation of bliss.—The glory of Christ seems not to be complete till the glorification of His members. His absolute will is not perfectly contented, till His desire of having His people with Him be satisfied (Jo. xvii. 24). The departed saints are happy, yet they have their desires as well as fruitions: they long for the full perfection of that part of the family which is upon earth. Christ Himself is happy in His glory, yet the same desires He had upon earth to see His believing people with Him in glory, very probably do mount up to His soul in heaven; and though He fills all in all, and hath himself a fulness of the beatific vision, yet there is the fulness of the body mystical, which He still wants and still desires. The Church, which is His body, is called His fulness (Ep. i. 33). It is then His glory is in a meridian height, when He comes to be glorified with all His saints about Him (2 Th. i. 10). The elevation then of the Head is a pledge of the advancement of believers in their persons, and a transporting them from this vale of misery to the heavenly sanctuary. His death opened heaven, and His exaltation prepares a mansion in it: His death purchased the right, and His glory assures the possession.—*Charnock.*

armies on white horses

a Re. vi. 2; Zec. i. 8; vi. 2—7; Re. vii. 9; Jude 14, 15; Ma. xxv. 31; xxiv. 30, 31; Zec. xiv. 4, 5; Hab. iii. 16; Ma. xvi. 27; De. xxxiii. 2; 2 K. vi. 17.

b He. iv. 12; Ep. vi. 17; Is. xi. 4; Nu. xxiv. 17, 19.

c Da. ii. 44; Ps. ii. 9.

"It is only necessary to make war with five things; with the maladies of the body, the ignorances of the mind, the passions of the body, the seditions of the city, and the discords of families."—*Pythagoras.*

16. vesture . . thigh, written on the vesture where it covers the thigh. **King . . lords,**[d] see on xvii. 14.

Christ's universal dominion.—Consider—I. The name by which He is called. It denotes—1. His universal dominion; 2. His proper Godhead. II. The manner in which it is manifested: 1. The "vesture dipped in blood" denotes His past victories; 2. The sword hanging upon His thigh denotes His state of preparation for future triumphs. Inferences:—(1) How deeply we are concerned to know whether Christ be our King! (2) How awful it will be to be found amongst His enemies; (3) How secure are all His faithful subjects.—*C. Simeon.*

King of kings

d Is. ix. 6, 7; De. x. 17; Ps. cxxxvi. 3.

"A brave captain is as a root, out of which (as branches) the courage of his soldiers doth spring."—*P. Sidney.*

17—21. angel . . sun, central, commanding place. **fowls . . heaven,** "it is to *the birds that fly in mid-heaven* that He calls; that is, to those strong and fierce birds of prey, such as the eagle and the vulture, which fly in the highest regions of the atmosphere."—*Exp. Bib.* **come . . God,** that He as the Conquering King will prepare for you. **that . . eat,** etc., fig. to show certain destr. of the King's foes. "His cry is that they shall come to the great supper of God, that they may feast upon the flesh of all the enemies of the Lamb. The idea of such a feast is found in the prophecies of Ezekiel."

the supper of the great God and the defeat of the adversaries

and . . beast, etc.,[a] "whatever may have been their design, it is not executed. No actual fighting is spoken of. The enemies referred to are at once taken, apparently without fighting, and are consigned to the fate which they have brought upon themselves."—*Exp. Bib.* **false . . miracles,** see on xiii. 11—17. **mark . . image,** see on xiii. 14. **lake . . brimstone,**[b] hell, Gehenna,[c] the destination of Satan,[d] death,[e] and Hades; the second death.[f] **remnant,** kings, etc., who follow the beast. **sword,**[g] His Word powerful to create or destroy.

The victory of the Lamb.—None of His followers have need to bear part in the battle: indeed they seem to bear no arms. Compare the grand passage of St. Chrysostom, in his 24th Homily on the Epistle to the Romans—(on xiii. 12). "What then, is there no necessity for thee to fight? Yea, needful is it to fight, yet not to be distressed and toil. For it is not in fact war, but a solemn dance and feast-day, such is the nature of the arms, such the power of the Commander." The victory is so plainly designated as one to be gained by purely spiritual means, that it is by no means certain that the armies to be overthrown are to be understood of an actual military confederacy. More probably, the confederacy of the powers of the world, under the leadership of Antichrist, will be primarily intellectual and spiritual.—*Camb. B.* Encouraging subject this! Small as this little planet of ours is, it is not isolated from the family of worlds. As materially this globe, by the law of gravitation, is linked to the most distant planet, so the meanest human spirit here is linked to the highest hierarchies in the great realm of mind. They are all at the bidding of the great Leader in the battle of life. "Thinkest thou that I could not pray to my Father, and He will send me twelve legions of angels?" etc. "More are they that are for us than those that are against us."—*D. T.*

[a] Is. xiii. 4; Zep. iii. 8; Is. viii. 9, 10; Ac. iv. 26; Ps. cx. 5, 6.

[b] Da. vii. 8, 11; Re. xiv. 10; 2 Th. ii. 8; 1 K. xviii. 40; 2 K. x. 18—22.

[c] Ma. v. 22.

[d] Re. xx. 10.

[e] Re. xx. 14.

[f] Re. xxi. 8.

[g] De. xxxii. 39; Ju. v. 31; He. x. 35—39.

CHAPTER THE TWENTIETH.

the binding of Satan

1—3. of . . pit,[h] the abyss. "In all these places the word signifies the present abode of Satan and his angels, whence they direct their operations in hostility to God, not the place of their final punishment."—*Pulpit Com.* **great . . hand,** "the chain evidently symbolizing the power of the angel over the inhabitants of the abyss, and the purpose with which he now comes, viz., to restrain the power of Satan." **dragon . . Satan,**[i] **and . . years,** for discussion of the thousand years, see *v.* 4. **shut . . him,**[j] securely imprisoned him. **till . . fulfilled,** prob. the num. of yrs. is to be taken fig., and may mean "the day of the Messiah"; or, "the dispensation of Christ."—*Wordsworth.* **after . . season,** see on *v.* 7.

Satan imprisoned.—We have here—I. The great enemy of humanity described. His power is seen in the vast authority he wields over the fallen angels—and over men. His existence is demonstrated by these considerations—that there is nothing antecedently improbable in such a supposition—that there is something in human experience that would suggest the probability of it—that there are statements in the Bible that clearly demonstrate it as a fact. We are taught by such an existence the fallibility of the holiest creature—Satan was holy once—the independent force of moral mind, the mysteriousness of the Divine government. II. The great enemy of humanity imprisoned. His imprisonment is effected by—1. A divine messenger—"angel"; 2. Divine authority; 3. A Divine instrument. From this subject infer—(1) The true sphere of heroic action—"resist the devil;" (2) The grandeur of the Christian character—"put on the whole armor of God."—*Thomas.*

The wild waste of hell.—

> "At once, as far as angels ken, he views
> The dismal situation waste and wild;
> A dungeon horrible, on all sides round,
> As one great furnace, flamed; yet from those flames
> No light, but rather darkness visible
> Served only to discover sights of woe,
> Regions of sorrow, doleful shades, where peace
> And rest can never dwell, hope never comes
> That comes to all, but torture without end
> Still urges, and a fiery deluge, fed

[h] Jude 6.

[i] Ps. xci. 13; Ge. iii. 15; Ro. xvi. 20; Jo. xii. 31; Lu. x. 18.

[j] Is. xiv. 7; xxvii. 1.

"In what sense can Satan be said to have been bound by our Lord's work of redemption? The answer is—In relation to the godly. The purpose of this sentence is that which is one great purpose of the whole book, viz., to encourage the struggling Christian. Thus this sentence assures Christians that, for them, Satan has been bound, and they need not despair nor fear his

With ever-burning sulphur unconsumed:
Such place eternal Justice had prepared
For those rebellious; here their prison ordain'd
In utter darkness, and their portion set
As far removed from God and light of heaven
As from the centre thrice to the utmost pole."—*Milton.*

might."—*Pulpit Com.*

4. thrones . . them,[a] "they who sat upon them," to whom judgment (*i.e.*, the right of judging: see 1 Cor. vi. 2, 3) was given, are identified by Dan. vii. 22 as "the saints of the Most High"—saints, plainly, in the modern sense, as distinguished from angels.—*Simcox.* **witness . . God,** "this is a special reference to the martyrs made with the object mentioned above, viz., that of encouraging Christians in their warfare." **mark,** etc., see on xiii. 16. **reign . . Christ,**[b] this denotes a condition of majesty, honor, and blessedness. **a . . years.** [There are two conflicting views respecting the "thousand years" of these verses, commonly spoken of as the Millennium. One view is that it is a definite period of 1,000 years, in wh. Christ will reign visibly in person on the earth, and w. Him the saints named in this verse The other and the more common view am. Christians is th. the "first resurrection" is not a literal but a spiritual res., th. while Christ presides over His church on earth, He is not visibly present with it, th. the saints "reign" w. Him in heaven, th. the "thousand years" is an indefinite and probably a vast period of the prosperity of the Church on earth. This latter view is the one adopted in the revision of these notes.—*G. M. A.*]

Accepting martyrdom.—Towards the end of the third century, a holy man named Phocas dwelt outside the gate of the city of Sinope, in Pontus, and lived by cultivating a little garden, the produce of which, after supplying his own necessities, he distributed to the poor. Uniting prayer and contemplation with labor and charity, his garden was to him an instructive book, his flowers supplied him with a fund of holy meditation, and his little cottage was open to all strangers and travellers who were in want of a lodging. One night, as he sat at his frugal supper of herbs, some strangers knocked at his door; and he invited them to enter, and repose themselves. He set food before them, and gave them water for their feet; and when they had eaten, and were refreshed, he asked them concerning their business. They told him that they were sent there in search of a certain Phocas, who had been denounced as a Christian; and that they were commissioned to kill him wherever they should find him. The servant of God, without betraying any surprise, conducted them to a chamber of repose; and, when they were at rest, he went into his garden, and dug a grave amid the flowers. The next morning he went to his guests, and told them that Phocas was found; and they, rejoicing, asked, "Where is the man?" He replied, "I myself am he." They started back, unwilling to imbrue their hands in the blood of their host; but he encouraged them, saying, "Since it is the will of God, I am willing to die in His cause." Then they led him to the brink of the grave, struck off his head, and buried him therein.—*Mrs. Jameson.*

the martyrs enthroned

a Da. viii. 9, 22, 27; Ma. xxv. 31; Re. iii. 21; Ro. v. 17; 1 Co. vi. 2, 3; Ps. cxlix. 9.
b 2 Ti. ii. 12; 2 Th. i. 10; Ma. xiii. 43; 2 Ti. iv. 8.

"Capital punishment of citizens had been virtually abolished for the last years of the Republic: and when the emperors assumed the right of executing men for treason, it was done as though by military law (*cf.* St. Mark vi. 27), by a soldier with a sword. But the old constitutonal punishment was inflicted on provincials down to the fall of the Republic; and it is not impossible that it was revived when it was desired that a citizen should be executed in due form of law. Thus it is not unlikely that St. Paul will be included among those thus designated."—*Camb. B.*

5, 6. rest . . dead,[c] those not ref. to in *v.* 4. **this . . resurrection,**[d] this "first resurrection" is the spiritual rising with Christ, which is a consequence of His redeeming work. **blessed . . holy,** he is sure of eternal blessedness, absolutely and indefeasibly consecrated to God. "Holy" refers to the relation to God into which this brings him, not to the foregoing faithfulness that is implied in his being admitted into it.—*Camb. B.* **the . . power,**[e] see on ii. 11. **priests . . reign.**[f] **of God and of Christ,** the strongest proof, perhaps, in the book of the doctrine of Christ's coequal Deity. If we read these words in the light of St. John's Gospel, or of the Nicene Creed, they suggest no difficulty, but without the doctrine there taught, they make salvation to consist in worshipping the creature by the side of the Creator. Notice, however, that the *word* "God" in this book always means the Father; and so throughout the N. T., with few exceptions.—*Camb. B.*

Soul-priesthood.—Why should the true work of the soul be called a priesthood? Because it implies—I. A consciousness of the Divine. The very idea of priesthood implies the practical recognition of God. Souls should be ever conscious of God's presence, because it is—1. Reasonable, 2. Obligatory, 3. Necessary. II. A fellowship with the Divine. Has man a capacity for this? He has. This is the glory of his nature. III. A devotion to the Divine. The priests, under the law, were devoted to God to offer sacrifices for—1. Themselves; 2. Others.—*Thomas.*

the first resurrection

c Acc. to *Wordsworth*, the spiritual resur. of the soul is the first resur.; then, aft. 1,000 yrs. is the general resur. of the body. But *cf. Alford. Tertullian* says: "Within an age of 1,000 yrs. is concluded the resur. of the saints, who rise again at an earlier or later period acc. to their merits."
d 1 Th. iv. 16; Jo. v. 21; 2 Ti. ii. 11, 12.
e Re. xxi. 8.
f Ex. xix. 5, 6;

Is. lxi. 6; 1 Pe. ii. 9.

Assurance of the resurrection.—Besides the principles of which we consist, and the actions which flow from us, the consideration of the things without us, and the natural course of variations in the creature, will render the resurrection yet more highly probable. Every space of twenty-four hours teacheth thus much, in which there is always a revolution amounting to a resurrection. The day dies into a night, and is buried in silence and in darkness; in the next morning it appeareth again and reviveth, opening the grave of darkness, rising from the dead of night; this is a diurnal resurrection. As the day dies into night, so doth the summer into winter; the sap is said to descend into the root, and there it lies buried in the ground; the earth is covered with snow, or crusted with frost, and becomes a general sepulchre; when the spring appeareth, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish; this is the annual resurrection. —*J. Pearson, D. D.*

Gog and Magog

7, 8. when . . expired, *are finished;* that is, the power of the devil having been in principle completely overthrown by our Lord, Satan is still permitted to wage war and exercise sway on the earth. "His prison" is the "abyss" of *vv.* 1, 3.—*Pulpit Com.* **Satan . . prison,** "for a little season," as we heard in *v.* 3. **nations . . earth,** "as denoting the ungodly people of the world, amongst whom Satan still exercises his power, though that power is limited to these, and he is bound as regards true believers."—*Pulpit Com.* **Gog . . Magog,**[a] names used in Rabbinical bks. to sig. the nations wh. should, in the latter days, come up to Jerus. to fight ag. the Messiah.—*Alford.* **number . . sea,** "it is a prolonged *war*, not a *battle*, because lasting throughout life. The vastness of the hosts of Gog and Magog is alluded to in Ezek. xxxviii. 9, 16."

a Ge. x. 2; Ez. xxxviii. 2; xxxix. 1; 1 S. ii. 10.

"He is unable to hurt those who are kept in the hollow of the Lord's hand. No doubt he tries it. That is the meaning of the description extending from the seventh to the ninth verse of this chapter,—the meaning of the war which Satan carries on against the camp of the saints and the beloved city when the thousand years are finished."—*Milligan.*

Satan's work.—From the text we observe—I. That Satan's great work and business that he follows is, to deceive. It was the first thing he did after his fall; he has been doing this ever since; he will ever be doing it, while the world lasts. II. That it is his great masterpiece to deceive in matters of religion. He deceives the nations with a false religion. III. That it is his ultimate refuge to raise persecution when he cannot deceive. Learn:—That is the true religion: (1) That Satan hates the most; (2) That shows forth the greatest power of godliness.—*J. Lightfoot.*

Satan liberated.—An islander in the South Seas once proposed the following query to the missionaries:—"You say God is a holy and a powerful Being; that Satan is the cause of a vast increase of moral evil or wickedness in the world, by exciting or disposing men to sin. If Satan be only a dependent creature, and the cause of so much evil, which is displeasing to God, why does God not kill Satan at once, and thereby prevent all the evil of which he is the author?" In answer he was told, "that the facts of Satan's dependence on, or subjection to, the Almighty, and his yet being permitted to tempt men to evil, were undeniable from the declarations of Scripture, and the experience of every one accustomed to observe the operations of his own mind. Such an one, it was observed, would often find himself exposed to an influence that could be attributed only to Satanic agency; but that, why he was permitted to exert this influence on man, was not made known in the Bible."

"Revenge is a kind of wild justice, which the more man's nature runs to the more ought law to weed it out."—*Bacon.*

the great deceiver punished

9, 10. breadth . . earth, *i.e.*, overspread it. "The description plainly portrays the Church militant here on earth." **camp . . city,** Jerusalem not lit., but as thy symbol of the faithful church. **fire . . heaven,**[b] no weapon formed ag. thee shall prosper. **cast . . brimstone,**[c] "the last clause shows that this is the final judgment and punishment of the devil." **where . . are,** companions in sin, and now in suffering. **for . . ever,**[d] *lit.* to the ages of the ages.

b Ps. xi. 6; 2 Th. i. 8; Job xxxiv. 30; Ps. xxi. 9, 11; ix. 16; xviii. 8; Is. lxvi. 16; li. 13; 2 K. i. 10; Lu. ix. 54.

c Is. xxx. 33.

d Re. xiv. 9—11.

Description of hell.—

"I'll tell thee what is *hell*—thy memory
Still mountained up with records of the past,
Heap over heap, all accents and all forms,
Telling the tale of joy and innocence,
And hope, and peace, and love; recording too,
With stern fidelity, the thousand wrongs
Worked upon weakness and defencelessness;
The blest occasions trifled o'er or spurned;

"What do the damn'd endure but to despair; but knowing heaven, to know

All that hath been that ought not to have been,
That might have been so different, that now
Cannot but be irrevocably past!
Thy gangrened heart,
Stripped of its self-worn mask, and spread at last
Bare, in its horrible anatomy,
Before thine own excruciated gaze!"—*Starkey.*

it lost forever."—*Congreve.*

11, 12. great, as comp. with those mentioned in *v.* 4. **white,** "the color of purity and all heavenly virtues;" throne of unimpeachable justice. **him . . it,**[a] God. **earth . . away,** "the passing away of earth and heaven is spoken of in Is. li. 6, St. Matt. xxiv. 35, and parallels; but the strong expression of their fleeing before God's presence is peculiar to this place."—*Camb. B.* **dead**[b] **. . God,** "all the dead, good and bad, as in Matt. xxv. 31—33. This is the general resurrection; what St. John might have called the second resurrection, with regard to the godly, who have once before risen to a life with Christ."—*Pulpit Com.* **and . . opened,** see below—homilies. **another . . life,**[c] "frequently referred to. The idea is not uncommon throughout the Bible." **judged,** tried and sentenced. **things . . written,** by an unerring pen. **books,** imperishable records.

the dead are raised

[a] Ps. xcvi. 13; ix. 7; Da. vii. 9, 13, 14; Jo. v. 22.

[b] He. vi. 2; Ac. xxiv. 15; Jo. v. 28, 29; Ac. xvii. 31, 32.

[c] Ph. iv. 3; Re. iii. 5; xiii. 8; xxi. 27.

And the books were opened.—What are the books which will be opened? I. The book of the material universe. II. The book of human consciousness. The human soul is a great storehouse of thoughts—all these will be opened. III. The book of Divine remembrance. God "will bring to light the hidden things of darkness."—*E. S. Porter. The opening of the books.*—There will be opened the book of—I. Providence. This will be opened at the judgment that all may know what Christ has done for each of us, and what we have done for Him. II. Memory—an awful volume! III. Conscience. This will afford abundant evidence, when read along with the books of memory and providence, of the witness in every man's soul for the moral government of God. IV. Life. Here are inscribed the characters of all God's people, and the evidence of the reality of their faith in, and obedience to, Christ.—*N. Macleod. The second advent.*—Consider—I. The people who shall be tried. It is impossible to count, or conceive, a multitude like this; all who have ever lived and died are here. The greatest cannot escape: the meanest will not be overlooked. II. The manner of their being examined—"the books were opened." Clearness of judgment is implied.—*R. Harvey.*

"These bks. and the bk. of life bore independent witness to the fact of men being or not being am. the saved: the one by inf. fr. the works recorded; the other by inscription or non-inscrip. of the name in the list."—*Alford.*

13—15. sea . . it, fr. all the wrecks and founderings of the past. **death . . them,**[d] summoned back to life by the voice of God. **they . . works,** "a solemn repetition of *v.* 12." **death . . hell,**[e] *R. V.* "death and Hades," here regarded as two demons, enemies of God.—*Alford.* **this . . death,** *R. V.* "this is the second death, even the lake of fire." **whosoever,**[f] etc., acc. to judgment based on the other books: see on *v.* 12.

the sea gives up its dead

[d] Jo. v. 28, 29.

[e] 1 Co. xv. 26; Job xxviii. 22.

[f] Ex. xxxii. 33; Ma. xiii. 40—42; Mk., ix. 43—48; Re. xix. 20; Ps. ix. 17; Re. xxi. 8; Lu. xii. 5; 2 Th. i. 8, 9.

The sea giving up its dead.—Consider—I. The resurrection of the dead, generally. The meetings of persons by which it will be attended will form no small part of its terrors. II. The sea giving up its dead. It is a place of—I. Quiet burial; 2. Battle; 3. Shipwreck. Hence it has its dead. These it must give up at last. III. The meeting of the dead of the sea with the dead of the land.—*W. R. Williams.*

The sea a burial-place.—

"What hid'st thou in thy treasure-caves and cells?
Thou hollow-sounding and mysterious main!
Pale glist'ning pearls, and rainbow-colored shells,
Bright things which gleam unreck'd of, and in vain?
Keep, keep thy riches, melancholy sea!
We ask not such from thee.
To thee the love of woman hath gone down;
Dark flow thy tides o'er manhood's noble head,
O'er youth's bright locks and beauty's flowery crown;
Yet must thou hear a voice—Restore the dead;
And earth shall claim her precious things from thee,—
Restore the dead, thou sea!"—*Mrs. Hemans.*

"The ocean's slow, deep, mellow voice, full of mystery and awe, moaning over the dead it holds in its bosom, or lulling them to unbroken slumbers in its vasty depths."—*Haliburton.*

CHAPTER THE TWENTY-FIRST.

new heaven and new earth

a Is. lxv. 17; lxvi. 22; 2 Pe. iii. 13.

"The Seer beholds *a new heaven and a new earth.* Two words in the New Testament are translated 'new,' but there is a difference between them. The one contemplates the object spoken of under the aspect of something that has been recently brought into existence, the other under a fresh aspect given to what had previously existed, but been outworn. The latter word is employed here." —*Exp. Bib.*

1. And I saw, "the usual introduction to a new vision. The Seer now portrays the eternal bliss of the redeemed in heaven. The description is based upon Isa. lx. and Ezek. xl., *et seq.*"—*Pulpit Com.* **a new . . earth,** Is. lxv. 17; lxvi. 22; referred to, as here, in 2 Pet. iii. 13. It is idle to ask, what amount of change in the physical constitution of the universe is implied. A world "wherein dwelleth righteousness" would be a new world, even without any physical change at all.—*Camb. B.* **for . . away,**[a] see on xx. 11. **there . . sea,** wh. now sunders, and engulfs, and terrifies: nor of that wh. the sea emblematizes—commotion, strife, etc.

The new heaven and the new earth.—These words suggest to us—I. That our future state of being will partake very largely of a material character. II. That our occupations in a future state will be greatly influenced by material things. III. That we shall have future opportunities to unravel the perplexities of a Divine providence. IV. That we shall be afforded opportunity for the more perfect comprehension of the mysteries of grace.—*F. Wagstaff.* *No more sea.*—The sea is the emblem of—I. Division—it separates nations and sunders peoples from each other. In the new dispensation there will be no such barrier. II. Change—it is never long the same. Earth is constant only in her inconstancy, but in the heavenly state all mournful change shall be unknown. III. Storm—wrecking our hopes, and drowning our joys. The sea of glass in heaven glows with a glory unbroken by a wave. No tempest howls along its peaceful shores.—*C. H. Spurgeon.*

Heaven a home.—"Home"—oh, how sweeet is that word! What beautiful and tender associations cluster thick around it! Compared with it, house, mansion, palace, are cold, heartless terms. But "home!" that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, rouses apathy into energy, sustains the sailor in his midnight watch, inspires the soldier with courage on the field of battle, and imparts patient endurance to the worn-down sons of toil. The thought of it has proved a sevenfold shield to virtue: the very name of it has been a spell to call back the wanderer from the paths of vice. And far away, where myrtles bloom and palm trees wave, and the ocean sleeps upon coral strands, to the exile's fond fancy it clothes the naked rock, or stormy shore, or barren moor, or wild highland mountain, with charms he weeps to think of, and longs once more to see. Grace sanctifies these lovely affections, and imparts a sacredness to the homes of earth by making them types of heaven. As a home the believer delights to think of it. Thus, when lately bending over a dying saint and expressing our sorrow to see him lie so low, with the radiant countenance rather of one who has just left heaven than of one about to enter it, he raised and clasped his hands, and exclaimed in ecstasy, "*I am going home.*"—*Guthrie.*

the new Jerusalem

b Is. lii. 1; He. xiii. 14; xi. 10; Jo. xiv. 1, 2.
c Jo. iii. 29; Ps. xlv. 13, 14; Ep. v. 25—27; Is. liv. 5; Ho. ii. 16, 19, 20; Song iv. 7, 11.

"Plutarch has a fine expression with regard to some woman of learning, humility, and virtue;—that her ornaments were such as might be purchased without money, and would render any woman's life

2. and I John saw, read simply, "and I saw." **Jerusalem,**[b] the glorified Church. **come . . heaven,** grand procession of the redeemed to take possession of the renewed earth. **prepared . . husband,**[c] see on xix. 7.

The spiritual kingdom.—Now, to the eye of the weary Seer—and in him to the eye of the weary, suffering Church—there appear new scenes. The darkness is past. The judgments of the Lord upon the evil powers, and upon all who take part with them as antagonists of the good, the pure, and the true, are passed away. And to the comfort of the waiting, faithful ones, who endure "as seeing Him who is invisible," the vision of the blessedness of the righteous in the kingdom of their Father is granted. It is "the kingdom of *heaven*" upon *earth*; which as a seed becomes, in its fruit and harvest, the everlasting kingdom in *heaven*. I. The spiritual kingdom is represented as having its basis in an entirely new condition of things. "I saw a new heaven and a new earth;" "the sea"—the wild tumultuous sea of the raging peoples—"is no more" (*v.* 1). II. This kingdom has its specially distinguishing characteristic of sanctity. It is "the holy city"; it comes "down out of heaven from God." It is "made ready as a bride adorned for her husband" (*v.* 2). III. Its most prominent feature is found in the intimate communion of God with man. His "tabernacle is with men." He dwells with them; they are His people, and He is with them, and is their God (*v.* 3).

This is the supreme blessedness. IV. The consequence of the sway of the spiritual kingdom is the removal of human sorrow. "Every tear" is wiped from the eyes of men. Death, mourning, crying, and pain are no more (*v.* 4). V. All is accomplished by Divine agency. "Behold, *I* make all things new" (*v.* 5).—*Pulpit Com.*

The celestial city.—A city never built with hands, nor hoary with the years of time—a city, whose inhabitants no census has numbered—a city, through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb—a city, without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings—a city which glories in having Jesus for its king, angels for its guards, saints for its citizens; whose walls are salvation, and whose gates are praise.—*Guthrie.*

both glorious and happy."—*Sterne.*

3, 4. tabernacle,[a] home dwelling-place. **he . . them,**[b] source of happiness, guarantee of safety. **God . . eyes,** see on vii. 17. **and . . pain,**[c] all evil removed. **for . . away,** "*the former* state of things is the state now existing, which will then have passed away as described in *v.* 1."—*Pulpit Com.*

all tears wiped away

a Ex. xxv. 8; Ez. xxxvii. 27; Is. xxv. 9; Ps. lxviii. 18; Ez. xlviii. 35.

b Ma. i. 23; Jo. i. 14; 2 Co. vi. 16.

c 1 Co. xv. 26, 54; Ho. xiii. 14; Lu. xx. 36; Is. xxv. 8; 2 K. ii 21; Is. xxxv. 10; xxxiii. 24; 2 Co. iv. 17, 18.

The painless world.—"Neither shall there be any more pain." The greatest realities of life need no explanation. Pain in this world is an undoubted reality. It visits all, and though in its advent it bears greater anguish to some than to others, all feel its torturing touch. Pain meets man as he enters the world, follows him through all the stages of life, and leaves him not until his heart grows still in death. I. Pain is not needed there to stimulate scientific research. Who shall tell how much the cause of science is indebted to pain? As a rule, men's love for truth is not strong enough to urge them in the search of it for its own sake. Natural history, botany, anatomy, physiology, chemistry, owe to a great extent their existence and advancement to pain. When we are told, therefore, that there will be no pain in heaven, we infer that men will not require such a strong stimulus to inquire after truth and so search after knowledge. II. Pain is not needed there to test the reality of moral principle. Were there not pain in the world by what means could we ascertain the reality and the strength of our love, our integrity, our faithfulness? Pain is the fire that tries those metals and removes the dross, the fan that winnows those grains and bears away the chaff. Now, in heaven there will be no need for such a trying test of principles; the character will be perfected. The gold will be purified from all alloy. III. Pain is not needed there to promote the development of character. Pain is needed here. First, in ourselves, to promote patience, resignation, forgiveness. "Our light affliction." Pain is not needed here, secondly, in others, in order to awaken our charities. In heaven the character being perfected, no such discipline will be required. We shall be made like Christ, "changed into His image from glory to glory." IV. Pain is not needed there to aid us in appreciating the sufferings of Christ. Christ proved His love by suffering. He suffered poverty, contumely, persecution, ignominy, crucifixion. Every man must bear a cross in order to know what the cross of Christ really was. In heaven we shall not require this. We shall have learnt it in our measure, and be qualified to sing, "Worthy is the Lamb that was slain!" V. Pain is not needed there to impress us with the enormity of sin. The first thing for a sinner to feel in order to renounce sin is a conviction of its terrible consequences. It is the cause of all sorrow, suffering, and death. But in heaven, sin having been done away, the consequences and effects will be done away also. What a blessed place is heaven! A world without pain of any sort—physical, social, intellectual, moral.—*D. T.*

"Tears, idle tears, I know not what they mean—tears from the depth of some divine despair rise in the heart and gather in the eyes, in looking on the happy autumn fields, and thinking of the days that are no more."—*Tennyson.*

Ever with the Lord.—"Reading tires me," said Brown, of Haddington, "walking tires me, riding tires me; but were I once with Jesus, fellowship with Him will never tire me. 'So shall we ever be with the Lord.' Oh, that sweet little sentence! 'We shall be forever with the Lord.' Oh, how sweet!—forever with the Lord! And that which makes the wonder is this, that it is we that are to enjoy this happiness; we pitiful wretches are to be forever with God our Saviour—God in our nature."—*A. C. Thompson.*

"God is the summit of man's happiness; and religion is the way to it. Till we arrive at Him, we are but vapors, tossed about by inconstant winds."—*Feltham.*

Varro reckons up two hundred and eighty different opinions of what constitutes happiness. Lucian gives a long catalogue of the ideas of philosophers, and refutes them all.

5, 6. and . . said, "the first time that He speaks. The reference is rather to the eternal throne of iv. 2 than to the judgment-throne of xx. 11, so far as the two can be distinguished."—*Camb. Bib.* **I . . new,**[d] in place of the old and its associations with sin, etc. **write,** emphatic. **true,** in every particular. **faithful,**[e] shall be realized in future experience of men.

water of life

d 2 Co. v. 17; Is. lxiv. 4; 1 Co. ii. 9.

e Ps. cxix. 89, 90; 1 Pe. i. 23, 25.

It is done, *R. V.* "They are come to pass." It is uncertain what is the nominative intended. It may be the "words" just mentioned; or the incidents described in *vv.* 1—5; or the Divine promises and judgments in general.—*Pulpit Com.* **Alpha . . end,** see on i. 8. **athirst,** for the blessedness of heaven, etc. (no other thirst), see vii. 16. **of . . freely,**[a] not "abundantly," but *gratis.* (*Cf.* Is. lv. 1.)

The A and the Z.—Christ is the beginning and the end—the A and the Z—of—I. The physical universe. By Him were all things made that are made. II. The Bible. Take Him from it and what remains? III. The Christian ministry. A sermon that has no Christ in it is a dead failure. IV. The world's rescue. The only hand swung out to catch the world, when it broke loose was that of Christ. V. Heaven. There He will be the centre of all attraction.—*Talmage.*

The glories of heaven.—All the visions were rich, but this the richest,—that the floor of the house shall be covered with gold. The floor and street are walking-places, and how rich will our steps be then! Alas! here we sometimes step into the ruin, and then, again, stumble upon blocks and stones. Then we sometimes fall into the holes, and have our heel caught in a snare; but *then* there will be none of these. Gold, gold! all will be gold and golden perfections when we come into the Holy Place. The idolatrous temple of Diana was so bright and dazzling, that the doorkeeper cried always to them that entered, "Take heed to your eyes!" What faculties of vision must we have to behold the glory of the temple above.—*Buck.*

7, 8. overcometh, the world, the flesh, and the devil. **shall . . things,**[b] *R. V.* "shall inherit these things." **I . . God,** to be loved, worshipped, trusted forever. **he . . son,**[c] to be cherished, guarded, and made happy, like his Father, forever. **fearful,**[d] timid, moral cowards who were afraid to confess Christ. **unbelieving,**[e] who did not trust in Christ. **abominable,** etc.,[f] all grades and classes of sinners. **shall . . brimstone,** see on xix. 20. **this . . death,** see on xx. 14.

The Christian conqueror.—Consider—I. The Christian's enemies: 1. The world; 2. A treacherous heart; 3. Spirits of evil. II. His aids: 1. Prayer; 2. The promises; 3. Christian fellowship. III. His reward: 1. A glorious, 2. An everlasting, inheritance.—*W. W. Wythe.*

9—11. vials full of the, *R. V.* "bowls, wh. were laden with the." **seven . . plagues,** see on xv. 1. The same angels may be both ministers of wrath and mercy. **bride . . wife,**[g] the most magnificent of all created things (see below, homily). **shewed . . Jerusalem,** *R. V.* "'shewed me the holy city of Jerusalem;' not *great,* which is the title of Babylon. Just as the harlot, signifying faithless Christians, was identified with Babylon, the world-city, so the bride, the faithful portion of Christ's flock, is merged in Jerusalem, the heavenly city."—*Pulpit Com.* **having . . God,**[h] *i.e.,* the glorious presence of God. **light,** brightness, sheen, radiance. **unto . . precious,**[i] a gem finely cut and polished.

The Lamb's wife to be seen by us.—"Come hither," and see the Bride—I. As thou hast never seen her before: 1. In the enjoyment of nearer communion; 2. Participating in the highest honors; 3. Possessing enlarged knowledge; 4. Entirely absorbed in contemplation of Him. II. Where she never was before. She is—1. Beyond the tempter's power; 2. The rage of poverty and the experience of famine; 3. Far removed from the doubts of the enemy; 4. Away from the vineyard. III. As she herself never expected to be: 1. She expected much; 2. She never conceived of this. IV. As she was ever decreed to be: 1. Her glory not owing to God's caprice; 2. Nor even to her own effort; 3. But to God's eternal wisdom and power. V. As she shall forever remain: 1. Her husband has paid her debts—no prison for her; 2. He is unchangeable—His affection can never depart; 3. No fear of divorce—sin alone *could* separate, and the very root of that is destroyed; 4. No fear of estrangement on her part; 5. No death. VI. As she should *now* aim to be: 1. Seek her beauty—pray for love, gentleness, meekness; 2. Renounce all other save the Master's laws. Live to please Him.—*A. Griffin.*

Who are those?—

"Who are those before God's throne,
What the crownèd host I see?
As the sky, with stars thick-strewn,
Is their shining company;

the victor's inheritance

a Is. lv. 1; Jo. iv. 10, 14; Re. xxii. 17; Jo. vii. 37; Ps. lxxxvii. 7; Ps. xxxvi. 8, 9; xvi. 11.

"God's livery is a very plain one; but its wearers have good reason to be content. If it have not so much gold-lace about it as Satan's it keeps out foul weather better, and is, besides, a great deal cheaper."—*Lowell.*

b 1 Co. iii. 21—23; Ep. i. 22.
c Jo. i. 12; Ga. iv. 6; 1 Jo. iii. 1, 2; 2 Co. vi. 17, 18.
d 1 S. xv. 24; Ma. xxv. 25; Lu. xii. 9.
e 1 Jo. v. 10; Jo. iii. 36; 2 Th. ii. 12.
f Tit. i. 16; Ep. v. 12; Le. xviii. 29, 30.

the Lamb's wife

g Song vi. 4; Ez. xl. 2; Is. ii. 2; Zec. viii. 3; Joel iii. 17; Ps. xlviii. 1, 2; Ga. iv. 26.
h Song vi. 10; Ep. v. 27; Song iv. 7.
i Mal. iii. 17; Is. lxii. 3; Song viii. 1; i. 10, 11; Zec. ix. 16; Ez. xvi. 10—13.

"Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees."—*D. Webster.*

"He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it."—*Bp. Horne.*

A missionary from India relates the experi-

" Hallelujahs, hark, they sing ;
Solemn praise to God they bring.

" They are those who, strong in faith,
Battled for the mighty God ;
Conquerors o'er the world and death,
Following not sin's crowded road ;
Through the Lamb who once was slain
Did they such high victory gain.

" They are those who much have borne,
Trial, sorrow, pain, and care,
Who have wrestled night and morn
With the mighty God in prayer ;
Now their strife has found its close ;
God hath turned away their woes.

" They are branches of that Stem
Who hath our salvation been ;
In the blood He shed for them
Have they made their raiment clean ;
Hence they wear such radiant dress,
Clad in spotless holiness."

—*Schenk.*

ence of a native Christian whom he was called to visit. Inquiring the state of her mind, she replied, "Happy, happy! I have Christ *here!*" laying her hand on the Bengalee Bible, "and Christ *here!*" pressing it to her heart, "and Christ *there!*" pointing towards heaven.

"Nothing is farther than earth from heaven; nothing is nearer than heaven to earth."—*Hare.*

12, 13. wall, a walled city, sugg. the idea of society, separation, security. **twelve,** "as signifying completeness and as being the number of the tribes of Israel,[a] which are the type of the spiritual Israel of God."—*Pulpit Com.* **thereon,**[b] *i.e.*, on the gates. **east,** etc.,[c] the gates face all the quarters whence the redeemed arrive.

The new Jerusalem.—In its general plan, the symbolical city presents a striking resemblance to the description of Ecbatana, furnished by the Father of secular history. "Of this city, one wall encompassed another, and each rose by the height of its battlements above the one beyond it. The ground, which was a circular hill, favored this construction; but it owed still more to the labors bestowed upon the work. The orbicular walls were seven in number: within the last stood the royal palace and the treasuries. The largest of the walls nearly equalled the circumference of Athens. The battlements of this outer wall were white; those of the second, black; of the third, purple; of the fourth, blue; of the fifth, orange; all the battlements being thus covered with a pigment. Of the last two walls, the battlements of the one were plated with silver, those of the other with gold." Thus the Median city consisted of seven circular terraces, each distinguished by the color of its wall; whereas the Apocalyptic city is described as a quadrangle of twelve stages or foundations; but the points of coincidence are highly illustrative of the emblematic description. The precious stones of which the walls of the holy city appeared to consist, whatever mystical or symbolical significance may attach to them, are obviously intended to describe the color of each resplendent elevation; and although the colors do not occur in the precise prismatic order, the combination would have the general effect of a double rainbow.—*J. Conder.*

walls and gates of the city

a Ez. xlviii. 31; Nu. vii. 84.
b 1 Ch. xxvi. 1–19; xv. 23, 24; Ps. lxxxiv. 10.
c Ps. xlviii. 12–14.

"Heaven hath many tongues to talk of it, more eyes to behold it, but few hearts that rightly affect it."—*Bp. Hall.*

"By heaven, we understand a state of happiness infinite in degree, and endless in duration."—*Franklin.*

14, 15. wall . . foundations . . Lamb,[d] to show that the Ch. is built on their teachings and labors. Probably each of the twelve sections into which the wall is divided by the gates rests on an enormous jewel, reaching from gate to gate. This symbolizes the solidity as well as the beauty of the divine structure; and was itself symbolized by the enormous size of the stones used in the foundations of the earthly temple. (See St. Mark xiii. 1 and parallels.)—*Camb. B.* **reed,**[e] see on xi. 1. **measure . . thereof.** Here the measuring is evidently to indicate the large extent of the city. (See on ch. xi. 1.) The *reed* is *golden*, as being the typical heavenly material.—*Pulpit Com.*

The holy Jerusalem—Her security.—The holy city has many gates, but all are angel-guarded. There is freedom of entrance for those who should enter, but none for those who should not. The angel-guards keep watch and ward. Believers, whose names are written on the gates, have right of entrance. But they shall come from no one nation. On either side are three gates. They may, they will, come from every quarter of the earth. (*Cf.* Luke

foundations of the city

d Ep. ii. 20.

e Ex. xl. 3.

"Heaven will be inherited by every man who has heaven in his soul. 'The kingdom of God is within you.'"—*Beecher.*

"Heaven, the treasury of ever-

lasting joy."—*Shakespeare.*

xiii. 29.) And this Church is the "city which hath foundations" (Heb. xi. 10), and it is "built upon the foundation of the Apostles and prophets" (*v.* 14). The blessed doctrine which they taught will be the basis of the Church's security—the Christ they preached, the Gospel they proclaimed (Eph. ii. 20; Matt. xix. 28).—*Pulpit Com.*

shape, size, and material of the city

a Zec. ii. 1, 2.

b Re. xiv. 1; vii. 1.

c Is. lx. 17, 18; 1 K. vi. 21, 23; Ps. xlv. 9; lxxii. 15; Ge. ii. 11, 12; La. iv. 2; Re. iii. 18; Mal. iii. 2, 3; Job xxiii. 10; Zec. xiii. 9; 1 Pe. i. 7.

"*Twelve thousand furlongs*, or fifteen hundred miles, the city stretches along and across the plain, and rises into the sky,—twelve, the number of the people of God, multiplied by thousands, the heavenly number."—*Exp. Bib.*

16—18. city . . breadth, the shape is doubtless typical of that which is complete and symmetrical, to which nothing is wanting to render the shape perfect.—*Pulpit Com.* **twelve . . furlongs,**[a] or stadia. A Gk. stadium= 606 ft. 9 in. English. This will make the length 1383⅝ ms. if it be taken lit., but this measure prob. denotes perfection. **length . . equal,** the height of earthly Jerus., which supplies the fig., was measured fr. the valley beneath. So the height here *may* be from the base to the summit of the plateau on wh. it was situated. "The plain meaning seems to be that the city forms a vast cube, and this is typical of its perfect nature. The account given is that of a vision, and not of a reality, and therefore there is no need to attempt to reduce the enormous dimensions given here, as is done by some writers.—*P. Com.* **wall,** height commencing with top of plateau; or *thickness.* **an . . cubits,**[b] ab. 250 ft. taken lit. **according . . man,** the cubit was a measure taken fr. the elbow to point of middle finger. **that . . angel,** who, to make it clear, took a familiar measure. **jasper,** see *v.* 11. **gold . . glass,**[c] pure, transparent, amber-like. "The exceeding brightness and purity is the idea contained in both expressions."

The heavenly city.—

"The appearance, instantaneously disclosed,
Was of a mighty city—boldly say
A wilderness of building, sinking far,
And self-withdrawn into a wondrous depth,
Far sinking into splendor without end!
Fabric it seemed of diamond and of gold,
With alabaster domes and silver spires,
And blazing terrace upon terrace, high
Uplifted: here, serene pavilions bright
In avenues disposed: there, towers begirt
With battlements, that on their restless fronts
Bore stars—illumination of all gems."—*Wordsworth.*

the garnishing of the walls

d Is. liv. 11, 12; Job xxviii. 12—19; Da. x. 5, 6.
e Indian gem, so called bec. said to resemble in color the juice of the leek, interspersed with golden spots. It has been sup. to have some medicinal virtue in diseases of the eyes.
f Ex. xxviii. 19; xxxix. 12.

19, 20. garnished,[d] adorned. From the next sentence we are to understand that they are adorned by being *constructed* of these stones, not that stones are fastened on *merely* for ornament."—*Camb. Bib.* **jasper,** *v.* 11. **sapphire,** "it is almost certain that the stone so called in St. John's day was not our sapphire, but lapis lazuli."—*Camb. Bib.* **chalcedony,** prob. a species of agate, pale yellow, but nature is uncertain. **emerald,** see on iv. 3. **sardonyx,** var. of onyx; opaque white and orange brown. **sardius,** or *sardine*, see on iv. 3. **chrysolyte** (*golden stone*), var. of topaz; golden streaked with green and white. **beryl,** perh. a var. of topaz, green, blue, or yellow. **topaz,** prob. our chrysolite. **chrysoprasus,**[e] a kind of beryl. **jacinth,** perh. a red var. of zircon, elsewhere called the ligure.[f] **amethyst,** violet, or red; a var. of quartz; very beautiful.

Description of heaven.—

"Her streets with burnish'd gold are pavèd round;
Stars lie like pebbles scatter'd on the ground;
Pearl mixt with onyx, and the jasper stone,
Made gravell'd causeways to be trampled on.
There shines no sun by day, no moon by night,
The palace gold is the palace light;
There is no time to measure motion by—
There time is swallow'd in eternity."—*Quarles.*

the glory of the city

g Ma. xiii. 45, 46.
h 2 Ch. vi. 18; 1 K. viii. 27; Is. lxvi. 1, 2; Ac. xvii. 24; vii. 48—50; Jo. iv. 21—24; Mal. i. 11; Jo. ii. 19—21; Ma. xxvii. 39—43.
i Is. lx. 1, 19, 20; 1 Co. xiii. 10; Ps. lxxxvii. 3; cii. 16.

21—23. pearls,[g] "contrast Is. liv. 12, where they are carbuncles."—*Camb. B.* **gold . . glass,** see on *v.* 18. **and I saw,** etc.,[h] the object of all worship and the great sacrifice being present, no place of worship was needed. **for . . it,**[i] *i.e.*, the Shekinah, see *v.* 11.

The Lamb the light of heaven.—Light is the emblem of—I. Joy. The joy of the saints in heaven is comprised in this—Jesus chose us, loved, bought,

cleansed, robed, kept, and glorified us; we have all through Him. II. Beauty. Nought of beauty is left when light is gone. III. Knowledge. Christ is the fountain whence our heavenly knowledge will flow. IV. Manifestation.—*C. H. Spurgeon. Christ the glory of heaven.*—Jesus Christ is in heaven—I. The rightful and acknowledged Head of His redeemed people. II. The Author and Dispenser of all its blessedness: 1. Its redeemed inhabitants are there through Him; 2. The sources of its joy are in Him; 3. Its permanency is His work. III. The most happy of all its glorified inhabitants. IV. The object of all adoration and praise,—*G. Spring.*

Inquiries about heaven.—"My chief conception of heaven," said Robert Hall to Wilberforce, "is *rest*." "Mine," replied Wilberforce, "is *love*." Perhaps both conceptions are true; and union of perfect love with perfect rest conveys our best idea of heaven, considered simply as a state. But what is the manner of existence there, and what is the true physical theory of another life? How shall we see without these eyes, hear without these ears, act without this material instrument of being? What are the visions, the emotions, the specific employments of heaven? Where and what is the region itself? Is it a star? Is it a sun? Is it a vast and splendid cluster of worlds, or is it some spacious, magnificent, and unlimited continent of light and beauty? Where are "the holy places not made with hands"? Where are "the many mansions of our Father's house"? Where is the grand metropolis of God's moral rule, whence His laws go forth, and "whither the tribes go up, the tribes of the Lord," from every realm of earth, and every age of time? Where stands that throne before which, at this solemn instance, the innumerable companies of the glorified bend in an ecstasy of adoration? The Heir of Glory dies—"He giveth up the ghost, and where is He?" These questions are unanswered and unanswerable.—*C. Stanford.*

"If I am allowed to give a metaphorical allusion to the future state of the blessed, I should image it by the orange-grove in that sheltered glen on which the sun is now beginning to shine, and of which the trees are, at the same time, loaded with sweet golden fruit and balmy silver flowers." — *Sir Humphry Davy.*

24, 25. nations . . it, "and the nations shall walk by means of her light."[a] Omit "of them which are saved." The description, following that of Isaiah, makes use of earthly symbolism; but it is not, therefore, to be supposed (as Alford) that there will be hereafter a real earth with inhabitants. "The nations" are the redeemed, described in this way on account of their selection from every "kindred, and nation, and tribe, and tongue."—*Pulpit Com.* **in . . it,** enjoying its radiance. **bring . . it,**[b] "not that there are literal kings and earth. The language is intended to convey an idea of God's supreme glory and unquestioned authority." **gates . . there,**[c] the gates of cities were usually open in the day and closed at night: since there will be no night they will be never closed. "Some commentators think the open gates are a sign of perfect security; others, that they are open to admit the nations, as described in the following verse. Both ideas may well be understood."—*Pulpit Com.*

no night there

Heaven without night.—Night is the symbol of—I. Weariness. In heaven our feeble bodies will be endued with everlasting power. No need of sleep there. II. Ignorance. In heaven there will be no intellectual night. III. Sin. Into the holy realms no impurity can ever be admitted. IV. Danger. No possibility of evil can ever menace our peace above. V. Want. In the land of Divine fulness, every need will be supplied. VI. Death. In heaven, no more death to our persons—to our attainments—to our usefulness—to our joys. No night there!—*G. B. Ide.*

No night in heaven.—The tombstone of a sweet girl, blind from her birth, bears this inscription: "There is no night there." *No night.*—When a ragged school was first opened, a little boy with a few others had been brought up from the building used formerly, and given to understand that here he was to live now, and be cared for by those who loved him. But when he went that night to his clean couch, in that fine room, so neat and so spacious, he was very joyously excited. And the moon was at the full also, and through the windows came the broad silver beams, glinting up from the crusted snow, until the apartment was lit almost as in the day. Long after the hour of usual slumber, a lady passing found him wide awake, and asked him why he was not sleeping. "Oh, they don't have any night here!" he answered.—*N. T. Anecdotes.*

a Is. lx. 3–5; Ac. xiii. 47; Is. xlix. 23.
b Ps. lxxii. 8–11.
c Is. lx. 11; Mi. iv. 4; Is. xxxiii. 20; Zec. xiv. 6–11.

"The worm of conscience is the companion of the owl; the light is shunned by sinners, and evil spirits only."—*Schiller.*

"The cripple, tardy-gaited night, who, like a foul and ugly witch, doth limp so tediously away." — *Shakespeare.*

"Night! that great shadow and profile of the day."—*Richter.*

heavenly citizens

26, 27. bring . . it,[d] "that is, the glory and the honor of the nations shall be brought into it. The verb is used impersonally." **and . . defileth,** etc.,[e] no wicked men or evil influences shall enter. **but they . . life,**[f] see on xx. 12; called the *Lamb's*, bec. they are those for whom He gave His life. It is the register of the living ones.

d Mi. iv. 13.
e Is. lii. 1; xxxv. 8; He. xii. 14; Jo. iii. 3.
f Ma. xiii. 41; Ps. lxix. 28; Re. iii. 5; Da. xii. 1; Ph. iv. 3; Re. xvii. 8; xiii. 8.

"He that has light within his own clear breast may sit in the centre, and enjoy bright day."—*Milton.*

"'There shall in no wise enter into it anything that defileth.' Heaven is not like Noah's ark that received clean and unclean. A sinner is compared to swine (2 Pe. ii. 22), and shall a swinish creature tread upon the golden pavement of heaven? Indeed the frogs came into King Pharaoh's court, but in heaven there is no entertainment for such vermin."—*T. Watson.*

The heavenly register.—Observe—I. The book, or register: 1. It is the book of Life. It involves—(1) The blotting out of the names found in the book of guilt; (2) Their justification and acceptance with God; (3) Their spiritual regeneration; (4) Their heavenly enfranchisement. 2. It is the Lamb's Book. His, as He is—(1) The Author of Life; (2) The Head of the Church; (3) The Judge of all. II. The names registered—of—1. Repentant sinners; 2. Living believers; 3. Sanctified disciples of all ages—countries—dispensations—and conditions. III. The privileges of the registered: 1. Divine honor; 2. Divine riches; 3. Every good; 4. Heavenly glory.—*J. Burns.*

Fitness for heaven needed.—A clergyman once said to a profane coachman, "I cannot imagine what you will do in heaven! There will be no horses, or coaches, or saddles, or bridles, or public-houses in heaven. There will be no one to swear at, or at whom you can use bad language. I cannot think what you will do when you get to heaven!" Some years after, the clergyman, detained at an inn, was told that a dying man wanted to see him. "Sir," said the man, "do you remember speaking to the coachman who swore so much as he drove over the Newmarket heath?" "Yes." "I am that coachman," said he, "and I could not die happy without telling you how I have remembered those words, 'I cannot think what you will do in heaven.' Often and often, as I have driven over the heath, I have heard those words ringing in my ears; and I have flogged the horses, to make them get over that ground faster, but always the words have come back to me, 'I cannot think what you will do in heaven.'" The words apply to every human being, whose chief interest lies in other things than doing good and being good, and who delights in saying and doing what is evil. There is no making money in heaven, there is no promotion, there is no gossip, there is no idleness, there is no controversy, there is no detraction in heaven. *I cannot think what you will do in heaven.—Stanley.*

CHAPTER THE TWENTY-SECOND.

the river and tree of life

a Zec. xiv. 8; Ps. xlvi. 4; lxv. 9; Joel iii. 18; Ez. xlvii. 1—9.
b Jo. iv. 10, 11; vii. 37—39.
c Re. xxi. 21.
d Pr. iii. 18.
e Song ii. 3; vii. 13; Ez. xlvii. 7—12.

"Any of us may, by the wind of God's providence, be carried far away into heathen lands. If so, God grant that we may be as one of these leaves of the tree of life."—*Pulpit Com.*

"In every leaf the whole tree—so botanists say—is discernible; its image can be clearly traced. And this is why each leaf can do so much. God often chooses things that are foolish and least and despised (*cf.* 1 Cor. i., etc.) for the accomplishment of His

1, 2. pure . . life,[a] omit "pure." "He is the angel mentioned in *v.* 9, and again referred to in *vv.* 10, 15, 16, 17. Probably the pronoun 'he' in *v.* 6 does not refer to the same angel as this one."—*P. Com.* **clear,** etc., no earthy, polluting elements in it. **proceeding . . Lamb,**[b] "all grace and glory given to men flows fr. the Father through the Son."—*Wordsworth.* **midst . . it,**[c] *i.e.*, of the city. **tree . . life,**[d] see on ii. 7. **bare . . month,**[e] rather, "twelve crops of fruit, yielding its fruit every month," *i.e.*, one crop in each month. The number *twelve* signifies completeness. The signification, therefore, is that there is an ever-present supply.—*P. Com.* **leaves . . nations,** "the nations" are not the heathen, but the multitude of the redeemed, gathered out of every nation. (See on ch. xxi. 24.) It is, of course, not implied that there is, in the new Jerusalem, any disease which needs healing, but the tree of life is put forward as the means by which the perpetual health and life and general well-being of the inhabitants are sustained.—*P. Com.*

Christian conduct.—The leaves are the portion of the tree which is visible, prominent, and seen by all. They may, therefore, stand as the symbol of all that outward life of the Christian which appears before men. All the characteristics of the leaves suggest similar ones in conduct. The leaves are the conspicuous parts of the tree; by their elevation, their color, their number, their sound, their movements, their beauty, their shadow, and much else. So that everybody notices the leaves. For the most part it is all they can see, and always the most marked feature of the tree. Now, such is the outward life, the conduct, the ten thousand common actions, the innumerable everyday doings and sayings, multitudinous as leaves and as visible, of Christian men. And such leaves have healing power. It was so at the first. Rome was converted from paganism to Christ by the silent but mighty force of the pure, beautiful, blameless, and spiritually elevated lives of the Christians. The heathen gazed with wonder, and an ever increasing number of them came to desire such life for themselves. And there is no healing force anywhere like such leaves. But though, in the blessed future condition of the Church, the lives of all her members will be of so salutary a sort, it is very far otherwise now. Too many Christians are upas trees rather than trees of life, and their leaves are deadly rather than healing. Who does not know

this? And such sad fact should lead to the question—What is the influence of my life? are its leaves healing leaves or the reverse? And no more fervent prayer should we pray than that we, each one, may become ourselves trees of life.—*Pulpit Com.*

3, 4. there . . curse,[a] the old original curse shall be abolished bec. there is no more sin. **throne . . Lamb,** as fountain of authority and order. **and . . him,**[b] cheerfully, constantly, perfectly. **and . . face,**[c] *i.e.*, they shall be near Him: admitted to His royal favor. **his . . foreheads,**[d] so in xiv. 1, where, according to the true text, we see that "*His*" still means the Name of God, both the Father and the Son.—*Camb. B.*

They shall see His face.—I. The memories the sight will awaken. When we see His face—1. What memories of scenes of hallowed communion will crowd upon the mind; 2. We may also gaze and wonder at the distorted portraits fear drew; 3. What memories of the looks of goodness and love which we have seen on earth will be awakened. II. The expressions His face shall wear: 1. Welcome; 2. Intense love; 3. Triumph. III. The inspiration it will breathe—activity for Him. IV. The knowledge it will impart—every mystery will be opened, every difficulty cleared away. Application:—Some of you feel no joy at this announcement. You would rather not see His face. No wonder—it will be the face of one you have slighted and spurned. But remember we must see His face—all of us.—*R. A. Griffin.*

Shut out of heaven.—Several years ago we heard an old minister relate the following incident:—"He had preached the Word for many a year in a wood hard by a beautiful village in the Invernessshire Highland, and it was his invariable custom, on dismissing his own congregation, to repair to the Baptist chapel in this village to partake of the Lord's Supper with his people assembled there. It was then usual to shut the gates during this service, in order that communicants might not be exposed to any disturbance through persons going out or coming in. On one occasion the burden of the Lord pressed upon His servant with more than ordinary severity, and anxious to deliver it and clear his soul, he detained his hearers a little beyond the time, and consequently had to hurry to the chapel. As he drew near he noticed the doorkeeper retire from the outer gate, after having shut it. He called to him, quickening his pace at the same time, but his cry was not heard, the attendant retreated inside, and the minister came up 'just in time' to see the door put to, and hear it fastened from within. He walked round the chapel looking up at the windows, but could gain no admittance; there was only one door, and that door was shut. He listened and heard them singing, and thought how happy God's people were inside, while he himself was shut out. The circumstance made an impression upon him at the time which he could never afterwards forget, and he was led to ask himself the question, 'Shall it be so at the last? Shall I come up to the gate of heaven only in time to be too late, to find the last ransomed one admitted, and the door everlastingly shut?'"—*Spurgeon.*

5. there . . night,[e] physical or moral: no darkness of sin, sorrow, error. **and . . sun,** read, "they have no need of light of lamp, neither of light of sun." **for . . light,**[f] heaven illuminated by the brightness of His glory. **they . . ever,** here end the visions.

The gift of God.—I. The giver. He was Jehovah-jireh to us on earth. One who—1. Delights in the gift Himself; 2. Does not give sparingly or unwillingly; 3. Will never take away the benefit. II. The gift—"light:" 1. A desired gift—appreciated; 2. A valuable gift—by this all else revealed: 3. A perfect gift—our torches flicker here. III. The recipients—"them"—they who have walked in the light.—*R. A. Griffin.*

The glories of heaven.—

> "There God unfolds His presence, clouded here,
> And shines eternal day. All, all is there
> Bright effluence of the uncreated mind:
> Infinite beauty all! A vernal life,
> A fire ethereal, unperceived itself,
> Felt in its glorious energy, pervades
> And thrills through every part the taintless whole:
> The air, the soil, the rivers, fruits, and flowers,
> Instinct with immortality, and touch'd

ends." — *Pulpit Com.*

no more curse

a Ge. iii. 17; De. xxvii. 15, 26; 2 K. ii. 21; Ga. iii. 13.
b Re. vii. 15–17.
c Ex. xxxiii. 20; Jo. i. 18; 2 Co. iv. 6; He. i. 2, 3; 1 Ti. vi. 16; Jo. xvii. 24; 1 Co. xiii. 12; 1 Jo. iii. 2; Job xix. 27.
d Re. iii. 12; xiv. 1.

"All evil, in fact, the very existence of evil, is inexplicable until we refer to the paternity of God. It hangs a huge blot in the universe until the orb of Divine love rises behind it."—*Chapin.*

"Julius Cæsar coming towards Rome with his army, and hearing the senate and people had fled from it, said, 'They that will not fight for this city, what city will they fight for?' If we will not take pains for the kingdom of heaven, what kingdom will we take pains for?" —*T. Watson.*

the light of heaven

e Re. xxi. 23–25; Ps. xxxvi. 9; 1 Jo. i. 5; Hab. iii. 4.
f Ma. xvii. 1, 2; Mal. iv. 2.

"The first creation of God in the works of the days was the light of the sense; the last was the light of the reason: and His Sabbath-work ever since is the illumination of the spirit."—*Bacon.*

Blumhardt, when dying, exclaimed, "Light breaks in! hal-

lelujah!" and expired. Olympia Morata, dying, declared, "I distinctly behold a place filled with ineffable light."

With amaranthine freshness, by the hand
That form'd them and the beatific smile
That ever beams around them. Every heart
Catches that smile; each eye reflects it: all,
In body and in spirit, sumless myriads,
Fill'd with empyreal vigor, fill'd with God,
And radiant in the glory of the Lamb!"—*Grinfield.*

faithful sayings

a Re. i. 1; xix. 9; 2 Pe. i. 19–21. *b* Re. iii. 11; 2 Pe. iii. 8. *c* Jo. v. 39; 1 Th. v. 20; 2 Ti. iii. 16, 17; Ac. xvii. 11.

6, 7. these . . true,[a] see on xix. 9, and xx. 5. When the Seer is overwhelmed with what he has seen, and may be said to have almost feared that it was too wonderful for belief, the angel assures him that it was all *faithful and true.—Exp. Bib.* **of the holy prophets,** *Gk.*, of the spirits of the prophets, *i.e.*, "of those spirits of theirs wh., informed by the Holy Spirit, have become the vehicles of prophecy."—*Alford.* **angel,** etc., see on i. 1. **quickly,**[b] spoken no doubt in the *name* of Christ, though perhaps not by Him. (*Cf. vv.* 12, 20.)—*Camb. B.* **keepeth,**[c] in heart and life. **sayings,** should again be "words," as in the parallel passage.—*Camb. B.*

The coming of Christ.—No man rightly desires Christ's coming, but he that hath assurance and benefit of His coming. To him the day of Christ is as the day of harvest to the husbandman, as the day of deliverance to the prisoner, as the day of coronation to the king, the day of wedlock to the bride; a day of triumph and exultation, a day of freedom and consolation, a day of rest and satisfaction. To them the Lord Jesus is all sweetness, as wine to the palate and ointment to the nostrils, saith Solomon; honey in the mouth, saith St. Bernard; music in the ear, and a jubilee in the heart. Get assurance of Christ's coming, as a ransomer to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a bridegroom to marry you, and then shall you with confidence and boldness, with joy and gladness, with vehement and holy longings, say, "Come, Lord Jesus."—*Grosse.*

"Many, Felix-like, put off to 'a more convenient season' the consideration of a fact like this. Now, as if to protest against and to prevent such conduct, Christ says, 'Behold, I come *quickly.*'"—*Pulpit Com.*

worship God

d Ac. x. 25, 26; Ma. iv. 10.

8, 9. saw . . heard, *saw* the visions: and *heard* the words recorded in this book. **And when,** etc.,[d] see on xix. 10.

Worship of God.—I. Who is God?—1. God has described Himself to His servants; 2. His servants have described Him to us. He is a Spirit—infinite, eternal, invisible, and unchangeable. II. What is it to Worship Him?—1. Externally—assembling together to praise Him; 2. Internally—the religion of the heart.—*W. Stevens.*

Angels not to be worshipped.—Although the holy angels are the most excellent creatures, yet they are but creatures; and therefore we must not be so dazzled with their excellence as to fall down and worship them, but rather join with them in rendering all Divine honor to the supreme God alone, to whom we are fellow-servants with them, although in a lower rank or station. Hence the angel that appeared to St. John would not suffer him to fall down before him for this reason, that he was his "fellow-servant." We may observe, that the angel styles himself the "fellow-servant" not only of St. John and those other excellent men the prophets (who by their office and extraordinary mission from God were themselves, after a sort, made angels of God), but universally "of them which keep the sayings of this book," *i.e.*, of all faithful, all truly pious men; so that, if the meanest sincere servant of Christ had been in St. John's room, and done as he did, the angel would, after the same manner, have refused the honor done to him, and for the same reason, because he was his "fellow-servant."—*Bull.*

"Testimony is like an arrow shot from a long bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force though shot by a child."—*Johnson.*

the time is at hand

e De. xxix. 29; Re. x. 2; i. 3; v. 5. *f* Ec. xi. 3; Ma. xxi. 19; Pr. i. 24–28; Ma. xxv. 10–13, 46; Ez. xxiv. 13; Ps. lxix. 24–28; Ac. xxiv. 25; 2 Co. vi. 2; Is. xxxii. 17; Ro. xii. 1; 1 Co. iii. 17.

10, 11. seal . . book,[e] "pointedly contrasted with Dan. xii. 4, 9. In Daniel's time, both the coming of Antichrist and the deliverance from him were far off; Daniel was bidden to write what he saw and heard, but not to make it public, for it would be unintelligible till long after his own generation. But to St. John's readers, all was to be as plain as an unfulfilled prophecy ever can be."—*Camb. B.* **for . . hand,** when the prediction shall be fulfilled. "So i. 3. Besides the fact that partial and typical fulfilments were nearer to St. John's age than to Daniel's, it is intimated that the same age, the same dispensation under which St. John and his readers lived was to last till the time of the end; while the Jewish age in which Daniel lived passed away long before the end."—*Camb. B.* **he that,**[f] etc., the saying has solemn irony in it; the time is *so* short th. there is hardly room for change. The lesson conveyed in its depth is, "change while there is time."—*Alford.*

"Lost yester-

Past Redemption Point.—It happened that a ship was being towed across

the Niagara river, some little distance above the well-known falls. Just as she got into the middle of the stream the hawser parted, and the unfortunate ship began to drift down the river, stern foremost. Efforts were made to save her from impending ruin, but every effort failed, and the unfortunate ship kept drifting further and further down the stream towards the terrible abyss below. The news of the disaster spread along the banks of the river, and in a very short time there were hundreds of people, and they soon swelled to thousands, looking on in breathless anxiety to see what was to become of this unfortunate crew. There is a point that stretches into the river, which bears the name of "Past Redemption Point," and it is believed in the neighborhood that nothing that passes that point can escape destruction. The excited multitude upon the banks of the river watched the helpless ship drifting down further and further, till she was within a few hundred yards of the fatal point. One after another were efforts made, but of no avail; still she drifted on. Only a few moments, and she passed the point. There was a kind of sigh of horror from the vast multitude. But just as they rounded the point the captain felt a strong breeze smite upon his cheek. Quick as thought, he shouted at the top of his voice, "All sails set!" and in almost less time than it takes to tell, every stitch of canvas on board the ship was stretched to catch the favoring gale. A cheer broke from the multitude on shore as they witnessed this last effort for salvation. But would it succeed? The ship was still drifting, though the wind was blowing against it, and she was still moving downwards, stern foremost, though the wind was bulging out all her sails. It was a battle between the wind and the current. With breathless anxiety they watched the result. She slacks! Another moment—they scarcely dare whisper it—she stands! Yes, that terrible, downward course was actually stopped. There she was, still as a log upon the water. Another moment, and inch by inch she began to forge her way up the stream, until the motion was perceptible to those on shore, and one great shout of victory burst forth from a thousand voices, "Thank God, she is saved! Thank God, she is saved!" In a few moments more, with considerable headway upon her, she swept right up the stream, by Past Redemption Point, right into the still water, saved from what appeared to be inevitable destruction, just because in the very moment of moments she caught the favoring breeze. Now, if any have, like this all-but-lost ship, drifted ruinwards and away from God—and if conscience be now rebuking and the Holy Spirit pleading with you by quickening in you desires after a truer, better life, do not delay, but at once take advantage of the favoring breath of the Spirit of God, and let Him waft you away from where you are to where you fain would be.—*S. C. in Pul. Com.*

day, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever!" — *H. Mann.*

"It is related of Daniel Webster, that when once asked what was the greatest thought that had ever occupied his mind, he replied, 'The fact of my personal accountability to God.'"—*Pul. Com.*

12, 13. quickly,[a] omit "and." Note also that once more the words were spoken as by Christ Himself. (*Cf. v.* 7.) **reward . . me,**[b] in my purpose and in my hand. **give . . be,**[c] in the N. T. this retribution is ascribed to God in Rom. ii. 6, to the Son in His own words in Matt. xvi. 27. **I . . Alpha,** etc., "these words, which appropriately open and close the book (*cf.* ch. i. 8), occur continually in Isaiah. (See Isa. xli. 4; xliii. 10; xliv. 6; xlviii. 12.)"

work rewarded

a Ja. v. 8.
b Job xxiv. 11.
c Ro. ii. 6; xiv 12; Ps. lxii. 12.

The Alpha and the Omega.—Christ is the Alpha and the Omega—I. In the universe of God. For: 1. He is first *in time.* "In the beginning was the Word." Ere ever aught was He was; 2. In position and rank. None so great as He. "Let all the angels of God worship Him;" 3. As being the object of all. Creation is to show forth His glory. Man, to subserve His will. Events, to further His purpose; 4. And He is the Last also. Omega as well as Alpha. When man and the universe, as we now know them, shall have passed away, "His years shall have no end." "They shall perish, but Thou remainest." II. In the Holy Scriptures. Types told of Him; laws led to Him; psalmists sung of Him; prophets prophesied of Him; princes and rulers, and the events which the sacred history records, prepared the way for Him; and the New Testament is all of Him.—*S. C.*

"It is the amends of a short and troublesome life, that doing good and suffering ill entitles man to one longer and better."—*Wm. Penn.*

Looking for the advent.—I was told of a poor peasant on the Welsh mountains who, month after month, year after year, through a long period of declining life, was used every morning, as soon as he awoke, to open his casement window, towards the east, and look out to see if Jesus Christ was coming. He was no calculator, or he need not have looked so long; he was no student of prophecy, or he need not have looked at all; he was ready, or he would not have been in so much haste; he was willing, or he would rather have looked another way; he loved, or it would not have been the first thought of the

"All men, if they work not as in a great task-master's eye, will work wrong, work unhappily for themselves and you."—*Carlyle.*

"As he who runs in a race must run to the end to be crowned, so the Christian must be faithful

unto death to receive eternal life."—*Cawdray.*

morning. His Master did not come, but a messenger did, to fetch the ready one home. The same preparation sufficed for both, the longing soul was satisfied with either. Often when, in the morning, the child of God awakes, weary and encumbered with the flesh, perhaps from troubled dreams, perhaps with troubled thoughts, his Father's secret comes presently across him, he looks up, if not out, to feel if not to see the glories of that last morning when the trumpet shall sound, and the dead shall arise indestructible; no weary limbs to bear the spirit down; no feverish dreams to haunt the visions; no dark forecasting of the day's events, or returning memory of the griefs of yesterday.—*Fry.*

character of the excluded

The reading of this text is rather doubtful. The Sinaitic and Alex. MSS. read: "*Blessed are they who wash their robes,*" etc.

14, 15. that do . . commandments, *R. V.* "that wash their robes." **that . . life,**[a] by the death of Christ *alone*, men have access to the tree of life. It is a *right* conferred by grace, not nature. **enter . . city,** open to all, but entered only by those who keep the road. **without,** judicially and morally disqualified fr. entering. **dogs,** etc.,[b] the articles should be expressed, "*the* dogs, and the sorcerers," etc. **maketh,** "doeth;" the word is the same as in St. John's 1 Ep. i. 6. To *do* the truth or a lie is a great deal more, for good or evil, than merely to *say* it.—*Camb. B.*

Heaven gate; or, the passage to paradise.—Here we have—I. The motion—"enter in." They are blessed who enter in; perseverance only makes happy. II. The manner—"through the gates"—not a gate, but gates. Heaven has twelve gates. These are to be not literally but mystically understood. In brief, there are two gates: 1. Adoption; 2. Sanctification. Of these gates faith is the foundation, patience and innocence are the two pillars, and charity is the roof. III. The city: 1. Its situation—above; 2. Its society; 3. Its glory.—*T. Adams.*

Without are the dogs.—Sometimes, as you pass along the street, you see a man you think you don't like—there is something in his countenance which distresses you—you fancy you see the blasphemer, the man reprobate in every good work, the man steeped in all corruption; and if one were to whisper in your ear that you must live a month with that man, and never be out of his society one day, you would be afflicted; but if you were told you must live in his fellowship a whole year and never be removed from the region of his pestiferous breath for a single moment or day in that year, what an affliction would it be! And if you were to spend a whole life, and never be separated from him a single instant, what a gloom would it spread over your mind! Hell is the place where there are many such—where all the inhabitants are such: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,"—whatever is abominable. Oh, tell me not of the fire and the worm, and the blackness and darkness of hell; to my terrified conscience there is hell enough in this representation of it—that it is the common sewer of all that is abominable and abandoned and reckless as to principle, and depraved as to morals; the one common eddy, where everything that is polluted and wretched and filthy is gathered together.—*Beaumont.*

a Ma. vii. 21—25; Ps. i. 1—3; Ex. xii. 50, 51; Ps. xv. 1—5; xxiv. 3—5; 1 Jo. iii. 23; Jo. iii. 36; xiv. 21.

b Ph. iii. 19; Ga. v. 19—21; Jo. iii. 36; Is. lxvi. 24.

As the workman is paid after his work is done, so the Christian is rewarded when life is ended.

"The pure only truly live. For the true life of man is only to be had in fellowship with God—the Pure. The unholy cannot see God; they cannot walk with God; they cannot share the blessedness of the holy communion." — *Pulpit Com.*

the morning star

16. root . . David,[c] root = root-shoot. Cp. Isa. xi. 1. "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." **bright . . star,**[d] *i.e.*, a king all resplendent and glorious.

The root and offspring of David.—This title—I. Implies the entire identification of Christ with humanity. II. Connects Him with the stream of human history. III. Establishes a unity in the history of the Jewish nation. IV. Embodies a reference to the kingly office of Christ. V. Alludes to the vigorous growth and surpassing greatness of Christ's kingdom.—*E. Johnson.*

Christ in heaven.—Christ is as necessary to the heavenless of heaven, as He is to the holiness of earth. In the very height and rapture of the sanctity of heaven, when every thought of all its radiant multitudes is captive to the obedience of Christ, and knows its happiness only in that blessed bondage, were the horrid conception possible that Christ Himself should suddenly cease to exist, that instant every ray of its holiness would expire; not merely the heart would seek *in vain* its resting-place, it would no longer possess the *desire* to seek it; not merely the light would be *wasted* in the void abyss, it would be *quenched* utterly and forever.—*A. Butler.*

c Is. xi. 1, 10; Ma. xxii. 41—44; Ro. i. 3, 4.

d Nu. xxiv. 17; 2 S. xxiii. 4; Mal. iv. 2; Lu. i. 78, 79; 2 Pe. i. 19.

"Our distinctions do not lie in the places which we occupy, but in the grace and dignity with which we fill them."—*Simms.*

come

17. Who is the speaker in this verse? Probably Jesus, as in *v.* 16. **Spirit,**[e] *i.e.*, the Holy Spirit. He calls by the word, conscience, means

e Jo. xvi. 5—7; xiv. 16; xvi. 13, —14; Ac. xi. 12;

of grace, etc. **bride,** Church. Her members, ordinances, and agencies. **come,** in the way of faith and obedience. **let . . heareth,** the hearer of the invitation is not only to accept it for himself, but repeat it to others. **come,** with us. Let us all unite in coming. **athirst,**[a] for spiritual refreshment. **come,** who is there who does not thirst. **will,** the Lord having inclined his will. **let him,** *whosoever* he may be, so that he *thirsts* and *wills.* **take . . life,** see *v.* 1. **freely,** gratuitously.

The Gospel invitation.—This invitation is—I. Precious. Look at the blessings it offers: 1. All men need them; 2. No man can rest without them; 3. They never fail to satisfy when received; 4. They invigorate as well as refresh. II. Universal—"whosoever will;" 1. This meets the timid who need every help; 2. While God is no respecter of persons, He is of character. III. Divine—"Spirit"—God. To this end—1. His laws are framed; 2. His love is revealed; 3. His providence is ordered; 4. The human mind is constituted.—*R. Gray.*

Let him that feareth say, Come.—"We get so used to the technical language and regular routine of Christian work that we are all in danger of looking on it all as a great machine, and forgetting solemn personal interests that enter into it. In this work we are dealing with immortal souls, with men and women who will soon be looking death in the face, or entering an eternity of rapture. They are men and women like ourselves; they will be as glad over their escape as we; their discovery that they are lost would be as awful for them as for us. When once the opportunity is past they cannot recall their mistake. Eternity will bring back no hour of hope or offer of repentance. O, let us pity them, plead with them, help them now! Let us make their cases personal! Let us remember how deluded and lost we were! Let us forego the idle conventionalities of life and lose no opportunity of doing good to the hearts we meet! —*Christian Alliance.*

viii. 29, 39; xvi. 7.

[a] Ps. xlii. 1, 2.

"God takes men's hearty desires and will instead of the deed, where they have not power to fulfil it; but He never took the bare deed instead of the will."—*R. Baxter.*

"Small cheer and great welcome makes a merry feast."—*Shakespeare.*

"Heart's-ease is a flower which blooms from the grave of desire."—*W. R. Alger.*

18, 19. Once more the Seer—for it seems to be he that speaks—turns to the book which he has written. In the Prologue he had said, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein." In the same spirit he now denounces a woe upon him who adds to it; nor less upon him who takes from.—*W. Milligan.* **if . . things,**[b] if any one, to suit personal or party views, shall add to the words, or wrest the sense. **And . . prophecy,**[c] it is certain that the curse is designed to guard the integrity of *this* Book of the Revelation, not to close the N. T. canon. It is not even certain that this was the last written of the canonical books.—*Camb. B.* **book of life,** read "tree of life." **city, and from,** etc., read "city, which are written in this book."

The perfection and sanctity of the Holy Scriptures.—I. The perfection of the Scriptures: 1. As a revelation from God; 2. As a directory to us. II. Their sanctity: 1. Nothing can exceed the strictness with which the smallest alteration of them is forbidden; 2. Nor is this severity at all more alarming than the occasion requires. III. The reverence due to them: 1. In our exposition of their import; 2. In our submission to their authority.—*C. Simeon.*

A pointed reply.—An eminent man is said to have been so remarkable for his reverence of the Divine name, that even the bold blasphemer was awed before him, and could not swear. A youth, who was his nephew, one day said to him, "Sir, I believe some parts of the Bible." The uncle replied, "Great condescension in you, no doubt, to believe anything your Maker has said. Vain boy! whether you believe it or not, that Word with which you trifle shall judge you in the Last Day."

the unalterable word

[b] Pr. xxx. 6; De. iv. 2; Ma. xv. 9; De. xii. 32.

[c] Je. xxvi. 2; Ga. i. 8, 9.

"Here is a prophetic protest ag. the spurious revelations forged by false teachers in the name of the Apostles."—*Wordsworth.*

Jones, on the Canon i. 26–33; *Lücke,* Comm. 45–50.

20, 21. he . . saith, viz., the Lord Jesus, as in *v.* 16. **surely I come quickly,**[d] "yea, I come quickly." As the book opens, so it closes with this promise. This is the anchor and stay of the faithful, the sound of an alarm and a warning cry to the wicked. **Amen. Even so, come, Lord Jesus,**[e] omit "even so." Thus in calm and patient hope the Apostle answers his Lord. So the writer who delivers the message is the first to proclaim his belief in what is herein contained.—*Pulpit Com.* **the . . all,**[f] *R. V.* "the grace of the Lord Jesus be with the saints." For the saints the book had been written; to them it had been spoken: they alone can keep it.

even so, come, Lord Jesus

[d] Re. xxii. 12.

[e] Ph. iii. 20; Tit. ii. 13; 1 Pe. i. 3; Is. xxv. 9; 2 Tl. iv. 8; He. ix. 28; Is. lxiv. 1; Ps. cxliv. 5; xi. 17; lxx. 5; Song viii. 14.

[f] Zec. iv. 7; Ro. v. 20; Ep. ii. 7; Jo. i. 16, 17; Ps. xlv. 2; 2 Co. xii. 9; Ep. vi. 24.

The promised coming of Christ.—We may learn a few lessons worthy of our consideration from the subject of our text: I. We remark that He who here testifies of His quick return is indeed the Saviour of sinners. He proves Himself, even when testifying of future judgment, to be full of compassion.

"I know the Bible is inspired, because it finds me at greater depths of my being than any other book."—*Coleridge.*

"How incomparably excellent is the glory of heaven, where no changes shall be, where shall be wonderful advancement, but without injustice; abundance of glory, but without envy; infinite wealth, but without woe; admirable beauty and felicity, but without vanity or infirmity."—*Bolton.*

"Heaven the perfection of all that can be said, or thought, riches, delight, or harmony, health, beauty; and all these not subject to the waste of time, but in their height eternal."—*Shirley.*

"The song of heaven is ever new; for daily, thus, and nightly, new discoveries are made of God's unbounded wisdom, power, and love, which give the understanding larger room, and swell the hymn with ever-growing praise."—*Pollok.*

"I die in the faith of the speedy accomplishment of those glorious things which are spoken concerning the city of God and the kingdom of Christ. 'Amen. Even so, come, Lord Jesus! Come quickly!'"—*Increase Mather.*

II. We gather, from the text, the fact that Christ's coming, there referred to, is continually taking place. III. This, again, suggests, that Christ directs and orders the affairs of the world. IV. This conviction also serves to remind us how fleeting time itself is. V. The whole remind us that we should adopt as our own the response of St. John, and should hail with readiness the promised coming of the Son of God.—*M. Pearman.*

Even so, come, Lord Jesus.—These words have often been in the lips of departing believers. They were the last uttered by Burkitt. They were the closing prayer of Bishop Abbott, who died early in the seventeenth century. "It is death, it is death," exclaimed Robert Hall, "oh, the sufferings of this body!" His wife then asking him, "But you are comfortable in your mind?" he answered, "Very comfortable," adding, "Come, Lord Jesus, come." He then hesitated, as if unable to utter the next word, and one of his daughters added, "quickly;" whereupon her dying father gave her a look expressive of the utmost delight. Lady Colquhoun seemed to long for her release, and frequently repeated the words, "Come, Lord Jesus, come quickly." Dr. Andrew Eliot, of Boston, in his last sickness, expressed unshaken confidence in the doctrines of grace which he had preached, and would frequently breathe the ejaculation, "Come, Lord Jesus, come quickly." Under similar circumstances, the Rev. Dr. Joseph Sewall was sometimes heard to say, with great pathos, "Come, Lord Jesus, come quickly." The last words of the pious and benevolent Henry Homes, of Boston, were, "Lord Jesus, come quickly." In their primary sense, as referring to Christ's personal and glorious advent, these words have often dropped from the lips and the pens of earnest believers. In a somewhat desponding mood, Martin Luther broke out, "May the Lord come at once! Let Him cut the whole matter short with the Day of Judgment; for there is no amendment to be expected." The martyr Ridley wrote: "The world, without doubt,—this I do believe, and therefore say it,—draws towards an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, 'Come, Lord Jesus, come!'"—*Dr. A. C. Thompson.*

The Revelation of St. John.—The book from end to end reminds us of eternal realities and immeasurable hopes. The visions of Christ which precede each crisis of horrible judgment, the psalms and harp-notes of heaven which are heard amid the cries and the fury of men, all point the same lesson. Fear not, even in the midst of anguish and persecution, ye true saints of God. Christ shall triumph! Christ's enemies shall be overthrown! All who hate Him shall be hurled into ruin; all who love Him shall, after this brief spasm of anguish, be blessed everlastingly. On Judea and Jerusalem, the strongholds of a false orthodoxy and a false religion—on Rome and Nero, the representatives of earthly oppression—the doom has gone forth. Old things are vanishing away, but the things that cannot be shaken shall remain. Before the seals are opened, before the trumpets are blown, before the vials are poured forth, heaven is opened for us that we may see the King in His beauty. An awful darkness is falling on the earth, but already the gray secret of the East is beginning to reveal the new and never-ending dawn. Maranatha—the Lord is at hand! Even so, come, Lord Jesus! Abide with us, for the day is far spent! And thus from first to last the object of the book is simply practical. It is to encourage Christians to endurance by the lessons of Hope. It is to keep them faithful to all that is good by showing them the destined overthrow of all that is evil. It is a "precious vessel in which the treasury of Christian hope has been deposited for all ages of the Church, but especially for the Church under the cross."—*Farrar.*

INDEX I.

SUBJECTS.

[*Index of archæological notes, etymologies and quotations in the margin, and of all in the body of the comment except anecdotes and illustrative matter.*]

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